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THE WORKS

OF

THAT LEARNED AND JUDICIOUS DIVINE,

MR. RICHARD HOOKER:

WITH AN ACCOUNT OF

HIS LIFE AND DEATH,

BY

ISAAC WALTON.

IN TWO VOLUMES.

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OF THE

LAWS

OF

ECCLESIASTICAL POLITY.

BOOK FIVE CONTINUED.

BOOK V. Ch. lvii. 1, 2.

The necessity of Sacraments unto the participation of Christ.

LVII. IT greatly offendeth, that some, when they labour to shew the use of the holy Sacraments, assign unto them no end but only *to teach* the mind, by other senses, that which the Word doth teach by hearing. Whereupon, how easily neglect and careless regard of so heavenly mysteries may follow, we see in part by some experience had of those men with whom that opinion is most strong. For where the word of God may be heard, which teacheth with much more expedition and more full explication any thing we have to learn, if all the benefit we reap by sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose, will surely hold the worse in less estimation. And unto infants which are not capable of instruction, who would not think it a mere superfluity that any sacrament is administered, if to administer the sacraments be but to teach receivers what God doth for them? There is of sacraments therefore undoubtedly some other more excellent and heavenly use.

[2.] Sacraments, by reason of their mixed nature, are more diversely interpreted and disputed of than any other part of religion besides, for that in so great store of properties belonging to the selfsame thing, as every man's wit hath taken hold of some especial consideration above the rest, so they have accordingly seemed one to cross another as touching their several opinions about the necessity of sacraments, whereas in truth their disagreement is not great. For let respect be had

to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers: so that in all these respects, they are found to be most necessary.

[3.] But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in his Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof, and secondly as means conditional which God requireth in them unto whom he imparteth grace. For, sith God in himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of his heavenly wisdom, that men for some special intent and purpose should take notice of his glorious presence, he giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present*. The angel, by whom God endued the waters of the pool called Bethesda with supernatural virtue to heal, was not seen of any, yet the time of the angel's presence known by the troubled motions of the waters themselves†. The Apostles by fiery tongues which they saw, were admonished when the Spirit, which they could not behold, was upon them‡. In like manner it is with us. Christ and his Holy Spirit with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty

* Exod. iii. 2. † John v. 4. ‡ Acts ii. 3.

God to communicate by sensible means those blessings which are incomprehensible.

[4.] Seeing therefore that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God himself the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain *in themselves* no vital force or efficacy, they are not physical but *moral instruments* of salvation, duties of service and worship, which unless we perform as the Author of grace requireth, they are unprofitable. For all receive not the grace of God which receive the sacraments of his grace. Neither is it *ordinarily* his will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from him and not from them. For of sacraments the very same is true which Solomon's wisdom observeth in the brazen serpent*, "He that turned towards "it was not healed by the thing he saw, but by thee, O "Saviour of all†."

[5.] This is therefore the necessity of sacraments. That saving grace which Christ originally is or hath for the general good of his whole Church, by sacraments he severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment, for the effect his conditional promise: so that without our obedience to the one, there is of the other no apparent assurance, as contrariwise where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism nor the eucharist for bare *resemblances* or memorials of things absent, neither

* "Spiritus Sancti [Dei] munus "est gratiam implere mysterii." Ambros. in Luc. cap. iii. [lib. ii. §. 79.] "Sanctificatis elementis effec- "tum non propria ipsorum natura "præbet, sed virtus divina poten- "tius operatur." Cypr. de Chrism. [c. 2. p. 47. ed. Fell. ad calc. inter Tractat. Arnoldi Carnotensis.]

† Wisd. xvi. 7.

BOOK V. Ch. lvii. 6. lviii. 1.

for *naked signs* and testimonies assuring us of grace received before, but (as they are indeed and in verity) for means effectual whereby God when we take the sacraments delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify*.

[6.] There have grown in the doctrine concerning sacraments many difficulties for want of distinct explication what kind or degree of grace doth belong unto each sacrament. For by this it hath come to pass, that the true immediate cause why Baptism, and why the Supper of our Lord is necessary, few do rightly and distinctly consider. It cannot be denied but sundry the same effects and benefits which grow unto men by the one sacrament may rightly be attributed unto the other. Yet then doth baptism challenge to itself but the inchoation of those graces, the consummation whereof dependeth on mysteries ensuing. We receive Christ Jesus in baptism once as the first beginner, in the eucharist often as being by continual degrees the finisher of our life. By baptism therefore we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather that the participation of Christ which properly belongeth to any one sacrament, is not otherwise to be obtained but by the sacrament whereunto it is proper.

The substance of Baptism; the rites or solemnities thereunto belonging; and that the substance thereof being kept, other things in Baptism may give place to necessity.

LVIII. Now even as the soul doth organize the body, and give unto every member thereof that substance, quantity, and shape, which nature seeth most expedient, so the inward grace of sacraments may teach what serveth best for their outward form, a thing in no part of Christian religion, much less here to be neglected. Grace intended by sacraments was a cause of the choice, and is a reason of the fitness of the elements themselves. Furthermore, seeing that the grace which

* "Dum homini bonum invisibile redditur, foris ei ejusdem significatio per species visibiles adhibetur, ut foris excitetur et intus reparetur. In ipsa vasis specie virtus exprimitur medicinæ." Hugo de Sacram. lib. i. [pars ix.] cap. 3. [Opp. t. iii. 560. E. Rouen, 1648.] "Si ergo vasa sunt spiritualis gratiæ Sacramenta, non ex suo sanant, quia vasa ægrotum non curant, sed medicina." Idem, lib. i. [pars ix.] c. 4. [p. 561. E.]

here we receive doth no way depend upon the natural force of that which we presently behold, it was of necessity that words of express declaration taken from the very mouth of our Lord himself should be added unto visible elements, that the one might infallibly teach what the other do most assuredly bring to pass.

[2.] In writing and speaking of the blessed Sacraments we use* for the most part under the name of their Substance not only to comprise that whereof they outwardly and sensibly consist, but also the secret grace which they signify and exhibit. This is the reason wherefore commonly in definitions †, whether they be framed larger to augment, or stricter to abridge the number of sacraments, we find grace expressly mentioned as their true essential form, elements as the matter whereunto that form doth adjoin itself. But if that be separated which is secret, and that considered alone which is seen, as of necessity it must in all those speeches that make distinction of sacraments from sacramental grace, the name of a sacrament in such speeches can imply no more than what the *outward substance* thereof doth comprehend. And to make complete the outward substance of a sacrament, there is required an outward form, which form sacramental elements receive from sacramental words. Hereupon it groweth, that ‡ many times there are three things said to make up the substance of a sacrament, namely, the grace which is thereby

* "Eucharistia duabus ex rebus "constat, terrena et cœlesti." Iren. advers. Hæres. lib. iv. cap. 34. [p. 327.] "Arcanarum rerum symbola "non nudis signis, sed signis simul "et rebus constant." Helvet. Confes. Prior. Art. 20. [in Sylloge Conf. 109. Oxon. 1804.]

† Sacramentum est, cum res gesta visibilis longe aliud invisibile intus operatur. Isid. Etym. lib. i. [lib. vi. c. 19.] "Sacramentum est, per "quod sub tegumento rerum vi-"sibilium divina virtus salutem "secretius operatur." Greg. Mag. "Sacramentum est signum signi-"ficans efficaciter effectum Dei "gratuitum." Occa. Sent. iv. d. 1. "Sacramentum proprie non est "signum cujuslibet rei sacræ, sed "tantum rei sacræ sanctificantis "homines." Tho. II. 1. q. 101, 4. et q. 102, 5. [t. xi. p. 226, 228. vid. Tab. Aur. ad calcem Thomæ Aquin. t. xviii. 243.] "Sacramen-"tum est signum passionis Christi, "gratiæ et gloriæ: ideo est com-"memoratio præteriti, demonstratio "præsentis, et prognosticon futuri." Tho. iii. q. 60, 3. [t. xii. 187.] "Sa-"cramenta sunt signa et symbola "visibilia rerum internarum et in-"visibilium, per quæ ceu per media "Deus virtute Spiritus Sancti in "nobis agit." Conf. Belg. Art. 33. [Syll. Conf. p. 313.] Item Bohem. Conf. cap. 11. [Syntagma Confess. Gen. 1354. pars ii. p. 191.]

‡ "Sacramenta constant verbo, "signis, et rebus significatis." Confess. Helvet. Post. c. 19. [p. 76, 78, 81.]

offered, the element which shadoweth or signifieth grace, and the word which expresseth what is done by the element. So that whether we consider the outward by itself alone, or both the outward and inward substance of any sacrament; there are in the one respect but two essential parts, and in the other but three that concur to give sacraments their full being.

[3.] Furthermore, because definitions are to express but the most immediate and nearest parts of nature, whereas other principles farther off although not specified in defining, are notwithstanding in nature implied and presupposed, we must note that inasmuch as sacraments are actions religious and mystical, which nature they have not unless they proceed from a serious meaning, and what every man's private mind is, as we cannot know, so neither are we bound to examine, therefore always in these cases the known intent of the Church generally doth suffice, and where the contrary is not manifest*, we may presume that he which outwardly doth the work, hath inwardly the purpose of the Church of God.

[4.] Concerning all other orders, rites, prayers, lessons, sermons, actions, and their circumstances whatsoever, they are to the outward substance of baptism but things accessory, which the wisdom of the Church of Christ is to order according to the exigence of that which is principal. Again, considering that such ordinances have been made to adorn the sacrament†, not the sacrament to depend on them; seeing also that they are not of the substance of baptism, and that baptism is far more necessary than any such incident rite or solemnity ordained for the better administration thereof ‡; if the case be such as permitteth not baptism to have the decent complements of baptism, better it were to enjoy the body without his furniture, than to wait for this till the opportunity of that for which we desire it be lost. Which premises standing, it seemeth to

* "Si aliud ministri agere intendant, puta sacris illudere mysteriis, vel aliud quod Ecclesiæ non consentiat, nihil agitur. Sine fide enim spiritualis potestas exerceri quidem potest, sine Ecclesiæ intentione non potest." Lancel. Inst. Jur. Can. lib. ii. Tit. ii. 5. Hoc tamen.

† Accessorium non regulat principale, sed ab eo regulatur. 42. De Regul. Jur. in Sext. lib. iii. ff. quod jussu.

‡ "Etsi nihil facile mutandum est ex solemnibus, tamen ubi æquitas evidens poscit, subveniendum est." L. clxxxiii. de Reg. Jur. [Dig. lib. L. tit. xvii. art. 183. in Corp. Jur. Civil. 795.]

have been no absurd collection, that in cases of necessity which will not suffer delay till baptism be administered with usual solemnities, (to speak the least,) it may be tolerably given without them, rather than any man without it should be suffered to depart this life.

The ground in Scripture, whereupon a necessity of outward baptism hath been built.

LIX. They which deny that any such case of necessity can fall, in regard whereof the Church should tolerate baptism, without the decent rites and solemnities thereunto belonging, pretend that such tolerations have risen from a false interpretation which "certain men" have made of the Scripture, grounding a necessity of external baptism upon the words of our Saviour Christ: "Unless a man be born again of water "and of the Spirit, he cannot enter into the kingdom of "heaven*." For by "water and the Spirit," we are in that place to understand (as they imagine) no more than if the Spirit alone had been mentioned and water not spoken of. Which they think is plain, because elsewhere it is not improbable that "the Holy Ghost and fire" do but signify the Holy Ghost in operation resembling fire. Whereupon they conclude, that seeing fire in one place may be, therefore water in another place is but a metaphor, Spirit the interpretation thereof, and so the words do only mean, "That unless a man "be born again of the Spirit, he cannot enter into the king-"dom of heaven."

[2.] I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of any thing what

* "Private baptism first rose upon "a false interpretation of the place "of St. John, ch. iii. 5. 'Unless a "man be born again of water and "of the Spirit:'" &c. "where cer-"tain do interpret the word water, "for the material and elemental "water, when as our Saviour Christ "taketh water there by a borrowed "speech for the Spirit of God, the "effect whereof it shadoweth out. "For even as in another place, Matt. "iii. 11, by 'fire and the Spirit,' he "meaneth nothing but the Spirit of "God, which purgeth and purifyeth "as the fire doth: so in this place "by water and the Spirit, he mean-"eth nothing else but the Spirit of "God, which cleanseth the filth of "sin, and cooleth the broiling heat "of an unquiet conscience, as water "washeth the thing which is foul, "and quencheth the heat of the "fire." T. C. lib. i. p. 143. [113. See also, Eccl. Disc. fol. 19.]

it listeth, and bringeth in the end all truth to nothing. Or howsoever such voluntary exercise of wit might be borne with otherwise, yet in places which usually serve, as this doth concerning regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less is permitted.

[3.] To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that "certain" have taken those words as meant of material water, when they know that of all the ancient there is not one to be named that ever did otherwise either expound or allege the place than as implying external baptism. Shall that which hath always* received this and no other construction be now disguised with the toy of novelty? Must we needs at the only show of a critical conceit without any more deliberation, utterly condemn them of error, which will not admit that fire in the words of John is quenched with the name of the Holy Ghost, or with the name of the Spirit, water dried up in the words of Christ?

[4.] When the letter of the law hath two things plainly and expressly specified, Water, and the Spirit; Water as a duty required on our parts, the Spirit as a gift which God bestoweth; there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needeth. We may by such rare expositions attain perhaps in the end to be thought witty, but with ill advice.

[5.] Finally if at † the time when that Baptism which was meant by John came to be really and truly performed by Christ himself, we find the Apostles that had been, as we are, before baptized, new baptized with the Holy Ghost, and in this their later baptism as well a visible descent of fire ‡, as a secret miraculous infusion of the Spirit; if on us he accomplish likewise the heavenly work of our new birth not with the Spirit alone but with water thereunto adjoined, sith the faithfullest expounders of his words are his own deeds, let that which his hand hath manifestly wrought declare what his speech did doubtfully utter.

* "Minime sunt mutanda quæ "interpretationem certam semper "habuerunt." D. lib. i. tit. 3. lib. xxiii. [p. 78.]

† "John baptized with water, but "you shall within few days be bap-"tized with the Holy Ghost." Acts i. 5.

‡ Acts ii. 3.

What kind of necessity in outward baptism hath been gathered by the words of our Saviour Christ, and what the true necessity thereof indeed is.

LX. To this they add, that as we err by following a wrong construction of the place before alleged, so our second oversight is, that we thereupon infer a necessity over rigorous and extreme *.

The true necessity of baptism a few propositions considered will soon decide. All things which either are known Causes or set Means †, whereby any great good is usually procured, or men delivered from grievous evil, the same we must needs confess necessary. And, if regeneration were not in this very sense a thing necessary to eternal life, would Christ himself have taught Nicodemus ‡ that to see the kingdom of God is impossible, saving only for those men which are born from above?

His words following in the next sentence are a proof sufficient, that to our regeneration his Spirit is no less necessary than regeneration itself necessary unto life §.

Thirdly, unless as the Spirit is a necessary inward cause, so Water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that ἐξ ὕδατος, even of Water? Why are we taught that with water God doth purify and cleanse his Church ‖? Wherefore do the Apostles of Christ term baptism a bath of regeneration ¶? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to remission of sins **?

* T. C. lib. i. p. 143. [113.] "Secondly, this error" (of private baptism) "came by a false and "unnecessary conclusion drawn of "that place. For although the "Scripture should say that none "can be saved but those which "have the Spirit of God, and are "baptized with material and ele-"mental water, yet ought it to "be understanded of those which "can conveniently and orderly be "brought to baptism, as the Scrip-"ture saying that whoso doth not "believe the Gospel is condemned "already, John iii. 18, meaneth "this sentence of those which can "hear the Gospel and have discre-"tion to understand it when they "hear it, and cannot here shut "under this condemnation either "those that be born deaf and so "remain, or little infants, or natural "fools that have no wit to conceive "what is preached."

† Ἀναγκαῖον λέγεται οὗ ἄνευ οὐκ ἐνδέχεται ζῆν ὡς συναιτίου· . . . καὶ ὧν ἄνευ τὸ ἀγαθὸν μὴ ἐνδέχεται ἢ εἶναι ἢ γενέσθαι, ἤ τι κακὸν ἀποβαλεῖν, ἢ στερηθῆναι. "Necessarium id dicitur "sine quo ut concausa fieri non po-"test ut vivatur: et ea sine quibus "fieri nequit ut bonum aut sit aut "fiat; vel malum aliquod amovea-"tur, aut non adsit." Arist. Metaph. v. cap. 5.

‡ John iii. 3. § Verse 5.

‖ Ephes. v. 26.

¶ Tit. iii. 5.

** Acts ii. 38.

[2.] If outward baptism were a cause in itself possessed of that power either natural or supernatural, without the present operation whereof no such effect could possibly grow, it must then follow, that seeing effects do never prevent the necessary causes out of which they spring, no man could ever receive grace before baptism: which being apparently both known and also confessed to be otherwise in many particulars, although in the rest we make not baptism a cause of grace, yet the grace which is given them with their baptism * doth so far forth depend on the very outward sacrament, that God will have it embraced not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace, because baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ †, and so through his most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness ‡, as also that infused divine virtue of the Holy Ghost §, which giveth to the powers of the soul their first disposition towards future newness of life.

[3.] There are that elevate too much the ordinary and im-

* "Fideles salutem ex istis ele-"mentis non quærunt, etiamsi in "istis quærunt. . . . Non enim ista "tribuunt quod per ista tribuitur." Hugo de Sacram. lib. i. cap. 3.

† "Susceptus a Christo Chris-"tumque suscipiens non idem fit "post lavacrum qui ante baptis-"mum fuit, sed corpus regenerati "fit caro crucifixi." Leo Serm. xiv. de Pas. Dom. [c. 5.]

‡ "Caro abluitur ut anima ema-"culetur." Tertull. de Carn. Resur. [c. 8.] "Homo per aquam bap-"tismi licet a foris idem esse vide-"atur, intus tamen alter efficitur, "cum peccato natus sine peccato "renascitur, prioribus perit, succe-"dentibus proficit, deterioribus ex-"uitur, in meliora innovatur, per-"sona tingitur et natura mutatur." Euseb. Emis. de Epiphan. Homil. iii. [in Biblioth. Patr. Colon. t. v. par. i. p. 549.] Τρισσὴν γέννησιν ἡμῖν οἶδεν ὁ λόγος, τὴν ἐκ σώματος, [σωμάτων] τὴν ἐκ βαπτίσματος, τὴν ἐξ ἀναστάσεως . . . Αὕτη μὲν ἡ τοῦ βαπτίσματος χάρις καὶ δύναμις, οὐ κόσμου κατακλυσμὸν ὡς πάλαι, τῆς δὲ τοῦ καθ' ἕκαστον ἁμαρτίας κάθαρσιν ἔχουσα. Greg. Naz. de Sanct. Bapt. [Orat. 40, ad init.]

§ "Undæ genitalis auxilio supe-"rioris ævi labe detersa in expiatum "pectus ac purum desuper se lu-"men infundit." Cypr. ad Donat. [de Grat. Dei, c. 3.] p. 3. Οὐ μόνον τῶν παλαιῶν ἁμαρτημάτων δωρεῖται τὴν ἄφεσιν, ἀλλὰ καὶ τὴν ἐλπίδα τῶν ἐπηγγελμένων ἐντίθησιν ἀγαθῶν, καὶ τοῦ δεσποτικοῦ θανάτου καὶ τῆς ἀναστάσεως καθίστησι κοινωνοὺς, καὶ τῆς τοῦ πνεύματος δωρεᾶς τὴν μετουσίαν χαρίζεται. Theod. Epit. Divin. Dogmat. [al. Hæret. Fab. Comp. v. 18. t. iv. pars 1. p. 41.] "Baptizari est purgari a sordi-"bus peccatorum, et donari varia "Dei gratia ad vitam novam et in-"nocentem." Confess. Helvet. cap. 20. [p. 82.]

mediate means of life, relying wholly upon the bare conceit of that eternal election, which notwithstanding includeth a subordination of means without which we are not actually brought to enjoy what God secretly did intend; and therefore to build upon God's election if we keep not ourselves to the ways which he hath appointed for men to walk in, is but a self-deceiving vanity. When the Apostle saw men called to the participation of Jesus Christ, after the Gospel of God embraced and the sacrament of life received, he feareth not then to put them in the number of elect saints*, he then accounteth them delivered from death, and clean purged from all sin†. Till then notwithstanding their pre-ordination unto life which none could know of saving God, what were they in the Apostle's own account but children of wrath as well as others, plain aliens altogether without hope, strangers utterly without God in this present world‡? So that by sacraments and other sensible tokens of grace we may boldly gather that he, whose mercy vouchsafeth now to bestow the means, hath also long sithence intended us that whereunto they lead. But let us never think it safe to presume of our own last end by bare conjectural collections of his first intent and purpose, the means failing that should come between. Predestination bringeth not to life, without the grace of external vocation, wherein our baptism is implied§. For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth, nor according to the manifest ordinary course of divine dispensation new-born, but by that baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life‖, a seal perhaps to the grace of Election, before received¶, but to our sanctification here a step that hath not any before it.

[4.] There were of the old Valentinian heretics some, which

* Eph. i. 1.
† Eph. v. 8.
‡ Eph. ii. 3, 12.
§ Rom. viii. 30.
‖ Ἀρχή μοι ζωῆς τὸ βάπτισμα. Basil. de Spir. Sanct. cap. 10. [t. iii. 22. A.]
¶ T. C. lib. iii. p. 134. [From Calvin, Inst. iv. 15. 22.] "He "which is not a Christian before "he come to receive baptism, can- "not be made a Christian by bap- "tism, which is only the seal of the "grace of God before received."

had knowledge in such admiration*, that to it they ascribed all, and so despised the sacraments of Christ, pretending that as ignorance had made us subject to all misery, so the full redemption of the inward man, and the work of our restoration, must needs belong unto *knowledge only*. They draw very near unto this error, who fixing wholly their minds on the known necessity of faith† imagine that nothing but faith is necessary for the attainment of all grace. Yet is it a branch of belief that sacraments are in their place no less required than belief itself. For when our Lord and Saviour promiseth eternal life, is it any otherwise than as he promised restitution of health unto Naaman the Syrian, namely with this condition, "Wash, and be clean‡?" or, as to them which were stung of serpents, health by beholding the brazen serpent§? If Christ himself which giveth salvation do require baptism||, it is not for us that look for salvation to sound and examine him, whether unbaptized men may be saved, but seriously to do that which is required¶, and religiously to fear the danger which may grow by the want thereof. Had Christ only declared his will to have all men baptized, and not acquainted us with any cause why baptism is necessary, our ignorance in the reason of that he enjoineth might perhaps have hindered somewhat the forwardness of our obedience thereunto; whereas now being taught that baptism is necessary to take away sin, how have we the fear of God in our hearts if care of delivering men's souls from sin do not move us to use all means for their baptism? Pelagius** which denied utterly the guilt of original sin, and *in that respect* the necessity of baptism, did notwithstanding both baptize

* Iren. contra Hæres. lib. i. c. 18, p. 91.

† "Hic scelestissimi illi provocant quæstiones. Adeo dicunt, baptismus non est necessarius quibus fides satis est." Tertull. de Baptis. [c. 13.] "Huic nulla proderit fides, qui cum possit non percipit sacramentum." Bern. Epist. 77. ad Hugon. [p. 1458. ed. Antwerp. 1620.]

‡ 2 Kings v. 13.

§ Numb. xxi. 8.

|| Mark xvi. 16.

¶ "Institutio sacramentorum quantum ad Deum auctorem dispensationis est; quantum vero ad hominem obedientem necessitatis. Quoniam in potestate Dei est præter ista hominem salvare, sed in potestate hominis non est sine istis ad salutem pervenire." Hugo de Sacram. lib. i. [pars 9.] cap. 5.

** "Pelagius asserere arrepta impietate præsumit non propter vitam sed propter regnum cœlorum baptismum parvulis conferendum." Euseb. Emis. Hom. v. de Pasch. [Bibl. Patr. Colon. t. v. par. 1. p. 560.]

infants, and acknowledge their baptism necessary for "en-
"trance into the kingdom of God."

[5.] Now the law of Christ which in these considerations maketh baptism necessary, must be construed and understood according to rules of natural equity*. Which rules if they themselves did not follow in expounding the law of God, would they ever be able to prove that the Scripture in saying, "Whoso believeth not the Gospel of Christ is "condemned already †," "meaneth this sentence of those "which can hear the Gospel, and have discretion when they "hear to understand it, neither ought it to be applied unto "infants, deaf men and fools ‡?" That which teacheth them thus to interpret the law of Christ is natural equity. And (because equity so teacheth) it is on all parts gladly confessed, that *there may be in divers cases* life by virtue of inward baptism, even where outward is not found. So that if any question be made, it is but about the bounds and limits of this possibility.

For example, to think that a man whose baptism the crown of martyrdom preventeth, doth lose in that case the happiness which so many thousands enjoy, that only have had the grace to believe, and not the honour to seal the testimony thereof with death, were almost barbarous.

Again, when some certain opinative men in St. Bernard's time began privately to hold that, because our Lord hath said, "Unless a man be born again of water," therefore life, without either actual baptism or martyrdom instead of baptism, cannot *possibly* be obtained at the hands of God: Bernard considering that the same equity which had moved them to think the necessity of baptism no bar against the happy estate of unbaptized martyrs is as forcible for the warrant of their salvation, in whom, although there be not the sufferings of holy martyrs, there are the virtues which sanctified those sufferings and made them precious in God's sight, professed himself an enemy to that severity and strictness which admitteth no exception but of martyrs only §. "For," saith he,

* "Benignius leges interpretan-
"dæ sunt, quo voluntas earum con-
"servetur." L. Benign. D. de Legib. et Senatusc. [lib. i. tit. iii. 18. p. 78.]

† [St. John iii. 18.]

‡ T. C. lib. i. p. 143. [113.]

§ Bern. Epist. 70. ad Hugonem. [Op. 1457.]

"if a man desirous of baptism be suddenly cut off by death, "in whom there wanted neither sound faith, devout hope, "nor sincere charity, (God be merciful unto me and pardon "me if I err,) but verily of such a one's salvation in whom "there is no other defect besides his faultless lack of baptism, "despair I cannot, nor induce my mind to think his faith "void, his hope confounded, and his charity fallen to nothing, "only because he hath not that which not contempt but im-"possibility withholdeth."

"Tell me I beseech you," saith Ambrose, "what there is "in any of us more than to will, and to seek for our own "good. Thy servant Valentinian, O Lord, did both." (For Valentinian the emperor died before his purpose to receive baptism could take effect.) "And is it possible that he which "had purposely thy Spirit given him to desire grace, should "not receive thy grace which that Spirit did desire? Doth it "move you that the outward accustomed solemnities were not "done? As though converts that suffer martyrdom before "baptism did thereby forfeit their right to the crown of "eternal glory in the kingdom of heaven. If the blood of "martyrs in that case be their baptism, surely his religious "desire of baptism standeth him in the same stead."

It * hath been therefore constantly held as well touching other believers as martyrs, that baptism taken away by necessity, is supplied by desire of baptism, because with equity this opinion doth best stand.

[6.] Touching infants which die unbaptized, sith they neither have the sacrament itself, nor any sense or conceit thereof, the judgment of many hath gone hard against them. But yet seeing grace is not absolutely tied unto sacraments, and besides such is the lenity of God that unto things altogether impossible he bindeth no man, but where we cannot do what is enjoined us accepteth our will to do instead of the deed itself; again, forasmuch as there is in their Christian parents and in the Church of God a presumed desire that the

* "Qui ad tolerandam omnem "pro Dei gloria injuriam semel di-"cavit animum in martyrium mihi "videtur implevisse. Summi ergo "meriti est semel fixisse sententiam; "atque ideo ut dixi ratio principa-"tum obtinet passionis, et si sors "perpetiendi deneget facultatem, "pertulit tamen cuncta quæ voluit "pati." Joseph. lib. de Imper. Ration.

sacrament of baptism might be given them, yea a purpose also that it shall be given; remorse of equity hath moved divers of the school divines* in these considerations ingenuously to grant, that God all merciful to such as are not in themselves able to desire baptism imputeth the secret desire that others have in their behalf, and accepteth the same as theirs rather than casteth away their souls for that which no man is able to help.

And of the will of God to impart his grace unto infants without baptism, in that case the very circumstance of their natural birth may serve as a just argument, whereupon it is not to be misliked that men in charitable presumption do gather a great likelihood of their salvation, to whom the benefit of Christian parentage being given, the rest that should follow is prevented by some such casualty as man hath himself no power to avoid. For we are plainly taught of God, that the seed of faithful parentage is holy from the very birth†. Which albeit we may not so understand, as if the children of believing parents were without sin, or grace from baptized parents derived by propagation, or God by covenant and promise tied to save any in mere regard of their parents' belief: yet seeing that to all professors of the name of Christ this pre-eminence above infidels is freely given, the fruit of their bodies bringeth into the world with it a present interest and right to those means wherewith the ordinance of Christ is that his Church shall be sanctified, it is not to be thought that he which as it were from heaven hath nominated and designed them unto holiness by special privilege of their very birth, will himself deprive them of regeneration and inward grace, only because necessity depriveth them of outward sacraments. In which case it were the part of charity to hope, and to make men rather partial than cruel judges, if we had not those fair apparencies which here we have.

[7.] Wherefore a necessity there is of receiving, and a necessity of administering, the sacrament of baptism; the one peradventure not so absolute as some have thought, but out

* Gers. Serm. in Nativit. Beatæ Mar. [consid. 2. t. iii. 133. A. ed. Paris. 1506.] Cajetan. in 3 Tho. qu. 68. al. 9, Art. 1 and 2: Biel. in iv. Senten. d. 4. q. 2. [not. B.] Tilman. Segeberg. de Sacr. cap. 1. [Colon. 1546. p. 43.] Elisius Neapol. in Clyp. advers. Hæres. cap. de Baptis. [fol. 98. Venet. 1563.]

† 1 Cor. vii. 14.

of all peradventure the other more strait and narrow, than that the Church which is by office a mother unto such as crave at her hands the sacred mystery of their new birth, should repel them and see them die unsatisfied of these their ghostly desires, rather than give them their soul's rights with omission of those things that serve * but only for the more convenient and orderly administration thereof. For as on the one side we grant that those sentences of holy Scripture which make sacraments most necessary to eternal life are no prejudice to their salvation that want them by some inevitable necessity, and without any fault of their own; so it ought in reason to be likewise acknowledged, that forasmuch as our Lord himself maketh baptism necessary, necessary whether we respect the good received by baptism, or the testimony thereby yielded unto God of that humility and meek obedience, which reposing wholly itself on the absolute authority of his commandment, and on the truth of his heavenly promise, doubteth not but from creatures despicable in their own condition and substance to obtain grace of inestimable value, or rather not from them but from him, yet by them as by his appointed means; howsoever he by the secret ways of his own incomprehensible mercy may be thought to save without baptism, this cleareth not the Church from guiltiness of blood, if through her superfluous scrupulosity lets and impediments of less regard should cause a grace of so great moment to be withheld, wherein our merciless strictness may be our own harm, though not theirs towards whom we shew it; and we for the hardness of our hearts may perish, albeit they through God's unspeakable mercy do live. God which did not afflict that innocent, whose circumcision Moses had over long deferred †, took revenge upon Moses himself for the injury which was done through so great neglect, giving us thereby to understand that they whom God's own mercy saveth without us are on our parts notwithstanding and as much as in us lieth even destroyed, when under unsufficient pretences we defraud them of such ordinary outward helps as we should exhibit. We have for baptism no day set as the

* T. C. lib. iii. p. 218. "It is in "question whether there be any "such necessity of baptism as that "for the ministering thereof the "common decent orders should be "broken."

† Exod. iv. 24.

Jews had for circumcision; neither have we by the law of God but only by the Church's discretion a place thereunto appointed. Baptism therefore even in the meaning of the law of Christ belongeth unto infants capable thereof from the very instant of their birth*. Which if they have not howsoever, rather than lose it by being put off because the time, the place, or some such like circumstance doth not solemnly enough concur, the Church as much as in her lieth, wilfully casteth away their souls.

What things in baptism have been dispensed with by the Fathers respecting necessity.

LXI. The ancient it may be were too severe, and made the necessity of baptism more absolute than reason would, as touching infants. But will any man say† that they, notwithstanding their too much rigour herein, did not in that respect sustain and tolerate defects of local or of personal solemnities belonging to the sacrament of baptism? The Apostles themselves did neither use nor appoint for baptism any certain time. The Church for general baptism heretofore made choice of two chief days in the year, the feast of Easter, and the feast of Pentecost. Which custom when certain churches in Sicily began to violate without cause, they were by Leo Bishop of Rome advised‡ rather to conform themselves to the rest of the world in things so reasonable, than to offend men's minds through needless singularity: howbeit always providing that

* "In omnibus obligationibus in "quibus dies non ponitur, præ-"senti die debetur." Lib. xiv. D. de Reg. Jur. [Dig. lib. L. tit. xvii. 14. p. 788.]

† T. C. lib. i. p. 146. [115.] "The "authors themselves of that error "that they cannot be saved which "are not baptized, did never seek "no remedy of the mischief in "women's or private baptism." T. C. lib. iii. 219. "What plainer "testimony can there be than that "of Augustine, which noteth the "use of the Church to have been "to come to the church with their "children in danger of death, and "that when some had opinion that "their children could not be saved "if they were not baptized? (Cont. "Lit. Parm. lib. ii. c. 13.) I would "also know of him what he will "answer to that which is noted of "a Christian Jew desperately sick "of the palsy, that was with his bed "carried to the place of baptism. "(Socr. lib. vii. cap. 4.) What will "he answer to this, That those "which were baptized in their beds "were thereby made unapt to have "any place amongst the clergy, (as "they call them,) doth it not leave "a note of infamy in those which "had procured that baptism should "be ministered in private houses? "(Euseb. lib. vi. cap. 43.) What "unto the emperor's decree, which "upon authority of the ancient laws "and of the Apostles, forbiddeth "that the holy things should be ad-"ministered in any man's private "house? (Just. Novel. 57.)" [58. p. 91. in Corp. Jur. Civ.]

‡ Leo Epist. iv. ad Episc. Sicil. [§. 1.]

nevertheless in apparent peril of death, danger of siege, straits of persecution, fear of shipwreck, and the like exigents, no respect of times should cause this singular defence of true safety to be denied unto any. This of Leo did but confirm that sentence which Victor had many years before given*, extending the same exception as well unto *places* as times.

[2.] That which St. Augustine speaketh of women hasting to bring their children to the church when they saw danger, is a weak proof that *when necessity did not leave them so much time*, it was not then permitted them neither to make a church of their own home.

Which answer dischargeth likewise their example of a sick Jew carried in bed to the place of baptism, and not baptized at home in private.

The cause why such kind of baptism barred men afterwards from entering into holy orders, the reason wherefore it was objected against Novatian, in what respect and how far forth it did disable, may be gathered by the twelfth canon set down in the council of Neocæsarea after this manner: "A "man which hath been baptized in sickness, is not after to "be ordained priest." For it may be thought, "that such do "rather at that time, because they see no other remedy, "than of a voluntary mind lay hold on the Christian faith, "unless their true and sincere meaning be made afterwards "the more manifest, or else the scarcity of others enforce the "Church to admit them."

They bring in Justinian's imperial constitution, but to what purpose, seeing it only forbiddeth men to have the mysteries of God administered in their private chapels, lest under that pretence heretics should do secretly those things which were unlawful? In which consideration he therefore commandeth that if they would use those private oratories otherwise than only for their private prayers, the Bishop should appoint them a clerk whom they might entertain for that purpose. This is plain by later constitutions made in the time of Leo†: "It "was thought good," saith the emperor, "in their judgment "which have gone before, that in private chapels none should

* Vict. Ep. ad Theoph. Alexand. in Pontif. Damas. [Conc. i. 591, 593.]

† Leo Const. iv. [p. 240. in Corp. Jur. Civ.]

"celebrate the holy communion but priests belonging unto "greater churches. Which order they took as it seemeth for "the custody of religion, lest men should secretly receive from "heretics, instead of the food the bane of their souls, pollu-"tion in place of expiation." Again*, "Whereas a sacred "canon of the sixth reverend synod requireth baptism, as "others have likewise the holy sacrifices and mysteries, to be "celebrated only in temples hallowed for public use, and not "in private oratories; which strict decrees appear to have "been made heretofore in regard of heretics, which entered "closely into such men's houses as favoured their opinions, "whom under colour of performing with them such religious "offices they drew from the soundness of true religion: now "that perverse opinions through the grace of Almighty God "are extinct and gone, the cause of former restraints being "taken away, we see no reason but that private oratories "may henceforward enjoy that liberty which to have granted "them heretofore had not been safe."

In sum, all these things alleged are nothing, nor will it ever be proved while the world doth continue, but that the practice of the Church in cases of extreme necessity hath made for private baptism always more than against it.

[3.] Yea, "Baptism by any man in case of necessity," was the voice† of the whole world heretofore. Neither is Tertullian, Epiphanius, Augustine, or any other of the ancient against it.

The boldness of such as pretending Tecla's example, took openly upon them both baptism and all other public functions of priesthood, Tertullian severely controlleth, saying‡, "To "give baptism is in truth the bishop's right. After him it "belongeth unto priests and deacons, but not to them without

* Leo Const. xv. [p. 244.]

† "To allow of women's bap-"tizing is not only contrary to the "learned writers now, but also con-"trary to all learned antiquity, and "contrary to the practice of the "Church whilst there was any to-"lerable estate. Tertull. de Virg. "veland. et lib. de Baptism. Epi-"phan. lib. i. et lib. ii. cont. Hæres. "St. Augustine, although he seem to "allow of a layman's baptism in time "of necessity (Cont. Epist. Parm. "lib. ii. cap. 13. [t. ix. 44.]) yet there "he mentioneth not women's bap-"tism; and in the fourth council of "Carthage, can. 100. it is simply "without exception decreed that a "woman ought not to baptize." T. C. i. 145. [114.]

‡ Tertull. de Baptis. [c. 17.]

"authority from him received. For so the honour of the "Church requireth, which being kept, preserveth peace. "Were it not in this respect the laity might do the same, all "sorts might give even as all sorts receive. *But because emu-* "*lation is the mother of schisms**, let it content thee" (which art of the order of laymen) "to do it in necessity when the "state of time or place or person thereunto compelleth. For "then is their boldness privileged that help when the circum-"stance of other men's dangers craveth it." What he granteth generally to lay persons of the house of God, the same we cannot suppose he denieth to any sort or sex contained under that name, unless himself did restrain the limits of his own speech, especially seeing that Tertullian's rule of interpretation is elsewhere†, "Specialties are signified under that "which is general, because they are therein comprehended." All which Tertullian doth deny is‡ that women may be called to bear, or publicly take upon them to execute offices of ecclesiastical order, whereof none but men are capable.

As for Epiphanius, he striketh on the very self-same anvil with Tertullian.

And in necessity if St. Augustine allow as much unto laymen as Tertullian doth, his "not mentioning" of women is but a slender proof that his meaning was to exclude women.

Finally, the council of Carthage likewise, although it make no express submission, may be very well presumed willing to stoop as other positive ordinances do to the countermands of necessity.

[4.] Judge therefore what the ancient would have thought if in their days it had been heard which is published in ours§,

* Tertull. [ibid.]

† "Subjectum est generali spe-"ciale. In ipso significatur, quia "in ipso continetur." Tertull. de veland. Virg. [c. 4.] Posito genere supponitur species. Azoar. in lib. ii. Cod. De Transact. [p. 73.] Basil 1563.

‡ "Non permittitur mulieri in "ecclesia loqui, sed nec docere, nec "tingere, nec offerre, nec ullius "virilis muneris nedum sacerdota-"lis officii sortem sibi vindicare." Tertull. de veland. Virg. [c. 9.]

§ T. C. lib. i. p. 144.[114.] "The "substance of the sacrament de-"pendeth chiefly of the institution "and word of God, which is the "form and as it were the life of the "sacrament." Ibid. "Although "part of the institution be observed, "yet if the whole institution be not, "it is no sacrament." T. C. lib. i. p. 146. [115.] "The orders which

that because "the substance of the sacrament doth chiefly "depend on the institution of God, which is the form and as "it were the life of the sacrament," therefore first, "if the "whole institution be not kept, it is no sacrament;" and secondly, if baptism be private his institution is broken, inasmuch as, "according to the orders which he hath set for bap- "tism it should be done in the congregation," from whose ordinance in this point "we ought not to swerve, although "we know that infants should be assuredly damned without "baptism." O sir, you that would spurn thus at such as in case of so dreadful extremity should lie prostrate before your feet, you that would turn away your face from them at the hour of their most need, you that would dam up your ears and harden your heart as iron against the unresistible cries of supplicants calling upon you for mercy with terms of such invocation as that most dreadful perplexity might minister if God by miracle did open the mouths of infants to express their supposed necessity, should first imagine yourself in their case and them in yours. This done, let their supplications proceed out of your mouth, and your answer out of theirs. Would you then contentedly hear, "My son, the rites and "solemnities of baptism must be kept, we may not do ill that "good may come of it*, neither are souls to be delivered "from eternal death and condemnation, by breaking orders "which Christ hath set;" would you in their case yourself be shaken off with these answers, and not rather embrace enclosed with both your arms a sentence which now is no Gospel unto you, "I will have mercy and not sacrifice†?"

[5.] To acknowledge Christ's institution the ground of both sacraments, I suppose no Christian man will refuse: for it giveth them their very nature, it appointeth the matter whereof they consist, the form of their administration it teacheth, and it blesseth them with that grace whereby to us they are both

"God hath set are, that it should "be done in the congregation and "by the minister." Ibid. "And I "will further say, that although "the infants which die without bap- "tism should be assuredly damned, "(which is most false,) yet ought "not the orders which God hath "set in his Church to be broken "after this sort."

* "Nostro peccato alterius saluti "consulere non debemus." Aug. lib. cont. Mend. cap. 17. [t. vi. 468. in substance.]

† Matt. ix. 13.

pledges and instruments of life. Nevertheless seeing Christ's institution containeth, besides that which maketh complete the essence or nature, other things that only are parts as it were of the furniture of sacraments, the difference between these two must unfold that which the general terms of indefinite speech would confound. If the place appointed for baptism be a part of Christ's institution, it is but his institution as Sacrifice, baptism his institution as Mercy, in this case. He which requireth both mercy and sacrifice rejecteth his own institution of sacrifice, where the offering of sacrifice would hinder mercy from being shewed. External circumstances even in the holiest and highest actions are but the "lesser "things of the law*," whereunto those actions themselves being compared are "the greater;" and therefore as the greater are of such importance that they *must be done*, so in that extremity before supposed if our account of the lesser which are *not to be omitted*, should cause omission of that which is more to be accounted of, were not this our strict obedience to Christ's institution touching "mint and cum-"min," a disobedience to his institution concerning love? But sith no institution of Christ hath so strictly tied baptism to public assemblies as it hath done all men unto baptism, away with these merciless and bloody sentences, let them never be found standing in the books and writings of a Christian man, they savour not of Christ nor of his most gracious and meek Spirit, but under colour of exact obedience they nourish cruelty and hardness of heart.

Whether baptism by women be true baptism, good and effectual to them that receive it.

LXII. To leave private baptism therefore and to come unto baptism by women, which they say† is no more a sacrament, than any other ordinary washing or bathing of man's body; the reason whereupon they ground their opinion herein is such, as making baptism by women void, because women are no ministers in the Church of God, must needs generally annihilate the baptism of all unto whom their conceit shall apply this exception, whether it be in regard of sex, of quality, of insufficiency, or whatsoever. For if want of calling

* Matt. xxiii. 23.

† T. C. lib. i. p. 144. [114.] "On "this point, whether he be a minis-"ter or no, dependeth not only "the dignity but also the being of "the sacrament. So that I take the "baptism of women to be no more "the holy Sacrament of Baptism "than any other daily or ordinary "washing of the child."

do frustrate baptism, they that baptize without calling do nothing, be they women or men.

[2.] To make women teachers in the house of God were a gross absurdity, seeing the Apostle hath said, "I permit not "a woman to teach *;" and again, "Let your women in "churches be silent †." Those extraordinary gifts of speaking with tongues and prophesying, which God at that time did not only bestow upon men, but on women also, made it the harder to hold them confined with private bounds. Whereupon the Apostle's ordinance was necessary against women's public admission to teach. And because when law hath begun some one thing or other well, it giveth good occasion either to draw by judicious exposition out of the very law itself, or to annex to the law by authority and jurisdiction things of like conveniency, therefore Clement extendeth this apostolic constitution to baptism‡. "For," saith he, "if we have denied "them leave to teach, how should any man dispense with na- "ture and make them ministers of holy things, seeing this "unskilfulness is a part of the Grecians' impiety, which for "the service of women goddesses have women priests?"

I somewhat marvel that men which would not willingly be thought to speak or write but with good conscience, dare hereupon openly avouch Clement for a witness §, "That as "when the Church began not only to decline but to fall away "from the sincerity of religion it borrowed a number of other "profanations of the heathens, so it borrowed this, and would "needs have women priests as the heathens had, and that "this was one occasion of bringing baptism by women into "the Church of God." Is it not plain in their own eyes that first by an evidence which forbiddeth women to be ministers of baptism, they endeavour to shew how women were admitted unto that function in the wane and declination of Christian piety; secondly, that by an evidence rejecting the heathens, and condemning them of impiety, they would prove such affection towards heathens as ordereth the affairs of the Church by the pattern of their example; and thirdly, that out of an evidence which nameth the heathens as being in

* 1 Tim. ii. 12.
† 1 Cor. xiv. 34.
‡ Clem. Const. Apostol. lib. iii. cap. 9.
§ T. C. lib. i. p. 144. [113.]

some part a reason why the Church had no women priests, they gather the heathens to have been one of the first occasions why it had? So that throughout every branch of this testimony their issue is *yea*, and their evidence directly *no*.

[3.] But to women's baptism in private by occasion of urgent necessity, the reasons that only concern ordinary baptism in public are no just prejudice, neither can we by force thereof disprove the practice of those churches which (necessity requiring) allow baptism in private to be administered by women. We may not from laws that prohibit any thing with restraint conclude absolute and unlimited prohibitions. Although we deny not but they which utterly forbid such baptism may have perhaps wherewith to justify their orders against it. For even things lawful * are well prohibited, when there is fear lest they make the way to unlawful more easy. And it may be the liberty of baptism by women at such times doth sometimes embolden the rasher sort to do it where no such necessity is.

[4.] But whether of permission besides law, or in presumption against law, they do it, is it thereby altogether frustrate, void, and as though it were never given?

They which have not at the first their right baptism must of necessity be rebaptized, because the law of Christ tieth all men to receive baptism. Iteration of baptism once given hath been always thought a manifest contempt of that ancient apostolic aphorism, "One Lord, one Faith, one Baptism †," baptism not only one inasmuch as it hath every where the same substance and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once. We serve that Lord which is but one, because no other can be joined with him: we embrace that Faith which is but one, because it admitteth no innovation: that Baptism we receive which is but one, because it cannot be received often. For how should we practise iteration of baptism, and yet teach that we are by baptism born anew, that by baptism we are admitted into the heavenly society of

* Licita prohibentur, ne si permitterentur eorum occasione perveniatur ad illicita. L. neque tamen. Just. de Asuth. Tut. l. Officium. D. de rei Vind.

† Ephes. iv. 5.

saints, that those things be really and effectually done by baptism which are no more possible to be often done than a man can naturally be often born*, or civilly be often adopted into any one's stock and family? This also is the cause why they that present us unto baptism are entitled for ever after our parents in God, and the reason why there we receive new names in token that by baptism we are made new creatures. As Christ hath therefore died and risen from the dead but once, so the sacrament which both extinguisheth in him our former sin and beginneth in us a new condition of life, is by one only actual administration for ever available, according to that in the Nicene Creed, "I believe one baptism for "remission of sins."

[5.] And because second baptism was ever abhorred † in the Church of God as a kind of incestuous birth, they that iterate baptism are driven under some pretence or other to make the former baptism void. Tertullian the first that proposed to the Church ‡, Agrippinus § the first in the Church that accepted, and against the use of the Church Novatian the first that publicly began to practise rebaptization, did it therefore upon these two grounds, a true persuasion that baptism is necessary, and a false that the baptism which others administered was no baptism. Novatianus' conceit was that none can administer true baptism but the true Church of Jesus Christ, that he and his followers alone were the Church, and for the rest he accounted them wicked and profane persons, such as by baptism could cleanse no man, unless they first did purify themselves, and reform the faults wherewith he charged them. At which time St. Cyprian ‖ with the greatest part of African bishops, because they like-

* "Una est nativitas de terra, "alia de cœlo; una de carne, alia "de Spiritu; una de æternitate, "alia de mortalitate; una de mas-"culo et fœmina, alia de Deo et "Ecclesia. Sed ipsæ duæ singu-"lares sunt. Quo modo enim "uterus non potest repeti, sic nec "baptismus iterari." Prosp. Senten. 331. "Eja fratres lacteum gen-"italis fontis ad laticem convolate, "ut semper vobis aqua sufficiat, "hoc ante omnia scientes, quia "hanc nec effundere licet nec rur-"sus haurire." Zeno. Invit. ad Font. [i. p. 117. t. iii. Biblioth. Patr. Colon.]

† August. de Bapt. cont. Don. lib. ii. cap. 14. [t. ix. 107. A.]

‡ Tert. de Bapt. [c. 15.]

§ Cypr. Epist. 71. [t. ii. p. 196.]

‖ Euseb. lib. vii. cap. 2, Cypr. 3. Epist. 70—76.

wise thought that none but only the true Church of God can baptize, and were of nothing more certainly persuaded than that heretics are as rotten branches cut off from the life and body of the true Church, gathered hereby that the Church of God both may with good consideration and ought to reverse that baptism which is given by heretics. These held and practised their own opinion, yet with great protestations often made that they neither loved a whit the less, nor thought in any respect the worse of them that were of a contrary mind. In requital of which ingenuous moderation the rest that withstood them did it in peaceable sort with very good regard had of them as of men in error but not in heresy.

[6.] The bishop of Rome against their novelties upheld as beseemed him the ancient and true apostolic customs, till they which unadvisedly before had erred became in a manner all reconciled friends unto truth *, and saw that heresy in the ministers of baptism could no way evacuate the force thereof; such heresy alone excepted †, as by reason of unsoundness in the highest articles of Christian faith, presumed to change, and by changing to maim the substance, the form of baptism. In which respect the Church did neither simply disannul, nor absolutely ratify baptism by heretics. For the baptism which Novatianists gave stood firm, whereas they whom Samosatenians had baptized were rebaptized ‡. It was likewise ordered in the council of Arles §, that if any Arian did reconcile himself to the Church they should admit him without new baptism, unless by examination they found him not baptized in the name of the Trinity.

* "Illi ipsi episcopi qui rebaptizandos hæreticos cum Cypriano statuerant ad antiquam consuetudinem revoluti novum emisere decretum." Hieron. cont. Lucifer. [ad fin.] Vide et August. contr. Crescon. lib. iii. cap. ii, iii. [t. ix. 435—437,] et Epist. 48. [t. ii. 245—249.]

† "Dixisti fieri non posse ut in falso baptismate inquinatus abluat, immundus emundet, supplantator erigat, perditus liberet, reus veniam tribuat, damnatus absolvat. Bene hæc omnia poterunt ad solos hæreticos pertinere, qui [quia] falsaverunt symbolum, dum alter dixerit duos Deos cum Deus unus sit, alter Patrem vult in Persona Filii cognosci, alter carnem subducens Filio Dei per quam Deo reconciliatus est mundus: et cæteri hujusmodi, qui a sacramentis catholicis alieni noscuntur." Optat. lib. i. [c. 10. p. 12. Paris, 1679.]

‡ Synod. Nicæn. can. 19. [Ap. Routh, Script. Ecclesiast. Opusc. p. 366, 359.]

§ Synod. i. Arelat. can. 8.

Dionysius bishop of Alexandria maketh report* how there lived under him a man of good reputation and of very ancient continuance in that church, who being present at the rites of baptism, and observing with better consideration than ever before what was there done, came and with weeping submission craved of his bishop not to deny him baptism, the due of all which profess Christ, seeing it had been so long sithence his evil hap to be deceived by the fraud of heretics, and at their hands (which till now he never throughly and duly weighed) to take a baptism full fraught with blasphemous impieties, a baptism in nothing like unto that which the true Church of Christ useth. The bishop greatly moved thereat, yet durst not adventure to rebaptize, but did the best he could to put him in good comfort, using much persuasion with him not to trouble himself with things which were past and gone, nor after so long continuance in the fellowship of God's people to call now in question his first entrance. The poor man that saw himself in this sort answered but not satisfied, spent afterwards his life in continual perplexity, whereof the bishop remained fearful to give release: perhaps too fearful, if the baptism were such as his own declaration importeth. For that the substance whereof was rotten at the very first, is never by tract of time able to recover soundness. And where true baptism was not before given, the case of rebaptization is clear.

[7.] But by this it appeareth that baptism is not void in regard of heresy, and therefore much less through any *other moral* defect in the minister thereof. Under which second pretence Donatists notwithstanding took upon them to make frustrate the Church's baptism, and themselves to rebaptize their own fry. For whereas some forty years after the martyrdom of blessed Cyprian the emperor Dioclesian began to† persecute the Church of Christ, and for the speedier abolishment of their religion to burn up their sacred books, there were in the Church itself *Traditors* content to deliver up the books of God by composition, to the end their own lives might be spared. Which men growing thereby odious to the rest whose constancy was greater, it fortuned that after, when one

* Euseb. Eccles. Hist. lib. vii. cap. 9. † Circa an. 300.

BOOK V. Ch. lxii. 8, 9.

Cæcilian was ordained bishop in the church of Carthage, whom others endeavoured in vain to defeat by excepting against him as a *Traditor*, they whose accusations could not prevail, desperately joined themselves in one, and made a bishop of their own crew, accounting from that day forward their faction the only true and sincere Church. The first bishop on that part was Majorinus, whose successor Donatus being the first that wrote in defence of their schism, the birds that were hatched before by others have their names from him.

[8.] Arians and Donatists began both about one time. Which heresies according to the different strength of their own sinews, wrought as hope of success led them, the one with the choicest wits, the other with the multitude so far, that after long and troublesome experience the perfectest view men could take of both was hardly able to induce any certain determinate resolution, whether error may do more by the curious subtilty of sharp discourse, or else by the mere appearance of zeal and devout affection, the latter of which two aids gave Donatists beyond all men's expectation as great a sway as ever any schism or heresy had within that reach of the Christian world where it bred and grew: the rather perhaps because the Church which neither greatly feared them, and besides had necessary cause to bend itself against others that aimed directly at a far higher mark, the Deity of Christ, was contented to let Donatists have their forth by the space of threescore years and above, even from ten years before Constantine till the time that Optatus bishop of Milevis published his books against Parmenian *.

[9.] During which term and the space of that schism's continuance afterwards, they had, besides many other secular and worldly means to help them forward, these special advantages. First, the very occasion of their breach with the Church of God, a just hatred and dislike of *Traditors*, seemed plausible; they easily persuaded their hearers that such men could not be holy as held communion and fellowship with them that betray religion. Again, when to dazzle the eyes of the simple, and to prove that it can be no church

* Circa an. 370.

which is not holy, they had in show and sound of words the glorious pretence of the creed apostolic, "I believe the Holy "Catholic Church," we need not think it any strange thing that with the multitude they gained credit. And avouching that such as are not of the true Church can administer no true baptism, they had for this point whole volumes of St. Cyprian's own writing, together with the judgment of divers African synods whose sentence was the same with his. Whereupon the Fathers were likewise in defence of their just cause very greatly prejudiced, both for that they could not enforce the duty of men's communion with a church confessed to be in many things blameworthy, unless they should oftentimes seem to speak as half-defenders of the faults themselves, or at the least not so vehement accusers thereof as their adversaries; and to withstand iteration of baptism, the other branch of the Donatists' heresy, was impossible without manifest and professed rejection of Cyprian, whom the world universally did in his lifetime admire as the greatest amongst prelates, and now honour as not the lowest in the kingdom of heaven. So true we find it by experience of all ages in the Church of God, that the teacher's error is the people's trial, harder and heavier by so much to bear, as he is in worth and regard greater that mispersuadeth them. Although there was odds between Cyprian's cause and theirs, he differing from others of sounder understanding in that point, but not dividing himself from the body of the Church by schism as did the Donatists. For which cause, saith Vincentius*, "Of one and the same opinion we judge (which "may seem strange) the authors catholic, and the followers "heretical; we acquit the masters, and condemn the scholars; "they are heirs of heaven which have written those books, "the defenders whereof are trodden down to the pit of hell."

[10.] The invectives of catholic writers therefore against them are sharp; the words of imperial edicts by Honorius and Theodosius† made to bridle them very bitter, the punishments severe in revenge of their folly. Howbeit for fear (as we may conjecture) lest much should be derogated

* Vincent. Lirin. adver. Hæres. cap. 11.

† Vide C. Theod. lib. xvi. tit. 6. l. "Adversarios," et l. "Nullus," circa an. 405. [t. vi. 196, Lyons, 1665.]

from the baptism of the Church, and baptism by Donatists be more esteemed of than was meet, if on the one side that which heretics had done ill should stand as good, on the other side that be reversed which the Catholic Church had well and religiously done, divers better minded than advised men thought it fittest to meet with this inconvenience by rebaptizing Donatists as well as they rebaptized Catholics. For stay whereof the same emperors saw it meet to give their law a double edge*, whereby it might equally on both sides cut off not only heretics which rebaptized whom they could pervert, but also Catholic and Christian priests which did the like unto such as before had taken baptism at the hands of heretics, and were afterwards reconciled to the Church of God. Donatists were therefore in process of time, though with much ado, wearied and at the length worn out by the constancy of that truth which teacheth, that evil ministers of good things are as torches, a light to others, a waste to none but themselves only, and that the foulness of their hands can neither any whit impair the virtue nor stain the glory of the mysteries of Christ.

[11.] Now that which was done amiss by virtuous and good men, as Cyprian carried aside with hatred against heresy, and was secondly followed by Donatists, whom envy and rancour covered with show of godliness made obstinate to cancel whatsoever the Church did in the sacrament of baptism, hath of later days in another respect far different from both the former, been brought freshly again into practice. For the Anabaptist rebaptizeth, because in his estimation the baptism of the Church is frustrate, for that we give it unto infants which have not faith, whereas according unto Christ's institution, as they conceive it, true baptism should always presuppose actual belief in receivers, and is otherwise no baptism.

[12.] Of these three errors there is not any but hath been able at the least to allege in defence of itself many fair probabilities. Notwithstanding, sith the Church of God hath hitherto always constantly maintained, that to rebaptize them which are known to have received true baptism is unlawful; that if baptism seriously be administered in the same element

* "Siquis." C. "Ne Sanct. Baptis." circa an. 413. [Cod. Justin. lib. i. tit. 6. 2.

and with the same form of words which Christ's institution teacheth, there is no other defect in the world that can make it frustrate, or deprive it of the nature of a true sacrament; and lastly, that baptism is only then to be readministered, when the first delivery thereof is void in regard of the fore-alleged imperfections and no other; shall we now in the case of baptism, which having both for matter and form the substance of Christ's institution, is by a fourth sort of men voided for the only defect of ecclesiastical authority in the minister, think it enough that they blow away the force thereof with the bare strength of their very breath by saying, "We take such baptism to be no more the Sacrament of "Baptism, than any other ordinary bathing to be a sacra-"ment?"

[13.] It behoveth generally all sorts of men to keep themselves within the limits of their own vocation*. And seeing God from whom men's several degrees and pre-eminences do proceed, hath appointed them in his Church, at whose hands his pleasure is that we should receive both baptism and all other public medicinable helps of soul, perhaps thereby the more to settle our hearts in the love of our ghostly superiors, they have small cause to hope that with him their voluntary services will be accepted who thrust themselves into functions either above their capacity or besides their place, and over boldly intermeddle with duties whereof no charge was ever given them. They that in any thing exceed the compass of their own order do as much as in them lieth to dissolve that order which is the harmony of God's Church.

Suppose therefore that in these and the like considerations the law did utterly prohibit baptism to be administered by any other than persons thereunto solemnly consecrated, what necessity soever happen. Are not many things firm† being done, although in part done otherwise than positive rigour

* Numb. xvi. 10; Levit. x. 1; 1 Sam. xiii. 11; 2 Sam. vi. 6; 2 Chron. xxvi. 16; Heb. v. 4.

† 9. q. 2. c. "Lugdunensis." [Decr. Gratian. pars ii. caus. ix. qu. 2. p. 860. ed. Lugd. 1572.] c. "ex literis." Decretal. [Gregor.] de Matrim. contrac. [lib. iv. tit. 16. cap. 2. col. 1400.] Damas. Burch. [Brocarda Damasi.] Reg. 109. "Pro-"hibita fieri si fiant non tenent. In "prohibitionibus autem circa res "favorabiles contrarium obtinet." [ap. Tract. Illustr. Jurisc. t. xviii. p. 511. Venet. 1584.]

and strictness did require? Nature as much as is possible inclineth unto validities and preservations. Dissolutions and nullities of things done, are not only not favoured, but hated when either urged without cause, or extended beyond their reach.

If therefore at any time it come to pass, that in teaching publicly, or privately in delivering this blessed Sacrament of regeneration, some unsanctified hand contrary to Christ's supposed ordinance do intrude itself, to execute that whereunto the laws of God and his Church have deputed others, which of these two opinions seemeth more agreeable with equity, ours that disallow what is done amiss, yet make not the force of the word and sacraments, much less their nature and very substance to depend on the minister's authority and calling, or else theirs* which defeat, disannul, and annihilate both, in respect of that one only personal defect, there being not any law of God which saith that if the minister be incompetent his word shall be no word, his baptism no baptism? He which teacheth and is not sent loseth the reward, but yet retaineth the name of a teacher; his usurped actions have in him the same nature which they have in others, although they yield him not the same comfort. And if these two cases be peers, the case of doctrine and the case of baptism both alike, sith no defect in their vocation that teach the truth is able to take away the benefit thereof from him which heareth, wherefore should the want of a lawful calling in them that baptize make baptism to me vain?

[14.] They† grant that the matter and the form in sacraments are the only parts of substance, and that if these two be retained, albeit other things besides be used which are inconvenient, the sacrament notwithstanding is administered but

* T. C. lib. i. p. 144. [114.] "As "St. Paul saith, that a man cannot "preach which is not sent; (Rom. "x. 15.) no not although he speak "the words of the Scripture and "interpret them: So I cannot see "how a man can baptize unless he "be sent to that end, although he "pour water and rehearse the words "which are to be rehearsed in the "ministry of baptism."

† T. C. lib. i. p. 165. [131.] "If "either the matter of the sacrament, "or the form of it, which is the "institution, (which things are only "substantial parts,) were wanting, "there should then have been no "sacrament at all ministered. But "they being retained and yet other "things used which are not con-"venient, the sacrament is minis-"tered, but not sincerely."

not sincerely. Why persist they not in this opinion? When by these fair speeches they have put us in hope of agreement, wherefore sup they up their words again, interlacing such frivolous interpretations and glosses as disgrace their sentence? What should move them, having named the *matter* and the *form* of the sacrament, to give us presently warning, that they mean by the *form* of the sacrament the *institution*, which exposition darkeneth whatsoever was before plain? For whereas in common understanding that *form*, which added to the element doth make a sacrament, and is of the outward substance thereof, containeth only the words of usual application, they set it down (lest common dictionaries should deceive us) that the *form* doth signify in their language the *institution*, which institution in truth comprehendeth both form and matter. Such are their fumbling shifts to enclose the minister's vocation within the compass of some essential part of the sacrament.

A thing that can never stand with sound and sincere construction. For what if the minister be "no circumstance "but a subordinate efficient cause" in the work of baptism * ? What if the minister's vocation be a matter † "of perpetual "necessity and not a ceremony variable as times and occasions "require?" What if his calling be "a principal part of the "institution of Christ?" Doth it therefore follow that the minister's authority is ‡ "of the substance of the sacrament," and as incident into the nature thereof as the matter and the form itself, yea more incident? For whereas in case of necessity the greatest amongst them § professeth the change of the element of water lawful, and others which like not so well this

* T. C. lib. iii. p. 117, [and 138.]

† T. C. lib. iii. 127.

‡ T. C. lib. [i. 114. and] iii. 135. "The minister is of the substance "of the Sacrament, considering that "it is a principal part of Christ's "Institution."

§ Beza, Epist. 2. [t. iii. 196. ed. 1582.] "Desit aqua et tamen bap-"tismus alicujus differri cum ædi-"ficatione non possit nec debeat, "ego certe quovis alio liquore non "minus rite quam aqua baptizarim." T. C. lib. iii. p. 138. "Shew me "why the breach of the institution "in the form should make the "sacrament unavailable, and not "the breach of this part [which "concerneth the minister]?" T. C. ibid. "Howsoever some learned "and godly, give some liberty in "the change of the elements of the "holy Sacrament, yet I do not see "how that can stand." Idem, p. 137. "I would rather judge him "baptized which is baptized into "the name of Christ without add-"ing the Father and the Holy Ghost "when the element of water is added, "than when the other words being "duly kept, some other liquor is "used."

opinion could be better content that voluntarily the Words of Christ's institution were altered, and men baptized in the Name of Christ without either mention made of the Father or of the Holy Ghost, nevertheless in denying that baptism administered by private persons ought to be reckoned of as a sacrament they both agree.

[15.] It may therefore please them both to consider that Baptism is an action in part moral, in part ecclesiastical, and in part mystical: moral, as being a duty which men perform towards God; ecclesiastical, in that it belongeth unto God's Church as a public duty; finally mystical, if we respect what God doth thereby intend to work.

The greatest moral perfection of baptism consisteth in men's devout obedience to the law of God, which law requireth both the outward act or thing done, and also that religious affection which God doth so much regard, that without it whatsoever we do is hateful in his sight, who therefore is said to respect *adverbs* more than *verbs*, because the end of his law in appointing what we shall do is our own perfection, which perfection consisteth chiefly in the virtuous disposition of the mind, and approveth itself to him not by *doing* but by doing *well*. Wherein appeareth also the difference between human and divine laws, the one of which two are content with *opus operatum*, the other require *opus operantis*, the one do but claim the deed, the other especially the mind. So that according to laws which principally respect the heart of men, works of religion being not religiously performed, cannot morally be perfect.

Baptism as an ecclesiastical work is for the manner of performance ordered by divers ecclesiastical laws, providing that as the sacrament itself is a gift of no mean worth, so the ministry thereof might in all circumstances appear to be a function of no small regard.

All that belongeth to the mystical perfection of baptism outwardly, is the element, the word, and the serious application of both unto him which receiveth both; whereunto if we add that secret reference which this action hath to life and remission of sins by virtue of Christ's own compact solemnly made with his Church, to accomplish fully the Sacrament of Baptism, there is not any thing more required.

Now put the question whether baptism administered to infants without any spiritual calling be unto them both a true sacrament and an effectual instrument of grace, or else an act of no more account than the ordinary washings are? The sum of all that can be said to defeat such baptism is, that those things which have no being can work nothing, and that baptism without the power of ordination is as judgment without sufficient jurisdiction, void, frustrate, and of no effect. But to this we answer, that the fruit of baptism dependeth only upon the covenant which God hath made; that God by covenant requireth in the elder sort Faith and Baptism, in children the Sacrament of Baptism alone, whereunto he hath also given them right by special privilege of birth within the bosom of the holy Church; that infants therefore, which have received baptism complete as touching the mystical perfection thereof, are by virtue of his own covenant and promise cleansed from all sin, forasmuch as all other laws concerning that which in baptism is either moral or ecclesiastical do bind the Church which giveth baptism, and not the infant which receiveth it of the Church. So that if any thing be therein amiss, the harm which groweth by violation of holy ordinances must altogether rest where the bonds of such ordinances hold.

[16.] For that in actions of this nature it fareth not as in jurisdictions may somewhat appear by the very opinion which men have of them. The nullity of that which a judge doth by way of authority without authority, is known to all men, and agreed upon with full consent of the whole world, every man receiveth it as a general edict of nature; whereas the nullity of baptism in regard of the like defect is only a few men's new, ungrounded, and as yet unapproved imagination. Which difference of generality in men's persuasions on the one side, and their paucity whose conceit leadeth them the other way, hath risen from a difference easy to observe in the things themselves. The exercise of unauthorized jurisdiction is a grievance unto them that are under it, whereas they that without authority presume to baptize, offer nothing but that which to all men is good and acceptable. Sacraments are food, and the ministers thereof as parents or as nurses, at whose hands when there is necessity but no possibility of receiving it, if that which they are not present to do in right

of their office be of pity and compassion done by others, shall this be thought to turn celestial bread into gravel, or the medicine of souls into poison? Jurisdiction is a yoke which law hath imposed on the necks of men in such sort that they must endure it for the good of others, how contrary soever it be to their own particular appetites and inclinations; jurisdiction bridleth men against their wills, that which a judge doth prevaileth by virtue of his very power, and therefore not without great reason, except the law have given him authority, whatsoever he doth vanisheth. Baptism on the other side being a favour which it pleaseth God to bestow, a benefit of soul to us that receive it, and a grace which they that deliver are but as mere vessels either appointed by others or offered of their own accord to this service; of which two if they be the one it is but their own honour, their own offence to be the other; can it possibly stand with equity and right*, that the faultiness of their presumption in giving baptism should be able to prejudice us, who by taking baptism have no way offended?

[17.] I know there are many sentences found in the books and writings of the ancient Fathers to prove both ecclesiastical and also moral defects in the minister of baptism a bar to the heavenly benefit thereof. Which sentences we always so understand, as Augustine understood in a case of like nature the words of Cyprian†. When infants baptized were after their parents' revolt carried by them in arms to the stews of idols, those wretched creatures as St. Cyprian thought were not only their own ruin but their children's also; "Their children," whom this their apostasy profaned, "did lose what Christian "baptism had given them being newly born." "They lost," saith St. Augustine, "the grace of baptism, *if we consider to* "*what their parents' impiety did tend*; although the mercy of "God preserved them, and will also in that dreadful day of "account give them favourable audience pleading in their own "behalf, 'The harm of other men's perfidiousness it lay not

* "Factum alterius alii nocere "non debet." Ulp. l. De Pupillo. sect. "Si plurium." [Dig. xxxix. 1, 5. p. 558.] Item, Alphen. l. "Pa-"terfamilias." de Hæred. Instituend. [Dig. xxviii. v. 44. 402.] "Male-"ficia teneant auctores suos non "alios." l. "Sancimus," 22. C. de Pœn. [Cod. Just. ix. 47. 22. p. 305.]

† August. Epist. 23. [al. 98. §. 3. t. ii. 264. Cypr. de Laps. t. i. 125.]

"in us to avoid.'" After the same manner whatsoever we read written if it sound to the prejudice of baptism through any either moral or ecclesiastical defect therein, we construe it, as equity and reason teacheth, with restraint to the offender only, which doth, as far as concerneth himself and them which wittingly concur with him, make the sacrament of God fruitless.

[18.] St. Augustine's *doubtfulness**, whether baptism by a layman may stand or ought to be readministered, should not be mentioned by them which presume to define peremptorily of that wherein he was content to profess himself unresolved. Albeit in very truth his opinion is plain enough, but the manner of delivering his judgment being modest, they make of a virtue an imbecility, and impute his calmness of speech to an irresolution of mind. His disputation in that place is against Parmenian, which held, that a Bishop or a Priest if they fall into any heresy do thereby lose the power which they had before to baptize, and that therefore baptism by heretics is merely void. For answer whereof he first denieth that heresy can more deprive men of power to baptize others than it is of force to take from them their own baptism; and in the second place he farther addeth that if heretics did lose the power which before was given them by ordination, and did therefore unlawfully usurp as often as they took upon them to give the Sacrament of Baptism, it followeth not that baptism by them administered without authority is no baptism. For then what should we think of baptism by laymen to whom authority was never given? "I doubt," saith St. Augustine, "whether any "man which carrieth a virtuous and godly mind will affirm "that the baptism which laymen do in case of necessity ad-"minister should be iterated. For to do it unnecessarily is "to execute another man's office; necessity urging, to do it "is then either no fault at all" (much less so grievous a crime that it should deserve to be termed by the name of sacrilege†) "or if any, a very pardonable fault. But suppose

* T. C. lib. iii. p. 136. "Augus-"tine standeth in doubt whether "baptism by a layman be available "or no." [Cont. Lit. Parm. lib. ii. c. 13.] [t. ix. 44.] "Where by all "likelihood he was out of doubt, "that that which was ministered "by a woman, whose unaptness "herein is double to that of a lay-"man, was of no effect."

† T. C. lib. iii. p. 116. "The sa-"crilege of private persons, women "especially, in administering the "holy sacrament of baptism."

"it even of very purpose usurped and given unto any man "by every man that listeth, yet that which is given cannot "possibly be denied to have been given, how truly soever "we may say it hath not been given lawfully. Unlawful "usurpation a penitent affection must redress. If not, the "thing that was given shall remain to the hurt and detriment "of him which unlawfully either administered or received "the same, yet so, that in this respect it ought not to be "reputed as if it had not at all been given." Whereby we may plainly perceive that St. Augustine was not himself uncertain what to think, but doubtful whether any well-minded man in the whole world could think otherwise than he did.

[19.] Their argument taken from a stolen seal* may return to the place out of which they had it, for it helpeth their cause nothing. That which men give or grant to others must appear to have proceeded of their own accord. This being manifest, their gifts and grants are thereby made effectual both to bar themselves from revocation, and to assecure the right they have given. Wherein for further prevention of mischiefs that otherwise might grow by the malice, treachery, and fraud of men, it is both equal and meet that the strength of men's deeds and the instruments which declare the same should strictly depend upon divers solemnities, whereof there cannot be the like reason in things that pass between God and us, because sith we need not doubt lest the treasures of his heavenly grace should without his consent be passed by forged conveyances, nor lest he should deny at any time his own acts, and seek to revoke what hath been consented unto before, as there is no such fear of danger through deceit and falsehood in this case, so neither hath the circumstance of men's persons that weight in baptism which for good and just considerations in the custody of seals of office it ought to have. The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in his Church, and not to the end that their

* T. C. lib. iii. p. 139. "As by "the seal which the prince hath "set apart to seal his grants with, "when it is stolen and set to by "him that hath no authority, there "groweth no assurance to the party "that hath it: So if it were possible "to be the seal of God which a "woman should set to, yet for that "she hath stolen it and put it to "not only without but contrary to "the commandment of God, I see "not how any can take any assurance by reason thereof."

authority might give being, or add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guileful and wrongful possessors of that whereunto they have right by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And if any such disorder be, we have sufficiently before declared that "delictum cum capite semper ambulat," men's own faults are their own harms.

[20.] Wherefore to countervail this and the like mischosen resemblances with that which more truly and plainly agreeth, the ordinance of God concerning their vocation that minister baptism wherein the mystery of our regeneration is wrought, hath thereunto the same analogy which laws of wedlock have to our first nativity and birth. So that if nature do effect procreation notwithstanding the wicked violation and breach even of nature's law made that the entrance of all mankind into this present world might be without blemish, may we not justly presume that grace doth accomplish the other, although there be faultiness in them that transgress the order which our Lord Jesus Christ hath established in his Church?

[21.] Some light may be borrowed from circumcision for explicatiom what is true in this question of baptism. Seeing then that even they which condemn Sephora the wife of Moses for taking upon her to circumcise her son*, a thing necessary at that time for her to do, and as I think very hard to reprove in her, considering how Moses, because himself had not done it sooner, was therefore stricken by the hand of God, neither could in that extremity perform the office; whereupon, for the stay of God's indignation, there was no choice, but the

* Exod. iv. 24. T. C. lib. i. p. 144. [113.] "I say that the unlawfulness of that fact doth appear sufficiently, in that she did it before her husband Moses, which was a prophet of the Lord, to whom that office of circumcision did appertain. Besides that she did cut off the foreskin of the infant not of mind to obey the commandment of God, or for the salvation of the child, but in a choler only, to the end that her husband might be eased and have release: which mind appeareth in her both by her words, and by casting away in anger the foreskin which she had cut off. And if it be said that the event declared that the act pleased God, because that Moses forthwith waxed better, and was recovered of his sickness, I have shewed before that if we measure things by the event, we shall oftentimes justify the wicked, and take the righteousness of the righteous from them."

action must needs fall into her hands; whose fact therein whether we interpret as some have done, that being a Midianite, and as yet not so thoroughly acquainted with the exercise of Jewish rites, it much discontented her, to see herself through her husband's oversight, in a matter of his own religion, brought unto these perplexities and straits, that either she must now endure him perishing before her eyes, or else wound the flesh of her own child, which she could not do but with some indignation shewed, in that she fumingly both threw down the foreskin at his feet, and upbraided him with the cruelty of his religion: or if we better like to follow their more judicious exposition which are not inclinable to think that Moses was matched like Socrates, nor that circumcision could now in Eleazar be strange unto her, having had Gersom her elder son before circumcised, nor that any occasion of choler could rise from a spectacle of such misery as doth* naturally move compassion and not wrath, nor that Sephora was so impious as in the visible presence of God's deserved anger to storm at the ordinance and law of God, nor that the words of the history itself can enforce any such affection, but do only declare how after the act performed she *touched* the feet of Moses saying†, "Sponsus tu mihi es sanguinum," "Thou art "unto me an husband of blood," which might be very well the one done and the other spoken even out of the flowing abundance of commiseration and love, to signify with hands laid under his feet that her tender affection towards him had caused her thus to forget womanhood, to lay all motherly affection aside, and to redeem her husband out of the hands of death with effusion of blood; the sequel thereof, take it which way you will, is a plain argument, that God was satisfied with that she did, as may appear by his own testimony declaring

* "Mala passis non irascimur sed "compatimur." Boet. de Consol.

† Where the usual translation hath, Exod. iv. 25; "She cut away "the foreskin of her son, and cast "it at his feet, and said, Thou art "indeed a bloody husband unto "me. So he departed from him. "Then she said, O bloody husband, "because of the circumcision:" the words as they lie in the original are rather to be thus interpreted, "And she cut off the foreskin of "her son. Which being done, she "touched his feet (the feet of Moses) "and said, 'Thou art to me an "husband of blood,' (in the plural "number, thereby signifying effu-"sion of blood). And the Lord "withdrew from him at the very "time when she said, 'A husband "of blood,' in regard of circumci-"sion."

how there followed in the person of Moses present release of his grievous punishment upon her speedy discharge of that duty which by him neglected had offended God, even as after execution of justice by the hands of Phineas* the plague was immediately taken away, which former impunity of sin had caused; in which so manifest and plain cases not to make that a reason of the event which God himself hath set down as a reason, were falsely to accuse whom he doth justify, and without any cause to traduce what we should allow; yet seeing they which will have it a breach of the law of God for her to circumcise in that necessity, are not able to deny but circumcision being in that very manner performed was to the innocent child which received it true circumcision, why should that defect whereby circumcision was so little weakened be to baptism a deadly wound?

[22.] These premises therefore remaining as hitherto they have been laid, because the commandment of our Saviour Christ which committeth jointly to public ministers both doctrine and baptism† doth no more by linking them together import that the nature of the sacrament dependeth on the minister's authority and power to preach the word than the force and virtue of the word doth on license to give the sacrament; and considering that the work of external ministry in baptism is only a preeminence of honour, which they that take to themselves and are not thereunto called as Aaron was, do but themselves in their own persons by means of such usurpation incur the just blame of disobedience to the law of God; farther also inasmuch as it standeth with no

* Psalm cvi. 30.

† T. C. lib. iii. p. 142. "Seeing "they only are bidden in the Scrip- "ture to administer the sacraments "which are bidden to preach the "word, and that the public ministers "have only this charge of the word; "and seeing that the administration "of both these are so linked together "that the denial of license to do one "is a denial to do the other, as of "the contrary part license to one is "license to the other; considering "also that to minister the sacra- "ments is an honour in the Church "which none can take unto him but "he which is called unto it as was "Aaron: and further, forasmuch as "the baptizing by private persons "and by women especially con- "firmeth the dangerous error of the "condemnation of young children "which die without baptism; last "of all seeing we have the consent "of the godly learned of all times "against the baptism by women, "and of the reformed churches now "against the baptism by private "men; we conclude that the ad- "ministration of this sacrament by "private persons and especially by "women is merely both unlawful "and void."

reason that errors grounded on a wrong interpretation of other men's deeds should make frustrate whatsoever is misconceived, and that baptism by women should cease to be baptism as oft as any man will thereby gather that children which die unbaptized are damned, which opinion if the act of baptism administered in such manner did enforce, it might be sufficient cause of disliking the same, but none of defeating or making it altogether void; last of all whereas general and full consent of the godly learned in all ages doth make for validity of baptism, yea albeit administered in private and even by women, which kind of baptism in case of necessity divers reformed churches do both allow and defend, some others which do not defend tolerate, few in comparison and they without any just cause do utterly disannul and annihilate; surely howsoever through defects on either side the sacrament may be without fruit, as well in some cases to him which receiveth as to him which giveth it, yet no disability of either part can so far make it frustrate and without effect as to deprive it of the very nature of true baptism, having all things else which the ordinance of Christ requireth. Whereupon we may consequently infer that the administration of this sacrament by private persons, be it lawful or unlawful, appeareth not as yet to be merely void.

Interrogatories in baptism touching faith, and the purpose of a Christian life.

LXIII. All that are of the race of Christ, the Scripture nameth them "children of the promise*" which God hath made. The promise of eternal life is the seed of the Church of God. And because there is no attainment of life but through the only begotten Son of God, nor by him otherwise than being such as the Creed apostolic describeth, it followeth that the articles thereof are principles necessary for all men to subscribe unto whom by baptism the Church receiveth into Christ's school.

All points of Christian doctrine are either demonstrable conclusions or demonstrative principles. Conclusions have strong and invincible proofs as well in the school of Jesus Christ as elsewhere. And principles be grounds which require no proof in any kind of science, because it sufficeth if either their certainty be evident in itself, or evident by the light of some higher knowledge, and in itself such as no

* [Galat. iv. 28.]

man's knowledge is ever able to overthrow. Now the principles whereupon we do build our souls have their evidence where they had their original, and as received from thence we adore them, we hold them in reverent admiration, we neither argue nor dispute about them, we give unto them that assent which the oracles of God require.

We are not therefore ashamed of the Gospel of our Lord Jesus Christ because miscreants in scorn have upbraided us, that the highest point of our wisdom is *believe**. That which is true and neither can be discerned by sense, nor concluded by mere natural principles, must have principles of revealed truth whereupon to build itself, and an habit of faith in us wherewith principles of that kind are apprehended. The mysteries of our religion are above the reach of our understanding †, above discourse of man's reason, above all that any creature can comprehend. Therefore the first thing required of him which standeth for admission into Christ's family is belief. Which belief consisteth not so much in knowledge as in acknowledgment of all things that heavenly wisdom revealeth; the affection of faith is above her reach, her love to Godward above the comprehension which she hath of God.

And because only for believers all things may be done, he which is goodness itself loveth them above all. Deserve we then the love of God, because we believe in the Son of God? What more opposite than faith and pride? When God had created all things, he looked upon them and loved them, because they were all as himself had made them. So the true reason wherefore Christ doth love believers is because their belief is the gift of God, a gift than which flesh and blood in this world cannot possibly receive a greater ‡. And as to love them of whom we receive good things is duty, because they satisfy our desires in that which else we should want; so to love them on whom we bestow is nature, because in them we behold the effects of our own virtue.

Seeing therefore no religion enjoyeth sacraments the signs

* Apostatæ maledictum, *οὐδὲν ὑπὲρ τὸ πίστευσον τῆς ὑμετέρας ἐστὶ σοφίας.* Naz. Orat. i. contr. Julian. [§. 97. t. i. 97 B.]

† *Ὑπὲρ νοῦν, ὑπὲρ λόγον, ὑπὲρ κατάληψιν κτιστῆς φύσεως τὰ ἡμέτερα.* Just. Mart. Expos. Fid. [p. 388. Paris. 1615.]

‡ Matt. xvi. 17; John i. 12, 13.

of God's love, unless it have also that faith whereupon the sacraments are built; could there be any thing more convenient than that our first admittance to the actual receipt of his grace in the Sacrament of baptism should be consecrated with profession of belief *, which is to the kingdom of God as a key, the want whereof excludeth infidels both from that and from all other saving grace.

[2.] We find by experience that although faith be an intellectual habit of the mind, and have her seat in the understanding, yet an evil moral disposition obstinately wedded to the love of darkness dampeth the very light of heavenly illumination, and permitteth not the mind to see what doth shine before it. Men are "lovers of pleasure more than lovers of "God †." Their assent to his saving truth is many times withheld from it, not that the truth is too weak to persuade, but because the stream of corrupt affection carrieth them a clean contrary way. That the mind therefore may abide in the light of faith, there must abide in the will as constant a resolution to have no fellowship at all with the vanities and works of darkness.

[3.] "Two covenants there are which Christian men," saith Isidore, "do make in baptism, the one concerning relinquish-"ment of Satan, the other touching obedience to the faith of "Christ ‡." In like sort St. Ambrose, "He which is bap-"tized *forsaketh the intellectual Pharaoh, the Prince of this* "*world*, saying, *Abrenuncio*, Thee O Satan and thy angels, "thy works and thy mandates I forsake utterly §." Tertullian having speech of wicked spirits, "These," saith he, "are the angels which we in baptism renounce ‖." The declaration of Justin the Martyr concerning baptism ¶ sheweth, how such as the Church in those days did baptize made

* "Spiritus Sanctus habitator ejus "templi non efficitur quod antisti-"tem non habet veram fidem." Hieron. adv. Lucif. c. 4.

† [2 Tim. iii. 4.]

‡ Isid. de Offic. Eccles. lib. ii. cap. 24. [p. 612. ed. Du Breul.]

§ Ambros. Hexam. lib. i. cap. 4.

‖ Tertull. de Spectac. [c. 4.]

¶ Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὔχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἔπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν ἀναγεννῶνται. Justin. Apol. [ii. p. 93. ed. 1615. In later editions it is the first Apology.]

profession of Christian belief, and undertook to live accordingly. Neither do I think it a matter easy for any man to prove, that ever baptism did use to be administered without interrogatories of these two kinds. Whereunto St. Peter (as it may be thought) alluding, hath said*, that the baptism "which saveth" us is not (as legal purifications were) a cleansing of the flesh from outward impurity, but ἐπερώτημα, "an interrogative trial of a good conscience towards God."

Interrogatories proposed unto infants in baptism, and answered as in their names by godfathers.

LXIV. Now the fault which they find with us concerning interrogatories is, our moving of these questions unto infants which cannot answer them, and the answering of them by others as in their names.

The Anabaptist hath many pretences to scorn at the baptism of children, first because the Scriptures he saith do no where give commandment to baptize infants; secondly, for that as there is no commandment so neither any manifest example shewing it to have been done either by Christ or his Apostles; thirdly, inasmuch as the word preached and the sacraments must go together, they which are not capable of the one are no fit receivers of the other; last of all sith the order of baptism continued from the first beginning hath it in those things which are unfit to be applied unto sucking children, it followeth in their conceit that the baptism of such is no baptism but plain mockery.

They with whom we contend are no enemies to the baptism of infants; it is not their desire that the church should hazard so many souls by letting them run on till they come to ripeness of understanding, that so they may be converted and then baptized as infidels heretofore have been; they bear not towards God so unthankful minds as not to acknowledge it even amongst the greatest of his endless mercies, that by making us his own possession so soon, many advantages which Satan otherwise might take are prevented, and (which should be esteemed a part of no small happiness) the first thing whereof we have occasion to take notice is, how much hath been done already to our great good, though altogether without our knowledge; the baptism of infants they esteem as an ordinance which Christ hath instituted even in special

* 1 Peter iii. 21.

love and favour to his own people; they deny not the practice thereof accordingly to have been kept as derived from the hands and continued from the days of the Apostles themselves unto this present. Only it pleaseth them not that to infants there should be interrogatories proposed in baptism*. This they condemn as foolish, toyish, and profane mockery.

[2.] But are they able to shew that ever the Church of Christ had any public form of baptism without interrogatories; or that the Church did ever use at the solemn baptism of infants to omit those questions as needless in this case? Boniface a bishop in St. Augustine's time knowing that the Church did universally use this custom of baptizing infants with interrogatories, was desirous to learn from St. Augustine the true cause and reason thereof†. "If," saith he, "I "should set before thee a young infant, and should ask of "thee whether that infant when he cometh unto riper age "will be honest and just or no, thou wouldst answer (I know) "that to tell in these things what shall come to pass is not in "the power of a mortal man. If I should ask what good or "evil such an infant thinketh, thine answer hereunto must "needs be again with the like uncertainty. If thou neither "canst promise for the time to come nor for the present "pronounce any thing in this case, how is it that when such "are brought unto baptism, their parents there undertake "what the child shall afterwards do, yea they are not "doubtful to say it doth that which is impossible to be "done by infants? at the least there is no man precisely "able to affirm it done. Vouchsafe me hereunto some short "answer, such as not only may press me with the bare "authority of custom but also instruct me in the cause "thereof."

Touching which difficulty, whether it may truly be said for

* "They profane holy baptism in "toying foolishly, for that they ask "questions of an infant which can-"not answer, and speak unto them "as was wont to be spoken unto "men, and unto such as being con-"verted answered for themselves "and were baptized. Which is but "a mockery of God, and therefore "against the holy Scriptures. Gal. "vi. 7." Admonition to the Parliament. [ap. Whitg. Def. 610.] The same defended in T. C. lib. i. p. 168. [134.]

† Aug. Epist. xxiii. [al. 98. §. 7. t. ii. 266. F.]

infants at the time of their baptism that they do believe, the effect of St. Augustine's answer is yea, but with this distinction*, a present *actual habit of faith there is not* in them, there is delivered unto them that sacrament, a part of the due celebration whereof consisteth in answering to the articles of faith, *because* the habit of faith which afterwards doth come with years, is but *a farther* building up of the same edifice, the *first foundation whereof was laid by the sacrament* of baptism. For that which there we professed without any understanding, when we afterwards come to acknowledge, do we any thing else but only bring unto ripeness the very seed that was sown before? We are *then believers*, because *then we begin to be* that which process of time doth make perfect. And till we come to actual belief, the very sacrament of faith is a shield as strong as after this the faith of the sacrament against all contrary infernal powers. Which whosoever doth think impossible, is undoubtedly farther off from Christian belief though he be baptized than are these innocents, which at their baptism albeit they have no conceit or cogitation of faith, are notwithstanding pure and free from all opposite cogitations, whereas the other is not free. If therefore without any fear or scruple we may account them and term them believers only for their outward profession's sake, which inwardly are farther from faith than infants, why not infants much more at the time of their solemn initiation by baptism the sacrament of faith, whereunto they not only conceive nothing opposite, but have also that grace† given them which is the first and most effectual cause out of which our belief groweth!

In sum, the whole Church is a multitude of believers, all honoured with that title, even hypocrites for their profession's

* "Sicut credere respondetur, ita "etiam fidelis vocatur; non rem "ipsa mente annuendo, sed ipsius "rei sacramentum percipiendo." Aug. [Ep. 23. al. 98. §. 10. t. ii. 268. D.]

† Aug. Epist. 57. [al. 187. c. 6. t. ii. 684.] "Multum mirabilis res "est quemadmodum quorundam "nondum cognoscentium Deum sit "inhabitator Deus et quorundam "cognoscentium non sit. Nec illi "enim ad templum Dei pertinent "qui cognoscentes Deum non sicut "Deum glorificaverunt, et ad tem-"plum Dei pertinent parvuli sancti-"ficati sacramento Christi, regene-"rati Spiritu Sancto, qui per æta-"tem nondum possunt cognoscere "Deum. Unde quem potuerunt illi "nosse nec habere isti potuerunt "habere antequam nosse."

sake as well as saints because of their inward sincere persuasion, and *infants as being in the first degree of their ghostly motion towards the actual habit of faith;* the first sort are faithful in the eye of the world, the second faithful in the sight of God; the last in the ready direct way to become both if all things after be suitable to these their present beginnings*. "This," saith St. Augustine, "would not haply "content such persons as are uncapable or unquiet, but to "them which having knowledge are not troublesome it may "suffice. Wherein I have not for ease of myself objected "against you that custom only than which nothing is more "firm, but of a custom most profitable I have done that "little which I could to yield you a reasonable cause."

[3.] Were St. Augustine now living there are which would tell him for his better instruction that to say of a child † "it is elect" and to say it doth believe are all one, for which cause sith no man is able precisely to affirm the one of any infant in particular, it followeth that "precisely" and "absolutely" we ought not to say the other.

Which "precise" and "absolute terms" are needless in this case. We speak of infants *as the rule of piety* alloweth both to speak and think. They that can take to themselves in ordinary talk a charitable kind of liberty to name men of their own sort *God's dear children,* (notwithstanding the large reign of hypocrisy,) should not methinks be so strict and rigorous against the Church for presuming as it doth of a Christian innocent. For when we know how Christ in general hath said that *of such* is the kingdom of heaven ‡, which kingdom is the inheritance of God's elect, and do withal behold how his providence hath called them unto the first beginnings of eternal life, and presented them at the wellspring of new birth wherein original sin is purged, besides which sin there is no hinderance of their salvation known to us, as themselves will grant; hard it were that having so many fair inducements whereupon to ground, we

* [Ep. 23. al. 98. §. 10.]

† T. C. lib. i. p. 169. [136, 137.] "If children could have faith, yet "they that present the child cannot "precisely tell whether that par- "ticular child hath faith or no; we "are to think charitably and to "hope it is one of the Church, but "it can be no more precisely said "that it hath faith, than it may be "said precisely elected."

‡ [S. Matth. xix. 14.]

should not be thought to utter at the least a truth as probable and allowable in terming any such particular infant an elect babe*: as in presuming the like of others, whose safety nevertheless we are not *absolutely* able to warrant.

[4.] If any troubled with these scruples be only for instruction's sake desirous to know yet some further reason why interrogatories should be ministered to infants in baptism, and be answered unto by others as in their names, they may consider that baptism implieth a covenant or league between God and man, wherein as God doth bestow presently remission of sins and the Holy Ghost, binding also himself to add in process of time what grace soever shall be farther necessary for the attainment of everlasting life; so every baptized soul receiving the same grace at the hands of God tieth likewise itself for ever to the observation of his law, no less than the Jews by circumcision bound themselves to the law of Moses†. The law of Christ requiring therefore faith and newness of life in all men by virtue of the covenant which they make in baptism, is it toyish that the Church in baptism exacteth at every man's hands an express profession of faith and an irrevocable promise of obedience by way of solemn stipulation‡?"

That infants may contract and covenant with God, the law is plain§. Neither is the reason of the law obscure. For sith it tendeth we cannot sufficiently express how much to their own good, and doth no way hurt or endanger them to begin the race of their lives herewith, they are as equity requireth admitted hereunto, and in favour of their tender years, such formal complements of stipulation as being requisite are impossible by themselves in their own persons to be performed, leave is given that they may sufficiently discharge by others‖. Albeit therefore neither deaf nor dumb men,

* 2 John i. [Chr. Letter, p. 36.]

† Gal. v. 3.

‡ "Stipulatio est verborum conceptio, quibus is qui interrogatur daturum facturumve se quod interrogatus est respondet." Sect. 1. ff. de Oblig. et Act. [de Verb. Oblig. Dig. xlv. 1. v. §. 1. p. 660.] "In hac re olim talia verba tradita fuerunt: Spondes? Spondeo. Promittis? Promitto. Fide promittis? Fide promitto. Fide jubes? Fide jubeo. Dabis? Dabo. Facies? Faciam." Instit. de Verb. Oblig. lib. iii. tit. 16. [p. 26.]

§ Gen. xvii. 14.

‖ "Accommodat illis mater ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur; ut quoniam quod ægri sunt alio peccante prægravantur, sic cum sani fiant alio

neither furious persons nor children can receive any civil stipulation, yet this kind of ghostly stipulation they may through his indulgence, who respecting the singular benefit thereof accepteth children brought unto him for that end, entereth into articles of covenant with them, and in tender commiseration granteth that other men's professions and promises in baptism made for them shall avail no less than if they had been themselves able to have made their own.

[5.] None more fit to undertake this office in their behalf than such as present them unto baptism. A wrong conceit that none may receive the sacrament of baptism but they whose parents at the least the one of them are by the soundness of their religion and by their virtuous demeanour known to be men of God, hath caused some to repel children* whosoever bring them if their parents be mispersuaded in religion, or for other misdeserts excommunicated; some likewise for that cause to withhold baptism, unless the father, albeit no such exception can justly be taken against him, do notwithstanding make profession of his faith, and avouch the child to be his own. Thus whereas God hath appointed them ministers of holy things, they make themselves inquisitors of men's persons a great deal farther than need is.

They should consider that God hath ordained baptism in favour of mankind. To restrain favours is an odious thing, to enlarge them acceptable both to God and man. Whereas therefore the civil law gave divers immunities to them which were fathers of three children and had them living, those immunities they held although their children were all dead, if war had consumed them, because it seemed in that case not against reason to repute them by a courteous construction of law as live men†, in that the honour of their service done to the commonwealth would remain always. Can it hurt us in exhibiting the graces which God doth bestow on men, or can it prejudice his glory, if the selfsame equity guide and direct our hands?

When God made his covenant with such as had Abraham

"pro eis confitente salventur." Aug. Serm. 10. de Verb. Apost. [al. serm. 176. §. 2. t. v. 840.]

* T. C. lib. i. p. 172. [137.]

† "Hi enim qui pro Rep. cecidi-"runt in perpetuum per gloriam "vivere intelliguntur." Instit. lib. i. tit. 25. sect. 1.

to their father, was only Abraham's immediate issue, or only his lineal posterity according to the flesh included in that covenant? Were not proselytes as well as Jews always taken for the sons of Abraham? Yea because the very heads of families are fathers in some sort as touching providence and care for the meanest that belong unto them, the servants which Abraham had bought with money were as capable of circumcision, being newly born, as any natural child that Abraham himself begat.

Be it then that baptism belongeth to none but such as either believe presently, or else being infants are the children of *believing parents.* In case the Church do bring children to the holy font whose natural parents are either unknown, or known to be such as the Church accurseth but yet forgetteth not in that severity to take compassion upon their offspring, (for it is the Church * which doth offer them to baptism by the ministry of presentors,) were it not against both equity and duty to refuse the mother of believers herself, and not to take her in this case for a faithful parent? It is not the virtue of our fathers nor the faith of any other that can give us the true holiness which we have by virtue of our new birth. Yet even through the common faith and spirit of God's Church, (a thing which no quality of parents can prejudice,) I say through the faith of the Church of God undertaking the motherly care of our souls, so far forth we may be and are in our infancy sanctified as to be thereby made sufficiently capable of baptism, and to be interessed in the rites of our new birth for their piety's sake that offer us thereunto.

"It cometh sometime to pass," saith St. Augustine, "that "the children of bond-slaves are brought to baptism by their "lord; sometime the parents being dead, the friends alive "undertake that office; sometime strangers or virgins con-"secrated unto God which neither have nor can have chil-"dren of their own take up infants in the open streets, and

* "Offeruntur quippe parvuli ad "percipiendam spiritualem gratiam "non tam ab eis quorum gestantur "manibus, quamvis et ab ipsis si et "ipsi boni et fideles sint, quam ab "universa societate sanctorum atque "fidelium." Aug. in Epist. 23. [al. 98. §. 5. t. ii. 265.] Ἀξιοῦνται δὲ τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν τὰ βρέφη τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι. Justin. Resp. ad Orthod. [resp. 56.]

"so offer them unto baptism, whom the cruelty of unnatural "parents casteth out and leaveth to the adventure of uncer- "tain pity. As therefore he which did the part of a neigh- "bour was a neighbour to that wounded man whom the para- "ble of the Gospel describeth; so they are fathers although "strangers that bring infants to him which maketh them the "sons of God." In the phrase of some kind of men they use to be termed Witnesses, as if they came but to see and testify what is done. It savoureth more of piety to give them their old accustomed name of Fathers and Mothers in God, whereby they are well put in mind what affection they ought to bear towards those innocents, for whose religious education the Church accepteth them as pledges.

[6.] This therefore is their own duty. But because the answer which they make to the usual demands of stipulation proposed in baptism is not their own, the Church doth best to receive it of them in that form which best sheweth whose the act is. That which a guardian doth in the name of his guard or pupil standeth by natural equity forcible for his benefit though it be done without his knowledge. And shall we judge it a thing unreasonable, or in any respect unfit, that infants by words which others utter should though unwittingly yet truly and forcibly bind themselves to that whereby their estate is so assuredly bettered? Herewith Nestorius the heretic was charged* as having fallen from his first profession, and broken the promise which he made to God in the arms of others. Of such as profaned themselves being Christians with irreligious delight in the ensigns of idolatry, heathenish spectacles, shows, and stage plays, Ter-

* "Si Arianæ aut Sabellianæ "hæreseos assertor esses, et non "tuo ipsius symbolo tecum uterer, "convincerem te tamen testimo- "niorum sacrorum auctoritate;... "quid tandem si sic apud te age- "rem? quid diceres? quid respon- "deres? nonne obsecro illud,... "in eo te baptizatum, in eo te rena- "tum esse?...Et vere in negotio "quamvis improbo non importuna "defensio, et quæ non absurde "causam erroris diceret, si pertina- "ciam non sociares errori. Nunc "autem cum in catholica urbe na- "tus, catholica fide institutus, ca- "tholico baptismate regeneratus sis, "numquid agere tecum quasi cum "Ariano aut Sabelliano possim? "Quod utinam fuisses. Minus do- "lerem in malis editum quam de "bonis lapsum, minus fidem non "habitam quam amissam....Non "iniquum autem, hæretice, non ini- "quum aut grave aliquid postulo. "Hoc fac in catholica fide editus "quod fueras pro perversitate fac- "turus." Cassian. de Incarn. lib. vi. cap. 5. [in Bibl. Pat. Colon. V. p. 2. 77.]

tullian to strike them the more deep claimeth the promise which they made in baptism*. Why were they dumb being thus challenged? Wherefore stood they not up to answer in their own defence, that such professions and promises made in their names were frivolous, that all which others undertook for them was but mockery and profanation? That which no heretic, no wicked liver, no impious despiser of God, no miscreant or malefactor, which had himself been baptized, was ever so desperate as to disgorge in contempt of so fruitfully received customs, is now their voice that restore as they say the ancient purity of religion.

Of the Cross in Baptism.

LXV. In baptism many things of very ancient continuance are now quite and clean abolished, for that the virtue and grace of this sacrament had been therewith overshadowed, as fruit with too great abundance of leaves. Notwithstanding to them which think it always imperfect reformation that doth but shear and not flay, our retaining certain of those former rites, especially the *dangerous* sign of the cross, hath seemed almost an impardonable oversight†. "The cross," they say, "sith it is but a mere invention of man, should not therefore "at all have been added to the sacrament of baptism. To "sign children's foreheads with a cross, in token that here-"after they shall not be ashamed to make profession of the "faith of Christ, is to bring into the Church a new word, "whereas there ought to be no doctor heard in the Church "but our Saviour Christ. That reason which moved the "Fathers to use should move us not to use the sign of "the cross. They lived with heathens which had the cross of "Christ in contempt, we with such as adore the cross, and "therefore we ought to abandon it even as in like consider-"ation Ezechias did of old the brazen serpent."

[2.] These are the causes of displeasure conceived against the cross, a ceremony the use whereof hath been profitable although we observe it not as the ordinance of God but of man. ‡For, saith Tertullian, "if of this and the like "customs thou shouldest require some commandment to be "shewed thee out of Scriptures, there is none found." What reason there is to justify tradition, use or custom in this

* Tertull. lib. de Spectac. [c. 4.] † [Adm. ap. Whitg. Def. 607.]
‡ Tertull. de Coron. Militis, [c. 4.]

behalf, "either thou mayest of thyself perceive, or else learn "of some other that doth." Lest therefore the name of tradition should be offensive to any, considering how far by some it hath been and is abused, we mean by traditions*, ordinances made in the prime of Christian religion, established with that authority which Christ hath left to his Church for matters indifferent, and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them. So that traditions ecclesiastical are not rudely and in gross to be shaken off, because the inventors of them were men.

[3.] Such as say they allow no invention of man† to be mingled with the outward administration of sacraments, and under that pretence condemn our using the sign of the cross, have belike some special dispensation themselves to violate their own rules. For neither can they indeed decently nor do they ever baptize any without manifest breach of this their profound axiom, that "men's inventions should not be mingled "with sacraments and institutions of God." They seem to like very well in baptism the custom of godfathers, "because "so generally all churches have received it‡." Which custom being of God no more instituted than the other, (howsoever they pretend the other hurtful and this profitable,) it followeth that even in their own opinion, if their words do shew their minds, there is no necessity of stripping sacraments out of all such attire of ceremonies as man's wisdom hath at any time clothed them withal, and consequently that either they must reform their speech as over general, or else condemn their own practice as unlawful.

[4.] Ceremonies have more in weight than in sight, they work by commonness of use much, although in the several acts of their usage we scarcely discern any good they do.

* "Traditiones non scriptas si "doctrinam respiciant cum doctri-"na scripta convenire debere dici-"mus. Quod ad rituales et eccle-"siasticas attinet, ordinis et ædifi-"cationis ecclesiarum in his semper "habenda ratio est; inutiles autem "et noxias, nempe ineptas et super-"stitiosas, patronis suis relinqua-"mus." Goulart. Genev. Annot. in Ep. Cypr. 74.

† T. C. lib. i. p. 171. [136.] "They should not have been so "bold as to have brought it into "the holy Sacrament of Baptism, "and so mingle the ceremonies "and inventions of men with the "sacraments and institutions of "God."

‡ T. C. lib. i. p. 170. [137.]

And because the use which they have for the most part is not perfectly understood, superstition is apt to impute unto them greater virtue than indeed they have. For prevention whereof when we use this ceremony we always plainly express the end whereunto it serveth, namely, for a sign of remembrance to put us in mind of our duty.

But by this mean they say* we make it a great deal worse. For why? Seeing God hath no where commanded to draw two lines in token of the duty which we owe to Christ, our practice with this exposition publisheth a new *gospel*, and causeth another *word* to have place in the Church of Christ, where no voice ought to be heard but his.

By which good reason the authors of those grave Admonitions to the Parliament are well holpen up, which held that "sitting" at communions "betokeneth rest and full accom-"plishment of legal ceremonies in our Saviour Christ." For although it be the word of God that such ceremonies are expired, yet seeing it is not the word of God that men to signify so much should sit at the table of our Lord, these have their doom as well as others, "Guilty of a new-devised "gospel in the Church of Christ."

[5.] Which strange imagination is begotten of a special dislike they have to hear that ceremonies now in use should be thought significant, whereas in truth such as are not significant must needs be vain. Ceremonies destitute of signification are no better than the idle gestures of men whose broken wits are not masters of that they do. For if we look but into secular and civil compliments, what other cause can there possibly be given why to omit them where of course they are looked for, (for where they are not so due to use them, bringeth men's secret intents oftentimes into great jealousy,) I would know I say what reason we are able to yield why things so light in their own nature should weigh in the opinions of men so much, saving only in regard of that which they use to signify or betoken?

* T.C. lib. i. p. 171. [136.] "The "profitable signification of the cross "maketh the thing a great deal "worse, and bringeth in a new word "into the Church, whereas there "ought to be no doctor heard in "the Church but only our Saviour "Christ. For although it be the "word of God that we should not "be ashamed of the cross of Christ, "yet it is not the word of God that "we should be kept in remembrance "of that by two lines drawn across "one over another in the child's "forehead."

Doth not our Lord Jesus Christ himself impute the omission of some courteous ceremonies even in domestical entertainment to a colder degree of loving affection, and take the contrary in better part, not so much respecting what was less done as what was signified less by the one than by the other? For to that very end he referreth in part those gracious expostulations*, "Simon, seest thou this woman? Since I entered into thine house thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head; thou gavest me no kiss, but this woman since the time I came in, hath not ceased to kiss my feet; mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment."

Wherefore as the usual dumb ceremonies of common life are in request or dislike according to that they import, even so religion having likewise her silent rites, the chiefest rule whereby to judge of their quality is that which they mean or betoken. For if they signify good things, (as somewhat they must of necessity signify, because it is of their very nature to be signs of intimation, presenting both themselves unto outward sense and besides themselves some other thing to the understanding of beholders,) unless they be either greatly mischosen to signify the same, or else applied where that which they signify agreeth not, there is no cause of exception against them as against evil and unlawful ceremonies, much less of excepting against them only in that they are not without sense.

And if every religious ceremony which hath been invented of men to signify any thing that God himself alloweth were the publication of another gospel in the Church of Christ, seeing that no Christian church in the world is or can be without continual use of some ceremonies which men have instituted, and that to signify good things (unless they be vain and frivolous ceremonies) it would follow that the world hath no Christian church which doth not daily proclaim new gospels, a sequel the manifest absurdity whereof argueth the rawness of that supposal out of which it groweth.

[6.] Now the cause† why antiquity did the more *in actions*

* Luke vii. 44—46.

† T.C. lib. i. p. 170. [136.] "It is known to all that have read the ecclesiastical stories that the heathen did object to Christians in times past in reproach that the God which they believed of was hanged upon a cross. And they thought

of common life honour the ceremony of the cross might be for that they lived with infidels. But that which they did in the sacrament of baptism was for the selfsame good of believers which is thereby intended still. The Cross is for us an admonition no less necessary than for them to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof although it procure us reproach and obloquy at the hands of this wretched world.

Shame is a kind of fear to incur disgrace and ignominy. Now whereas some things are worthy of reproach, some things ignominious only through a false opinion which men have conceived of them, nature that generally feareth opprobrious reprehension must by reason and religion be taught what it should be ashamed of and what not*. But be we never so well instructed what our duty is in this behalf, without some present admonition at the very instant of practice, what we know is many times not called to mind till that be done whereupon our just confusion ensueth. To supply the absence of such as that way might do us good when they see us in danger of sliding, there are judicious and wise men which think we may greatly relieve ourselves by a bare imagined presence of some, whose authority we fear and would be loth

"good to testify that they were not "ashamed therefore of the Son of "God, by the often using of the "sign of the cross. Which careful-"ness and good mind to keep a-"mongst them an open profession of "Christ crucified, although it be to be "commended, yet is not this means "so. For they might otherwise "have kept it and with less danger "than by this use of crossing. And "as it was brought in upon no good "ground, so the Lord left a mark "of his curse of it, and whereby it "might be perceived to come out of "the forge of man's brain, in that it "began forthwith while it was yet "in the swaddling clouts to be su-"perstitiously abused. The Christ-"ians had such a superstition in it "that they would do nothing with-"out crossing. But if it were "granted that upon this considera-"tion which I have before-men-"tioned, the ancient Christians did "well, yet it followeth not that we "should so do. For we live not "amongst those nations which do "cast us in the teeth or reproach us "with the cross of Christ. Now "that we live amongst papists that "do not contemn the cross of "Christ, but which esteem more of "the wooden cross than of the true "cross which is his sufferings, we "ought now to do clean contrari-"wise to the old Christians, and "abolish all use of these crosses. "For contrary diseases must have "contrary remedies. If therefore "the old Christians to deliver the "cross of Christ from contempt did "often use the cross, the Christians "now to take away the superstiti-"tious estimation of it ought to "take away the use of it."

* Ephes. v. 12; Rom. vi. 21.

to offend, if indeed they were present with us*. "Witnesses at hand are a bridle unto many offences. Let the "mind have always some whom it feareth, some whose au- "thority may keep even secret thoughts under awe. Take "Cato, or if he be too harsh and rugged, choose some other "of a softer mettle, whose gravity of life and speech thou "lovest, his mind and countenance carry with thee, set him "always before thine eyes either as a watch or as a pattern. "That which is crooked we cannot straighten but by some "such level."

If men of so good experience and insight in the maims of our weak flesh, have thought these fancied remembrances available to awaken shamefacedness, that so the boldness of sin may be stayed ere it look abroad, surely the wisdom of the Church of Christ which hath to that use converted the ceremony of the cross in baptism it is no Christian man's part to despise, especially seeing that by this mean where nature doth earnestly implore aid, religion yieldeth her that ready assistance than which there can be no help more forcible serving only to relieve memory, and to bring to our cogitation that which should most make ashamed of sin.

[7.] The mind while we are in this present life, whether it contemplate†, meditate, deliberate, or howsoever exercise itself, worketh nothing without continual recourse unto imagination, the only storehouse of wit and peculiar chair of memory. On this anvil it ceaseth not day and night to strike, by means whereof as the pulse declareth how the heart doth work, so the very thoughts ‡ and cogitations of man's mind be they good or bad do no where sooner bewray themselves, than through the crevices of that wall wherewith nature hath compassed the cells and closets of fancy. In the forehead nothing more plain to be seen than the fear of contumely and disgrace. For which cause the Scripture (as with great probability

* Sen. Epist. lib. i. Ep. 11.

† Τὸ νοεῖν ἢ φαντασία τις ἢ οὐκ ἄνευ φαντασίας. Arist. de Anim. lib. i. cap. 1. [§. 18.] Ἡ μὲν αἰσθητικὴ φαντασία καὶ ἐν τοῖς ἀλόγοις ζώοις ὑπάρχει· ἡ δὲ βουλευτικὴ ἐν τοῖς λογιστικοῖς. lib. iii. cap. 11. [§. 13.] Τὰ μὲν οὖν εἴδη τὸ νοητικὸν ἐν τοῖς φαντάσμασι νοεῖ, καὶ ὡς ἐν ἐκείνοις ὥρισται αὐτῷ τὸ διωκτὸν καὶ φευκτὸν, καὶ ἐκτὸς τῆς αἰσθήσεως ὄν, ὅταν ἐπὶ τῶν φαντασμάτων ᾖ, κινεῖται. lib. iii. cap. 8. [§. 8.]

‡ "Frons hominis tristitiæ, hilaritatis, clementiæ, severitatis index est." Plin. lib. xi. [c. 37.]

it may be thought) describeth them* marked of God in the forehead, whom his mercy hath undertaken to keep from final confusion and shame. Not that God doth set any corporal mark on his chosen, but to note that he giveth his elect security of preservation from reproach, the fear whereof doth use to shew itself in that part†. Shall I say, that the sign of the Cross (as we use it) is in some sort a mean to work our preservation from reproach‡? Surely the mind which as yet hath not hardened itself in sin is seldom provoked thereunto in any gross and grievous manner, but nature's secret suggestion objecteth against it ignominy as a bar. Which conceit being entered into that palace of man's fancy, the gates whereof hath imprinted in them that holy sign which bringeth forthwith to mind whatsoever Christ hath wrought and we vowed against sin, it cometh hereby to pass that Christian men never want a most effectual though a silent teacher to avoid whatsoever may deservedly procure shame. So that in things which we should be ashamed of we are by the Cross admonished faithfully of our duty at the very moment when admonition doth most need.

[8.] Other things there are which deserve honour and yet do purchase many times our disgrace in this present world, as of old the very truth of religion itself, till God by his own outstretched arm made the glory thereof to shine over all the earth. Whereupon St. Cyprian exhorting to martyrdom in times of heathenish persecution and cruelty, thought it not vain to allege unto them with other arguments the very ceremony of that Cross whereof we speak§. Never let that hand offer sacrifice to idols which hath already received the Body of our Saviour Christ, and shall hereafter the crown of his glory; "Arm your foreheads" unto all boldness, that the "Sign of God" may be kept safe.

Again, when it pleased God that the fury of their enemies being bridled the Church had some little rest and quietness (if so small a liberty but only to breathe between troubles may be termed quietness and rest,) to such as fell not away

* Ezek. ix. 4; Apoc. vii. 3; ix. 4.

† *Ἐρυθραίνονται γὰρ οἱ αἰσχυνόμενοι.* Arist. Eth. iv. c. 9.

‡ "Caro signatur ut et anima "muniatur." Tertull. de Resur. Carn. [c. 8.]

§ Cypr. Epist. 56. [al. 58. c. 6.] ad Thibaritanos, [t. ii. 125.]

BOOK V. Ch. lxv. 9.

from Christ through former persecutions, he giveth due and deserved praise in the selfsame manner. "* You that were "ready to endure imprisonment, and were resolute to suffer "death; you that have courageously withstood the world, ye "have made yourselves both a glorious spectacle for God to "behold, and a worthy example for the rest of your brethren "to follow. Those mouths which had sanctified themselves "with food coming down from heaven loathed after Christ's "own Body and Blood to taste the poisoned and contagious "scraps of idols; those foreheads which the Sign of God had "purified kept themselves to be crowned by him, the touch "of the garlands of Satan they abhorred †." Thus was the memory of that sign which they had in baptism a kind of bar or prevention to keep them even from apostasy, whereinto the frailty of flesh and blood overmuch fearing to endure shame, might peradventure the more easily otherwise have drawn them.

[9.] We have not now through the gracious goodness of Almighty God, those extreme conflicts which our fathers had with blasphemous contumelies every where offered to the name of Christ, by such as professed themselves infidels and unbelievers. Howbeit, unless we be strangers to the age wherein we live, or else in some partial respect dissemblers of that we hourly both hear and see, there is not the simplest of us but knoweth with what disdain and scorn Christ is honoured far and wide. Is there any burden in the world more heavy to bear than contempt? Is there any contempt that grieveth as theirs doth whose quality no way making them less worthy than others are of reputation, only the service which they do to Christ in the daily exercise of religion treadeth them down? Doth any contumely which we sustain for religion's sake pierce so deeply as that which would seem even of mere conscience religiously spiteful? When they that honour God are despised; when the chiefest service of honour that man can do unto him, is the cause why they are despised; when they which pretend to honour him and

* Cypr. de Laps. [c. 2. t. i. 121.]

† "Erant enim supplices coronari." Tertull. lib. de Coron. Mil. [c. 7.] In the service of idols, the doors of their temples, the sacrifices, the altars, the priests and the supplicants that were present wore garlands.

that with greatest sincerity, do with more than heathenish petulancy trample under foot almost whatsoever either we or the whole Church of God by the space of so many ages have been accustomed unto, for the comelier and better exercise of our religion according to the soundest rules that wisdom directed by the word of God, and by long experience confirmed, hath been able with common advice, with much deliberation and exceeding great diligence, to comprehend; when no man fighting under Christ's banner can be always exempted from seeing or sustaining those indignities, the sting whereof not to feel, or feeling, not to be moved thereat, is a thing impossible to flesh and blood: if this be any object for patience to work on, the strictest bond that thereunto tieth us is our vowed obedience to Christ; the solemnest vow that we ever made to obey Christ and to suffer willingly all reproaches for his sake was made in baptism; and amongst other memorials to keep us mindful of that vow we cannot think that the sign which our new baptized foreheads did there receive is either unfit or unforcible, the reasons hitherto alleged being weighed with indifferent balance.

[10.] It is not (you will say) the cross in our foreheads, but in our hearts the faith of Christ that armeth us with patience, constancy, and courage. Which as we grant to be most true, so neither dare we despise no not the meanest helps that serve though it be but in the very lowest degree of furtherance towards the highest services that God doth require at our hands. And if any man deny that such ceremonies are available at the least as memorials of duty, or do think that himself hath no need to be so put in mind what our duties are, it is but reasonable that in the one the public experience of the world overweigh some few men's persuasion, and in the other the rare perfection of a few condescend unto common imbecility.

[11.] Seeing therefore that to fear shame which doth worthily follow sin, and to bear undeserved reproach constantly is the general duty of all men professing Christianity; seeing also that our weakness while we are in this present world doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special

note of remembrance, than which there is nothing more forcible where either too weak or too strong a conceit of infamy and disgrace might do great harm, standeth always ready to put forth a kind of necessary helping hand; we are in that respect to acknowledge the good and profitable use of this ceremony*, and not to think it superfluous that Christ hath his mark applied† unto that part where bashfulness appeareth, in token that they which are Christians should be at no time ashamed of his ignominy.

But to prevent some inconveniences which might ensue if the over ordinary use thereof (as it fareth with such rites when they are too common) should cause it to be of less observation or regard where it most availeth, we neither omit it in that place, nor altogether make it so vulgar as the custom heretofore hath been: although to condemn the whole Church of God when it is most flourished in zeal and piety, to mark that age with the brand of error and superstition only because they had this ceremony more in use than we now think needful, boldly to affirm that this their practice grew so soon through a fearful malediction of God upon the ceremony of the cross, as if we knew that his purpose was thereby to make it manifest in all men's eyes how execrable those things are in his sight which have proceeded from human invention, is as we take it a censure of greater zeal than knowledge. Men whose judgments in these cases are grown more moderate, although they retain not as we do the use of this ceremony, perceive notwithstanding very well such censures to be out of square, and do therefore not only acquit the Fathers from superstition therein‡ but also think it sufficient to answer in excuse of themselves, "This ceremony "which was but a thing indifferent even of old we judge not "at this day a matter necessary for all Christian men to "observe §."

* Ἔστω δὲ ἀγαθὸν καὶ τὸ φυλακτικὸν τῶν τοιούτων καὶ ᾧ ἀκολουθεῖ τὰ τοιαῦτα καὶ τὰ κωλυτικὰ τῶν ἐναντίων καὶ τὰ φθαρτικά. Arist. Rhet. lib. i. cap. 6.

† "Ozias Rex lepræ varietate in "fronte maculatus est, ea parte cor-"poris notatus offenso Domino, ubi "signantur qui Dominum prome-"rentur." Cypr. de Unit. Eccles. cap. 16. [i. 116.]

‡ Goulart. Annot. in Cypr. lib. ad Demetr. cap. 19. "Quamvis "veteres Christiani externo signo "crucis usi sunt, id tamen fuit sine "superstitione, et doctrina de Christi "merito ab errore qui postea irrep-"sit pios servavit immunes."

§ Idem, Annot. in Cypr. Epist. 56. cap. 7.

[12.] As for their last upshot of all towards this mark, they are of opinion that if the ancient Christians to deliver the Cross of Christ from contempt did well and with good consideration use often the sign of the cross, in testimony of their faith and profession before infidels which upbraided them with Christ's sufferings, now that we live with such as contrariwise adore the sign of the cross, (because contrary diseases should always have contrary remedies,) we ought to take away all use thereof. In which conceit they both ways greatly seduce themselves, first for that they imagine the Fathers to have had no use of the cross but with reference unto infidels, which mispersuasion we have before discovered at large; and secondly by reason that they think there is not any other way besides universal extirpation to reform superstitious abuses of the cross. Wherein because there are that stand very much upon the example of Ezechias *, as if his *breaking to pieces that serpent* of brass † whereunto the children of Israel had *burnt incense*, did enforce the utter abolition of this ceremony, the fact of that virtuous prince is by so much the more attentively to be considered.

[13.] Our lives in this world are partly guided by rules, and partly directed by examples. To conclude out of general rules and axioms by discourse of wit our duties in every particular action, is both troublesome and many times so full of difficulty that it maketh deliberations hard and tedious to the wisest men. Whereupon we naturally all incline to observe examples, to mark what others have done before us, and in favour of our own ease rather to follow them than to enter into new consultation, if in regard of their virtue and wisdom we may but probably think they have waded without error. So that the willingness of men to be led by example of others both discovereth and helpeth the imbecility of our judgment. Because it doth the one, therefore insolent and proud wits would always seem to be their own guides; and because it doth the other, we see how hardly the vulgar sort is drawn unto any thing for which there are not as well examples as reasons alleged. Reasons proving that which is more particular by things more general and farther from sense are with

* 2 Kings xviii. 3, 4.

† [T. C. i. 60. al. 81.]

the simpler sort of men less trusted, for that they doubt of their own judgment in those things; but of examples which prove unto them one doubtful particular by another more familiarly and sensibly known, they easily perceive in themselves some better ability to judge. The force of examples therefore is great, when in matter of action being doubtful what to do we are informed what others have commendably done whose deliberations were like.

[14.] But whosoever doth persuade by example must as well respect the fitness as the goodness of that he allegeth. To Ezechias God himself in this fact giveth testimony of well doing. So that nothing is here questionable but only whether the example alleged be pertinent, pregnant, and strong.

The serpent spoken of was first erected for the extraordinary and *miraculous cure* of the Israelites in the desert. This use having presently an end when the cause for which God ordained it was once removed, the thing itself they notwithstanding kept for a *monument of God's mercy*, as in like consideration they did the pot of manna, the rod of Aaron, and the sword which David took from Goliah. In process of time they made of a monument of divine power a plain idol, they burnt incense before it contrary to the law of God, and did it the services of honour due unto God only. Which gross and grievous abuse continued till Ezechias restoring the purity of sound religion, destroyed utterly that which had been so long and so generally a snare unto them.

It is not amiss which the canon law hereupon concludeth, namely* that "if our predecessors have done some things "which at that time might be without fault, and afterward be "turned to error and superstition, we are taught by Ezechias "breaking the brazen serpent that posterity may destroy "them without any delay and with great authority." But may it be simply and without exception hereby gathered, that posterity is "bound to destroy" whatsoever hath been either at the first invented, or but afterwards turned to like superstition and error? No, it cannot be.

The serpent therefore and the sign of the cross, although seeming equal in this point, that superstition hath abused both,

* [Decr. 1.] Dist. 63. cap. Quia. ["Sancta." Corp. Jur. Can. 75.]

yet being herein also unequal, that neither they have been both subject to the like degree of abuse, nor were in hardness of redress alike, it may be that even as the one for abuse was religiously taken away, so now, when religion hath taken away abuse from the other, we should by utter abolition thereof deserve hardly his commendation whose example there is offered us no such necessary cause to follow.

[15.] For by the words of Ezechias in terming the serpent but "a lump of brass," to shew that the best thing in it now was the metal or matter whereof it consisted, we may probably conjecture, that the people whose error is therein controlled had the selfsame opinion of it which the heathens had of idols, they thought that the power of Deity was with it, and when they saw it dissolved haply they might to comfort themselves imagine as Olympius the sophister did beholding the dissipation of idols*, "Shapes and counterfeits they "were, fashioned of matter subject unto corruption, there-"fore to grind them to dust was easy, but those celestial "powers which dwelt and resided in them are ascended into "heaven."

Some difference there is between these opinions of palpable idolatry and that which the schools in speculation have bolted out concerning the cross. Notwithstanding forasmuch as the church of Rome hath hitherto practised and doth profess the same adoration to the sign of the cross and neither less nor other than is due unto Christ himself, howsoever they varnish and qualify their sentence, pretending that the cross, which to outward sense presenteth visibly itself alone, is not by them apprehended alone, but hath in their secret surmise or conceit a reference to the person of our Lord Jesus Christ, so that the honour which they jointly do to both respecteth principally his person, and the cross but only for his person's sake, the people not accustomed to trouble their wits with so nice and subtile differences in the exercise of religion are apparently no less ensnared by adoring the cross, than the Jews by burning incense to the brazen serpent.

It is by Thomas ingenuously granted†, that because unto reasonable creatures a kind of reverence is due for the excel-

* Sozom. lib. vii. cap. 15. † Tho. p. iii. q. 25. art. 3. Resp. ad Tert. [t. xii. 98.]

lency which is in them and whereby they resemble God, therefore if reasonable creatures, angels or men, should receive at our hands holy and divine honour as the sign of the cross doth at theirs, to pretend that we honour not them alone but we honour God with them would not serve the turn, neither would this be able to prevent the error of men, or cause them always to respect God in their adorations, and not to finish their intents in the object next before them. But unto this he addeth, that no such error can grow by adoring in that sort a dead image, which every man knoweth to be void of excellency in itself, and therefore will easily conceive that the honour done unto it hath an higher reference.

Howbeit, seeing that we have by over-true experience been taught how often, especially in these cases, the light even of common understanding faileth, surely their usual adoration of the cross is not hereby freed. For in actions of this kind we are more to respect what the greatest part of men is commonly prone to conceive, than what some few men's wits may devise in construction of their own particular meanings. Plain it is, that a false opinion of some personal divine excellency to be in those things which either nature or art hath framed causeth always religious adoration. And as plain that the like adoration applied unto things sensible argueth to vulgar capacities, yea leaveth imprinted in them the very same opinion of Deity from whence all idolatrous worship groweth. Yea the meaner and baser a thing worshipped is in itself, the more they incline to think that every man which doth adore it, knoweth there is in it or with it a presence of divine power.

[16.] Be it therefore true that crosses purposely framed or used for receipt of divine honour be even as scandalous as the brazen serpent itself, where they are in such sort adored. Should we hereupon think ourselves in the sight of God and in conscience charged to abolish utterly the very *ceremony* of the cross, neither meant at the first, nor now converted unto any such offensive purpose? Did the Jews which could never be persuaded to admit in the city of Jerusalem* that image of Cæsar which the Romans were accustomed† to adore,

* Joseph. Antiq. lib. xvii. cap. 8. [§. 1.] et de Bell. lib. ii. cap. 9. [c. 6. §. 2. ed. Huds.] et lib. xviii. c. 3.

† Their eagles, their ensigns, and

make any scruple of Cæsar's image in the coin which they knew very well that men were not wont to worship*? Between the cross which superstition honoureth as Christ, and that ceremony of the cross which serveth only for a sign of remembrance, there is as plain and as great a difference as between those brazen images which Solomon made to bear up the cistern of the temple†, and (sith both were of like shape but of unlike use) that which the Israelites in the wilderness did adore‡; or between the altars which Josias destroyed because they were instruments of mere idolatry§, and that which the tribe of Reuben with others erected near to the river Jordan||, for which also they grew at the first into some dislike, and were by the rest of their brethren suspected yea hardly charged with open breach of the law of God, accused of backwardness in religion, upbraided bitterly with the fact of Peor, and the odious example of Achan, as if the building of their altar in that place had given manifest show of no better than intended apostasy, till by a true declaration made in their own defence it appeared that such as misliked misunderstood their enterprise, inasmuch as they had no intent to build any altar for sacrifice, which God would have no where offered saving in Jerusalem only, but to a far other end and purpose, which being opened satisfied all parts, and so delivered them from causeless blame.

[17.] In this particular suppose the worst, imagine that the immaterial ceremony of the Cross had been the subject of as gross pollution as any heathenish or profane idol. If we think the example of Ezechias a proof that things which error and superstition hath abused may in no consideration be tolerated, although we presently find them not subject to so vile abuse, the plain example of Ezechias proveth the contrary. The temples and idols which under Solomon had been of very purpose framed for the honour of foreign gods¶ Ezechias destroyed not, because they stood as forlorn things and did now no harm, although formerly they had done harm. Josias**

the images of their princes, they carried with them in all their armies, and had always a kind of chapel wherein they placed and adored them as their gods. Dio. lib. xl. [c. 6. p. 128. D. ed. Leunclav.] Herodian. lib. iv. [c. 8.]

* Matt. xxii. 20.
† 2 Chron. iv. 3.
‡ Exod. xxxii. 4.
§ 2 Chron. xxxiv. 7.
|| Josh. xxii. 10.
¶ 1 Kings xi. 7.
** 2 Kings xxiii. 13.

BOOK V. Ch. lxv. 18, 19.

for some inconvenience afterwards razed them up. Yet to both there is one commendation given even from God himself, that touching matter of religion they walked in the steps of David and did no way displease God*.

[18.] Perhaps it seemeth that by force and virtue of this example although in bare detestation and hatred of idolatry all things which have been at any time worshipped are not necessarily to be taken out of the world, nevertheless for remedy and prevention of so great offences wisdom should judge it the safest course to remove altogether from the eyes of men that which may put them in mind of evil.

Some kinds of evil no doubt there are very quick in working on those affections that most easily take fire, which evils should in that respect no oftener than need requireth be brought in presence of weak minds. But neither is the Cross any such evil, nor yet the brazen serpent itself so strongly poisoned, that our eyes, ears, and thoughts ought to shun them both, for fear of some deadly harm to ensue the only representation thereof by gesture, shape, sound, or such like significant means. And for mine own part I most assuredly persuade myself, that had Ezechias (till the days of whose most virtuous reign they ceased not continually to burn incense to the brazen serpent) had he found the serpent, though sometime adored, yet at that time recovered from the evil of so gross abuse, and reduced to the same that was before in the time of David, at which time they esteemed it only as a memorial, sign, or monument of God's miraculous goodness towards them, even as we in no other sort esteem the ceremony of the Cross, the due consideration of an use so harmless common to both might no less have wrought their equal preservation, than different occasions have procured, notwithstanding the one's extinguishment, the other's lawful continuance.

[19.] In all persuasions which ground themselves upon example, we are not so much to respect what is done, as the causes and secret inducements leading thereunto. The question being therefore whether this ceremony supposed to have been *sometimes* scandalous and offensive ought for that cause to be *now* removed; there is no reason we should forthwith

* 2 Kings xviii. 3, 6; xxii. 2.

yield ourselves to be carried away with examples, no not of them whose acts the highest judgment approveth for having reformed in that manner any public evil; but before we either attempt any thing or resolve, the state and condition as well of our own affairs as theirs whose example presseth us, is advisedly to be examined; because some things are of their own nature scandalous, and cannot choose but breed offence, as those sinks of execrable filth which Josias did overwhelm*; some things albeit not by nature and of themselves, are notwithstanding so generally turned to evil by reason of an evil corrupt habit grown and through long continuance incurably settled in the minds of the greatest part, that no redress can be well hoped for without removal of that wherein they have ruined themselves, which plainly was the state of the Jewish people, and the cause why Ezechias did with such sudden indignation destroy what he saw worshipped; finally some things are as the sign of the Cross though subject either almost or altogether to as great abuse, yet curable with more facility and ease. And to speak as the truth is, our very nature doth hardly yield to destroy that which may be fruitfully kept, and without any great difficulty clean scoured from the rust of evil which by some accident hath grown into it. Wherefore to that which they build in this question upon the example of Ezechias let this suffice.

[20.] When heathens despised Christian religion, because of the sufferings of Jesus Christ, the Fathers to testify how little such contumelies and contempts prevailed with them chose rather the sign of the Cross than any other outward mark, whereby the world might most easily discern always what they were. On the contrary side now, whereas they which do all profess the Christian religion are divided amongst themselves, and the fault of the one part is that in zeal to the sufferings of Christ they admire too much and over-superstitiously adore the visible sign of his Cross, if you ask what we that mislike them should do, we are here advised to cure one contrary by another. Which art or method is not yet so current as they imagine.

For if, as their practice for the most part sheweth, it be their meaning that the scope and drift of reformation when

* 2 Kings xxiii. 7.

things are faulty should be to *settle* the Church in the contrary, it standeth them upon to beware of this rule, because seeing vices have not only virtues but other vices also in nature opposite unto them, it may be dangerous in these cases to seek but that which we find contrary to present evils. For in sores and sicknesses of the mind we are not simply to measure good by distance from evil, because one vice may in some respect be more opposite to another than either of them to that virtue which holdeth the mean between them both. Liberality and covetousness, the one a virtue and the other a vice, are not so contrary as the vices of covetousness and prodigality; religion and superstition have more affiance, though the one be light and the other darkness, than superstition and profaneness which both are vicious extremities. By means whereof it cometh also to pass that the mean which is virtue seemeth in the eyes of each extreme an extremity; the liberal hearted man is by the opinion of the prodigal miserable, and by the judgment of the miserable lavish; impiety for the most part upbraideth religion as superstitious, which superstition often accuseth as impious, both so conceiving thereof because it doth seem more to participate each extreme, than one extreme doth another, and is by consequent less contrary to either of them, than they mutually between themselves. Now if he that seeketh to reform covetousness or superstition should but labour to induce the contrary, it were but to draw men out of lime into coal-dust. So that their course which will remedy the superstitious abuse of things profitable in the Church is not still to abolish utterly the use thereof, because not using at all is most opposite to ill using, but rather if it may be to bring them back to a right perfect and religious usage, which albeit less contrary to the present sore is notwithstanding the better and by many degrees the sounder way of recovery.

[21.] And unto this effect that very precedent itself which they propose may be best followed. For as the Fathers when the Cross of Christ was in utter contempt did not superstitiously adore the same, but rather declare that they so esteemed it as was meet: in like manner where we find the Cross to have that honour which is due to Christ, is it not as lawful for us to retain it in that estimation which it ought to have and in that use which it had of old without offence, as by taking it clean

away to seem followers of their example which cure wilfully by abscission that which they might both preserve and heal?

Touching therefore the sign and ceremony of the Cross, we no way find ourselves bound to relinquish it, neither because the first inventors thereof were but mortal men, nor lest the sense and signification we give unto it should burden us as authors of a new gospel in the house of God, nor in respect of some cause which the Fathers had more than we have to use the same, nor finally for any such offence or scandal as heretofore it hath been subject unto by error now reformed in the minds of men.

Of Confirmation after Baptism.

LXVI. The ancient custom of the Church was after they had baptized, to add thereunto imposition of hands with effectual prayer for the illumination of God's most Holy Spirit* to confirm and perfect that which the grace of the same Spirit had already begun in baptism.

For our means to obtain the graces which God doth bestow are our prayers. Our prayers to that intent are available as well for others as for ourselves. To pray for others is *to bless* them for whom we pray, because prayer procureth the blessing of God upon them, especially the prayer of such as God either most respecteth for their piety and zeal that way, or else regardeth for that their place and calling bindeth them above others unto this duty as it doth both natural and spiritual fathers.

With prayers of spiritual and personal benediction the manner hath been in all ages to use *imposition of hands*, as a ceremony betokening our *restrained desires* to the party, whom we present unto God by prayer. Thus when Israel *blessed* Ephraim and Manasses Joseph's sons, he *imposed* upon them his hands and prayed †, "God, in whose sight my fathers "Abraham and Isaac did walk, God which hath fed me all "my life long unto this day, and the Angel which hath deli-"vered me from evil bless these children." The prophets which healed diseases by prayer, used therein the selfsame ceremony. And therefore when Eliseus willed Naaman to wash himself seven times in Jordan for cure of his foul disease

* Tertull. de Resur. Car. [c. 8.] "Caro manus impositione adum-"bratur, ut et anima Spiritu illumi-"netur."

† Gen. xlviii. 14.

it much offended him; "*I thought," saith he, "with myself, surely the man will come forth and stand and call "upon the name of the Lord his God, and put his hand on "the place to the end he may so heal the leprosy." In consecrations and ordinations of men unto rooms of divine calling, the like was usually done from the time of Moses to Christ†. Their suits that came unto Christ for help were also tendered oftentimes and are expressed in such forms or phrases of speech as shew that he was himself an observer of the same custom‡. He which with imposition of hands and prayer did so great works of mercy for restoration of bodily health, was worthily judged as able to effect the infusion of heavenly grace into them whose age was not yet depraved with that malice which might be supposed a bar to the goodness of God towards them. They § brought him therefore young children to put *his hands* upon them and *pray*.

[2.] After the ascension of our Lord and Saviour Jesus Christ, that which he had begun continued in the daily practice of his Apostles, whose prayer and imposition of hands were a mean whereby thousands became partakers of the wonderful gifts of God. The Church had received from Christ a promise that such as have believed in him these signs and tokens should follow them ||. "To cast out devils, to speak with "tongues, to drive away serpents, to be free from the harm "which any deadly poison could work, and to cure diseases "by imposition of hands." Which power, common at the first in a manner unto *all believers*, all believers had not power to derive or communicate unto all other men, but whosoever was the instrument of God to instruct, convert and baptize them, the gift of miraculous operations by the power of the Holy Ghost they had not but only at the Apostles' own hands ¶. For which cause Simon Magus perceiving that power to be in none but them, and presuming that they which had it might sell it, sought to purchase it of them with money**.

[3.] And as miraculous graces of the Spirit continued after the Apostles' times††; ("for," saith Irenæus, "they which

* 2 Kings v. 11.
† Num. xxvii. 18.
‡ Matt. ix. 18; Mark v. 23; viii. 22.
§ Matt. xix. 13; Mark x. 13; Luke xviii. 15.
|| Mark xvi. 17.
¶ Acts xix. 6.
** Acts viii. 17, 18.
†† Iren. lib. ii. cap. 57. [p. 188.]

" are truly his disciples do in his name and through grace re-
" ceived from him such works for the benefit of other men as
" every of them is by him enabled to work; some cast out
" devils, insomuch as they which are delivered from wicked
" spirits have been thereby won unto Christ, and do constantly
" persevere in the church and society of faithful men; some
" excel in the knowledge of things to come, in the grace of
" visions from God, and the gift of prophetical prediction;
" some by laying on their hands restore them to health which
" are grievously afflicted with sickness; yea there are that of
" dead have been made alive and have afterwards many years
" conversed with us. What should I say? The gifts are innu-
" merable wherewith God hath enriched his Church throughout
" the world, and by virtue whereof in the name of Christ cru-
" cified under Pontius Pilate the Church every day doth many
" wonders for the good of nations, neither fraudulently nor in
" any respect of lucre and gain to herself, but as freely be-
" stowing as God on her hath bestowed his divine graces;") so it no where appeareth that ever any did by prayer and imposition of hands sithence the Apostles' times make others partakers of the like *miraculous gifts* and graces, as long as it pleased God to continue the same in his Church, but only Bishops the Apostles' successors for a time even in that power. St. Augustine acknowledgeth that such gifts were not permitted to last always, lest men should wax cold with the commonness of that the strangeness whereof at the first inflamed them*. Which words of St. Augustine declaring how the vulgar use of those miracles was then expired, are no prejudice to the like extraordinary graces more rarely observed in some either then or of later days.

[4.] Now whereas the successors of the Apostles had but only for a time such power as by prayer and imposition of hands to bestow the Holy Ghost; the reason wherefore confirmation nevertheless by prayer and laying on of hands hath hitherto always continued, is for other very special benefits which the Church thereby enjoyeth. The Fathers every where impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin.

* August. de Vera Relig. cap. 25. [t. i. 763.]

For, after baptism administered, "there followeth," saith Tertullian*, "imposition of hands with invocation and invita-"tion of the Holy Ghost, which willingly cometh down from "the Father to rest upon the purified and blessed bodies, as "it were acknowledging the waters of baptism a fit seat." St. Cyprian in more particular manner alluding to that effect of the Spirit which here especially was respected†, "How "great," saith he, "is that power and force wherewith the "mind is here" (he meaneth in baptism) "enabled, being not "only withdrawn from that pernicious hold which the world "before had of it, not only so purified and made clean that "no stain or blemish of the enemy's invasion doth remain, but "over and besides" (namely through prayer and imposition of hands) "becometh yet greater, yet mightier in strength, so "far as to reign with a kind of imperial dominion over the "whole band of that roaming and spoiling adversary." As much is signified by Eusebius Emisenus saying, "The Holy "Ghost which descendeth with saving influence upon the "waters of baptism doth there give that fulness which suf-"ficeth for innocency, and afterwards exhibiteth in confirma-"tion an augmentation of further grace‡." The Fathers therefore being thus persuaded held confirmation as § an ordinance apostolic *always profitable* || in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first.

[5.] The cause of severing confirmation from baptism (for most commonly they went together) was sometimes in the minister, which being of inferior degree might baptize but not confirm, as in their case it came to pass whom Peter and John did confirm, whereas Philip had before baptized them ¶; and in theirs of whom St. Jerome hath said**, "I deny not but "the custom of the churches is that the Bishop should go "abroad, and imposing his hands pray for the gift of the "Holy Ghost on them whom presbyters and deacons far off "in lesser cities have already baptized." Which ancient

* Tertull. de Baptis. [c. 8.]

† Cypr. Tract. ad Donat. c. 2. [t. i. p. 4.]

‡ Euseb. Emis. Ser. de Pentec. [p. 572. par. i. tom. v. Biblioth. Patr. Colon.]

§ Aug. de Trin. lib. xv. cap. 26. [t. viii. 999.]

|| Heb. vi. 2.

¶ Acts viii. 12—17.

** Hieron. advers. Lucif. cap. 4. [t. ii. p. 139.]

custom of the Church St. Cyprian groundeth upon the example of Peter and John in the eighth of the Acts before alleged *. The faithful in Samaria, saith he, "had already "obtained baptism: only that which was wanting Peter and "John supplied, by prayer and imposition of hands to the "end the Holy Ghost might be poured upon them. Which "also is done amongst ourselves, when they which be already "baptized are brought to the Prelates of the Church to "obtain by our prayer and imposition of hands the Holy "Ghost." By this it appeareth that when the ministers of baptism were persons of inferior degree, the Bishops did after confirm whom such had before baptized.

[6.] Sometimes they which by force of their ecclesiastical calling might do as well the one as the other, were notwithstanding men whom heresy had disjoined from the fellowship of true believers. Whereupon when any man by them baptized and confirmed came afterwards to see and renounce their error, there grew in some churches very hot contention about the manner of admitting such into the bosom of the true Church, as hath been declared already in the question of rebaptization. But the general received custom was only to admit them with imposition of hands and prayer. Of which custom while some imagined the reason to be for that heretics might give remission of sins by baptism, but not the Spirit by imposition of hands because themselves had not God's Spirit, and that therefore their baptism might stand but confirmation must be given again: the imbecility of this ground gave Cyprian occasion to oppose himself against the practice of the Church herein, labouring many ways to prove that heretics could do neither, and, consequently, that their baptism in all respects was as frustrate as their chrism; for the manner of those times was in confirming to use anointing. On the other side against Luciferians which ratified only the baptism of heretics but disannulled their confirmations and consecrations under pretence of the reason which hath been before specified, "heretics cannot give the Holy Ghost," St. Jerome proveth at large, that if baptism by heretics be granted available to remission of sins, which no man receiveth without the Spirit, it must needs follow that the reason taken

* Cypr. Epist. 73. [c. 6.] ad Jubaianum. [t. ii. p. 202.]

from disability of bestowing the Holy Ghost was no reason wherefore the Church should admit converts with any new imposition of hands. Notwithstanding because it might be objected, that if the gift of the Holy Ghost do always join itself with true baptism, the Church, which thinketh the bishop's confirmation after other men's baptism needful for the obtaining of the Holy Ghost, should hold an error, St. Jerome hereunto maketh answer, that the cause of this observation is not any absolute impossibility of receiving the Holy Ghost by the sacrament of baptism unless a bishop add after it the imposition of hands, but rather a certain congruity and fitness to honour prelacy with such preeminences, because the safety of the Church dependeth upon the dignity of her chief superiors, to whom if some eminent offices of power above others should not be given, there would be in the Church as many schisms as priests. By which answer it appeareth his opinion was, that the Holy Ghost is received in baptism; that confirmation is only a sacramental complement; that the reason why bishops alone did ordinarily confirm, was not because the benefit, grace, and dignity thereof is greater than of baptism, but rather, for that by the Sacrament of Baptism men being admitted into God's Church, it was both reasonable and convenient that if he baptize them not unto whom the chiefest authority and charge of their souls belongeth, yet for honour's sake and in token of his spiritual superiority over them, because to bless is an act of authority*, the performance of this annexed ceremony should be sought for at his hands. Now what effect their imposition of hands hath either after baptism administered by heretics or otherwise, St. Jerome in that place hath made no mention, because all men understood that in converts it tendeth to the fruits of repentance, and craveth in behalf of the penitent such grace as David after his fall desired at the hands of God†; in others the fruit and benefit thereof is that which hath been before shewed.

[7.] Finally sometime the cause of severing confirmation from baptism was in the parties that received baptism being infants, at which age they might be very well admitted to live in the family; but because to fight in the army of God,

* Heb. vii. 7. † Psalm li. 10—12.

to discharge the duties of a Christian man, to bring forth the fruits and to do the works of the Holy Ghost their time of ability was not yet come (so that baptism were not deferred) there could by stay of their confirmation no harm ensue but rather good. For by this mean it came to pass that children in expectation thereof were seasoned with the principles of true religion before malice and corrupt examples depraved their minds, a good foundation was laid betimes for direction of the course of their whole lives, the seed of the Church of God was preserved sincere and sound, the prelates and fathers of God's family to whom the cure of their souls belonged saw by trial and examination of them a part of their own heavy burden discharged, reaped comfort by beholding the first beginnings of true godliness in tender years, glorified Him whose praise they found in the mouths of infants, and neglected not so fit opportunity of giving every one fatherly encouragement and exhortation. Whereunto imposition of hands and prayer being added, our warrant for the great good effect thereof is the same which Patriarchs, Prophets, Priests, Apostles, Fathers and men of God have had for such their particular invocations and benedictions, as no man I suppose professing truth of religion will easily think to have been without fruit.

[8.] No, there is no cause we should doubt of the benefit, but surely great cause to make complaint of the deep neglect of this Christian duty almost with all them to whom by right of their place and calling the same belongeth. Let them not take it in evil part, the thing is true, their small regard hereunto hath done harm in the Church of God. That which error rashly uttereth in disgrace of good things* may peradventure

* T. C. lib. i. p. 199. [160.] "Tell "me why there should be any such "confirmation in the Church, being "brought in by the feigned decretal "epistles of the Popes," (this is retracted by the same T. C. lib. iii. p. 232. "That it is ancienter than the "feigned decretal epistles I yield "unto:") "and no one tittle thereof "being once found in the Scripture, "and seeing that it hath been so "horribly abused, and not necessary, why ought it not to be utterly abolished? And thirdly this "confirmation hath many dangerous points in it. The first step of "popery in this confirmation is the "laying on of hands upon the head "of the child, whereby the opinion "that it is a sacrament is confirmed, "especially when as the prayer doth "say that it is done according to "the example of the Apostles, which "is a manifest untruth, and taken "indeed from the popish confirmation. The second is for that the "bishop as he is called must be the "only minister of it, whereby the

be sponged out, when the print of those evils which are grown through neglect will remain behind.

[9.] Thus much therefore generally spoken may serve for answer unto their demands that require us to tell them "why "there should be any such confirmation in the Church," seeing we are not ignorant how earnestly they have protested against it; and how directly (although untruly, for so they are content to acknowledge) it hath by some of them been said to be "first brought in by the feigned decretal epistles "of the Popes;" or why it should not be "utterly abolished, "seeing that no one title thereof can be once found in the "whole Scripture," except the epistle to the Hebrews be Scripture*; and again seeing that how free soever it be now from abuse, if we look back to the times past, which wise men do always more respect than the present, it *hath been* abused, and is found at the length *no* such *profitable ceremony* as the whole silly Church of Christ for the space of these sixteen hundred years hath through want of experience imagined; last of all "seeing" also besides the cruelty which is shewed towards poor country people, who are fain sometime to let their ploughs stand still, and with incredible wearisome toil of their feeble bodies to wander over mountains and through woods it may be now and then little less than a whole "half-score of miles" for a bishop's blessing, "which if it were needful might as well "be done at home in their own parishes," rather than they to purchase it with so great loss and so intolerable pain;

"popish opinion which esteemeth "it above baptism is confirmed. "For whilst baptism may be minis-"tered of the minister, and not con-"firmation but only of the bishop, "there is great cause of suspicion "given to think that baptism is not "so precious a thing as confirma-"tion, seeing this was one of the "principal reasons whereby that "wicked opinion was established in "popery. I do not here speak of "the inconvenience, that men are "constrained with charges to bring "their children oftentimes half a "score miles for that which if it "were needful might be as well "done at home in their own parishes. "The third is for that the book "saith a cause of using confirmation "is that by imposition of hands and "prayer the children may receive "strength and defence against all "temptations, whereas there is no "promise that by the laying on of "hands upon children any such "gift shall be given; and it main-"taineth the popish distinction, that "the Spirit of God is given at bap-"tism unto remission of sins, and "in confirmation unto strength." [Comp. Whitg. Def. 785; T. C. iii. 232; Learned Disc. ap. Bridges, Def. of Gov. p. 806.]

* Heb. vi. 2.

there are they say in confirmation besides this, *three* terrible *points.*

The first is "laying on of hands with pretence that the "same is done to the example of the Apostles," which is not only as they suppose "a manifest untruth" (for all the world doth know that the Apostles did never after baptism lay hands on any, and therefore St. Luke which saith they did was much deceived *) but farther also we thereby teach men to think *imposition of hands a sacrament*, belike because it is a principle engrafted by common light of nature in the minds of men that all things done by apostolic example must needs be sacraments.

The second high point of danger is, that by "tying con-"firmation to the bishop alone there is great cause of suspi-"cion given to think that baptism is not so precious a thing "as confirmation:" for will any man think that a velvet coat is of more price than a linen coif, knowing the one to be an ordinary garment, the other an ornament which only sergeants at law do wear?

Finally, to draw to an end of perils, the last and the weightiest hazard is where the book itself doth say that children by *imposition* of hands and prayer may receive *strength* against all temptation: which speech as a two-edged sword doth both ways dangerously wound; partly because it ascribeth grace to imposition of hands, whereby we are able no more to assure ourselves in the warrant of *any promise from God* that his heavenly grace shall be given, than the Apostle was that himself should obtain grace by the bowing of his knees to God†; and partly because by using the very word *strength* in this matter, a word so apt to spread infection, we "maintain" with "popish" evangelists an old forlorn "dis-"tinction" of the Holy Ghost bestowed upon Christ's Apostles before his ascension into heaven ‡, and "augmented" upon them afterwards §, a distinction of *grace* infused into Christian men by degrees, planted in them *at the first* by baptism, *after* cherished, watered, and (be it spoken without offence) *strengthened* as by other virtuous offices which piety and true religion teacheth, even so by this very special benediction whereof we speak, the rite or ceremony of Confirmation.

* Acts viii. 15, 17. † Ephes. iii. 14. ‡ John xx. 22. § Acts i. 8.

BOOK V. Ch. lxvii. 1, 2.

Of the Sacrament of the Body and Blood of Christ.

LXVII. The grace which we have by the holy Eucharist doth not begin but continue life. No man therefore receiveth this sacrament before Baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life therefore where neither body nor soul can decay, our souls shall as little require this sacrament as our bodies corporal nourishment, but as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man, and drink his "blood, ye have no life in you *."

Life being therefore proposed unto all men as their end, they which by baptism have laid the foundation and attained the first beginning of a new life have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of man, because this is a part of that diet which if we want we cannot live. Whereas therefore in our infancy we are incorporated into Christ and by baptism receive the grace of his Spirit without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them, we understand that the strength of our life begun in Christ is Christ, that his flesh is meat and his blood drink, not by surmised imagination but truly, even so truly that through faith we perceive in the body and blood sacramentally presented the very taste of eternal life, the grace of the sacrament is here as the food which we eat and drink.

[2.] This was it that some did exceedingly fear, lest Zuinglius and Œcolampadius would bring to pass, that men should account of this sacrament but only as of a shadow, destitute, empty and void of Christ. But seeing that by

* John vi. 53.

opening the several opinions which have been held, they are grown for aught I can see on all sides at the length to a general agreement concerning that which alone is material, namely the *real participation* of Christ and of life in his body and blood *by means of this sacrament;* wherefore should the world continue still distracted and rent with so manifold contentions, when there remaineth now no controversy saving only about the subject *where* Christ is? Yea even in this point no side denieth but that *the soul of man* is the receptacle of Christ's presence. Whereby the question is yet driven to a narrower issue, nor doth any thing rest doubtful but this, whether when the sacrament is administered Christ be whole *within man only*, or else his body and blood be also externally seated in the very consecrated elements themselves; which opinion they that defend are driven either to *consubstantiate* and incorporate Christ with elements sacramental, or to *transubstantiate* and change their substance into his; and so the one to hold him really but invisibly moulded up with the substance of those elements, the other to hide him under the only visible show of bread and wine, the substance whereof as they imagine is abolished and his succeeded in the same room.

[3.] All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how? If any man suppose that this were too great stupidity and dulness, let us see whether the Apostles of our Lord themselves have not done the like. It appeareth by many examples that they of their own disposition were very scrupulous and inquisitive, yea in other cases of less importance and less difficulty always apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ and make no show of doubt or scruple? The reason hereof is not dark to them which have any thing at all observed how the powers of the mind are wont to stir when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they quench such inflamed

motions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind therefore feeling present joy is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

A manifest effect whereof may be noted if we compare with our Lord's disciples in the twentieth of John the people that are said in the sixth of John to have gone after him to Capernaum. These leaving him on the one side the sea of Tiberias, and finding him again as soon as themselves by ship were arrived on the contrary side, whither they knew that by ship he came not, and by land the journey was longer than according to the time he could have to travel, as they wondered so they asked also, "Rabbi, when camest thou hither*?" The disciples when Christ appeared to them in far more strange and miraculous manner moved no question, but rejoiced greatly in that they saw. For why? The one sort beheld only that in Christ which they knew was more than natural, but yet their affection was not rapt therewith through any great extraordinary gladness, the other when they looked on Christ were not ignorant that they saw the wellspring of their own everlasting felicity; the one because they enjoyed not disputed, the other disputed not because they enjoyed.

[4.] If then the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ not before their eyes but within their souls. They had learned before that his flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of his Person which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally that to us they are life in particular, by being particularly received. Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come, till at the length being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointeth, when they saw their Lord and Master with hands

* John vi. 25.

and eyes lifted up to heaven first bless and consecrate for the endless good of all generations till the world's end the chosen elements of bread and wine, which elements made for ever the instruments of life by virtue of his divine benediction they being the first that were commanded to receive from him, the first which were warranted by his promise that not only unto them at the present time but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life and conveyances of his body and blood unto them, was it possible they should hear that voice, "Take, eat, this is my body; drink ye all of "this, this is my blood;" possible that doing what was required and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a sea of comfort and joy to wade in, and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtile wits.

[5.] If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was himself a schoolmaster, let our Lord's Apostle be his interpreter, content we ourselves with his explication, My body, *the communion of my body,* My blood, *the communion of my blood.* Is there any thing more expedite, clear, and easy, than that as Christ is termed our life because through him we obtain life, so the parts of this sacrament are his body and blood for that they are so to us who receiving them receive that by them which they are termed? The bread and cup are his body and blood because they are causes instrumental upon the receipt whereof the *participation* of his body and blood ensueth. For that which produceth any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects the cause whereof is the Person of Christ, his body and blood are the true wellspring out of which this life floweth. So that his body and blood are in that very subject whereunto they minister life not only by effect or operation, even as the influ-

ence of the heavens is in plants, beasts, men, and in every thing which they quicken, but also by a far more divine and mystical kind of union, which maketh us one with him even as he and the Father are one.

[6.] The real presence of Christ's most blessed body and blood is not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament.

And with this the very order of our Saviour's words agreeth, first "take and eat;" then "this is my Body which "was broken for you:" first "drink ye all of this;" then followeth "this is my Blood of the New Testament which is "shed for many for the remission of sins*." I see not which way it should be gathered by the words of Christ, when and where the bread is His body or the cup His blood, but only in the very heart and soul of him which receiveth them. As for the sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow.

If on all sides it be confessed that the grace of Baptism is poured into the soul of man, that by water we receive it although it be neither seated in the water nor the water changed into it, what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?

The fruit of the Eucharist is the participation of the body and blood of Christ. There is no sentence of Holy Scripture which saith that we cannot by this sacrament be made partakers of his body and blood except they be first contained in the sacrament or the sacrament converted into them. "This "is my body," and "this is my blood," being words of promise, sith we all agree that by the sacrament Christ doth really and truly in us perform his promise, why do we vainly trouble ourselves with so fierce contentions whether by consubstantiation, or else by transubstantiation the sacrament itself be first possessed with Christ, or no? A thing which no way can either further or hinder us howsoever it stand be-

* Mark xiv. 22; [Matt. xxvi. 26—28.]

cause our participation of Christ in this sacrament dependeth on the co-operation of his omnipotent power which maketh it his body and blood to us, whether with change or without alteration of the element such as they imagine we need not greatly to care nor inquire.

[7.] Take therefore that wherein all agree, and then consider by itself what cause why the rest in question should not rather be left as superfluous than urged as necessary. It is on all sides plainly confessed, first that this sacrament is a true and a real participation of Christ, who thereby imparteth himself even his whole entire Person *as a mystical Head* unto every soul that receiveth him, and that every such receiver doth thereby incorporate or unite himself unto Christ as *a mystical member of* him, yea of them also whom he acknowledgeth to be his own; secondly that to whom *the person of Christ* is thus communicated, to them he giveth by the same sacrament his Holy Spirit to sanctify them as it sanctifieth him which is their head; thirdly that what *merit, force or virtue soever there is in his sacrificed body and blood,* we freely fully and wholly have it by this sacrament; fourthly that *the effect thereof in us is a real transmutation of our souls and bodies* from sin to righteousness, from death and corruption to immortality and life; fifthly that because the sacrament being of itself but a corruptible and earthly creature must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon *the strength of his glorious power* who is able and will bring to pass that the bread and cup which he giveth us shall be truly the thing he promiseth.

[8.] It seemeth therefore much amiss that against them whom they term Sacramentaries so many invective discourses are made all running upon two points, that the Eucharist is not a bare sign or figure only, and that the efficacy of his body and blood is not all we receive in this sacrament. For no man having read their books and writings which are thus traduced can be ignorant that both these assertions they plainly confess to be most true. They do not so interpret the words of Christ as if the name of his body did import but the figure of his body, and to be were only to signify his blood. They grant that these holy mysteries received in due manner

do instrumentally both make us partakers of the grace of that body and blood which were given for the life of the world, and besides also impart unto us even in true and real though mystical manner the very Person of our Lord himself, whole, perfect, and entire, as hath been shewed.

[9.] Now whereas all three opinions do thus far accord in one, that strong conceit which two of the three have embraced as touching a literal, corporal and oral manducation of the very substance of his flesh and blood is surely an opinion no where delivered in Holy Scripture, whereby they should think themselves bound to believe it, and (to speak with the softest terms we can use) greatly prejudiced in that when some others did so conceive of eating his flesh, our Saviour to abate that error in them gave them directly to understand how his flesh so eaten could profit them nothing, because the words which he spake were spirit, that is to say, they had a reference to a mystical participation, which mystical participation giveth life. Wherein there is small appearance of likelihood that his meaning should be only to make them Marcionites by inversion, and to teach them that as Marcion did think Christ seemed to be a man but was not, so they contrariwise should believe that Christ in truth would so give them as they thought his flesh to eat, but yet lest the horror thereof should offend them, he would not seem to do that he did.

[10.] When they which have this opinion of Christ in that blessed sacrament go about to explain themselves, and to open after what manner things are brought to pass, the one sort lay the union of Christ's deity with his manhood as their first foundation and ground; from thence they infer a power which the body of Christ hath *thereby* to present itself in all places; out of which ubiquity of his body they gather the presence thereof with that sanctified bread and wine of our Lord's table; the conjunction of his body and blood with those elements they use as an argument to shew how the bread may as well in that respect be termed his body because his body is therewith joined, as the Son of God may be named man by reason that God and man in the person of Christ are united; to this they add how the words of Christ commanding us to eat must needs import that as he hath coupled the substance of his flesh and the substance of bread together, so we to-

gether should receive both; which labyrinth as the other sort doth justly shun, so the way which they take to the same inn is somewhat more short but no whit more certain. For through God's omnipotent power they imagine that transubstantiation followeth upon the words of consecration, and upon transubstantiation the participation of Christ's both body and blood in the only shape of sacramental elements.

So that they all three do plead God's omnipotency: sacramentaries to that alteration which the rest confess he accomplisheth; the patrons of transubstantiation over and besides that to the change of one substance into another; the followers of consubstantiation to the kneading up of both substances as it were into one lump.

[11.] Touching the sentence of antiquity in this cause, first forasmuch as they knew that the force of this sacrament doth necessarily presuppose the verity of Christ's both body and blood, they used oftentimes the same as an argument to prove that Christ hath as truly the substance of man as of God, because here we receive Christ and those graces which flow from him in that he is man. So that if he have no such being, neither can the sacrament have any such meaning as we all confess it hath. Thus Tertullian*, thus Ireney†, thus Theodoret‡ disputeth.

Again as evident it is how they teach that Christ is *personally* there present, yea present whole, albeit a part of Christ be *corporally* absent from thence; that Christ § assisting this

* "Acceptum panem et distributum discipulis corpus suum illum fecit, 'hoc est corpus meum' dicendo, id est figura corporis mei. Figura autem non fuisset nisi veritatis esset corpus, cum vacua res quod est phantasma figuram capere non posset." Tertull. contra Marc. lib. iv. cap. 40.

† "Secundum hæc" (that is to say if it should be true which heretics have taught denying that Christ took upon him the very nature of man) "nec Dominus sanguine suo redemit nos, neque calix Eucharistiæ communicatio sanguinis ejus erit, nec panis quem frangimus communicatio corporis ejus est. Sanguis enim non est nisi a venis et carnibus et a reliqua quæ est secundum hominem substantia." Iren. lib. v. cap. 2. [p. 395.]

‡ Εἰ τοίνυν τοῦ ὄντος σώματος ἀντίτυπά ἐστι τὰ θειᾶ μυστήρια, σῶμα ἄρα ἐστὶ καὶ νῦν τοῦ δεσπότου τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθὲν ἀλλὰ θείας δόξης ἀναπλησθέν. Theodor. Ἀσύγχυτος. [Dial. ii. t. iv. pars 1. p. 125.]

§ "Sacramenta quidem quantum in se est sine propria virtute esse non possunt, nec ullo modo se absentat majestas mysteriis." Cypr. de Cœn. cap. 7. [p. 41. ad calc. ed. Fell.]

heavenly banquet with his personal and true presence* doth by his own divine power add to the natural substance thereof supernatural efficacy, which addition to† the nature of those consecrated elements changeth them and maketh them that unto us which otherwise they could not be; that to us they are thereby made such instruments as mystically‡ yet truly, invisibly yet really work our communion or fellowship with the person of Jesus Christ as well in that he is man as God, our participation also in the fruit, grace and efficacy of his body and blood, whereupon there ensueth a kind of transubstantiation in us, a true change § both of soul and body,

* "Sacramento visibili ineffabiliter "divina se infudit essentia, ut esset "religioni circa sacramenta devotio." Idem cap. 6. "Invisibilis sacerdos "visibiles creaturas in substantiam "corporis et sanguinis sui verbo "suo secreta potestate convertit . . . "In spiritualibus sacramentis verbi "præcipit virtus et [rei] servit ef-"fectus." Euseb. Emisen. Hom. 5. de Pasch. [p. 560. par. i. t. v. Biblioth. Patr. Colon.]

† [Eran.] Τὰ σύμβολα τοῦ δεσποτικοῦ σώματός τε καὶ αἵματος ἄλλα μέν εἰσι πρὸ τῆς ἱερατικῆς ἐπικλήσεως, μετὰ δέ γε τὴν ἐπίκλησιν μεταβάλλεται καὶ ἕτερα γίνεται. [Orth.] Ἀλλ' οὐκ οἰκείας ἐξίσταται φύσεως, Μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἴδους, καὶ ὁρατά ἐστι καὶ ἁπτὰ οἷα καὶ πρότερον ἦν, νοεῖται δὲ ἅπερ ἐγένετο, καὶ πιστεύεται, καὶ προσκυνεῖται ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. Theodor. [Dial. ii. p. 126.] "Ex quo a "Domino dictum est, Hoc facite in "meam commemorationem, Hæc "est caro mea, et Hic est sanguis "meus, quotiescunque his verbis et "hac fide actum est, panis iste su-"persubstantialis et calix benedic-"tione solenni sacratus ad totius "hominis vitam salutemque profi-"cit." Cypr. de Cœn. cap. 3. "Immortalis alimonia datur, a com-"munibus cibis differens, corporalis "substantiæ retinens speciem sed "virtutis divinæ invisibili efficientia "probans adesse præsentiam." Ibid. cap. 2.

‡ "Sensibilibus sacramentis inest "vitæ æternæ effectus, et non tam "corporali quam spirituali transi-"tione Christo unimur. Ipse enim "et panis et caro et sanguis, idem "cibus et substantia et vita factus "est Ecclesiæ suæ quam corpus "suum appellat, dans ei participa-"tionem spiritus." Cyprian. de Cœn. cap. 5. "Nostra et ipsius "conjunctio nec miscet personas "nec unit substantias, sed effectus "consociat et confœderat volun-"tates." Ibid. cap. 6. "Mansio "nostra in ipso est manducatio, et "potus quasi quædam incorpora-"tio." Ibid. cap. 9. "Ille est in "Patre per naturam divinitatis, nos "in eo per corporalem ejus nativi-"tatem, ille rursus in nobis per "Sacramentorum mysterium." Hilar. de Trin. lib. viii. [§. 15.]

§ "Panis hic azymus cibus ve-"rus et sincerus *per speciem et* "*sacramentum* nos tactu sanctificat, "fide illuminat, veritate Christo "conformat." Cypr. de Cœn. c. 6. "Non aliud agit participatio corpo-"ris et sanguinis Christi quam ut "in id quod sumimus transeamus, "et in quo mortui et sepulti et cor-"resuscitati sumus ipsum per om-"nia et spiritu et carne gestemus." Leo de Pass. Serm. 14. [c. 5. fin.] "Quemadmodum qui est a terra "panis percipiens Dei vocationem" (id est facta invocatione divini numinis) "jam non communis panis "est, sed Eucharistia, ex duabus "rebus constans terrena et cœlesti:

an alteration from death to life. In a word it appeareth not that of all the ancient Fathers of the Church any one did ever conceive or imagine other than only a mystical participation of Christ's both body and blood in the sacrament, neither are their speeches concerning the change of the elements themselves into the body and blood of Christ such, that a man can thereby in conscience assure himself it was their meaning to persuade the world either of a corporal consubstantiation of Christ with those sanctified and blessed elements before we receive them, or of the like transubstantiation of them into the body and blood of Christ. Which both to our mystical communion with Christ are so unnecessary, that the Fathers who plainly hold but this mystical communion cannot easily be thought to have meant any other change of sacramental elements than that which the same spiritual communion did require them to hold.

[12.] These things considered, how should that mind which loving truth and seeking comfort out of holy mysteries hath not perhaps the leisure, perhaps not the wit nor capacity to tread out so endless mazes, as the intricate disputes of this cause have led men into, how should a virtuously disposed mind better resolve with itself than thus? "Variety of judg-" ments and opinions argueth obscurity in those things where-" about they differ. But that which all parts receive for " truth, that which every one having sifted is by no one " denied or doubted of, must needs be matter of infallible " certainty. Whereas therefore there are but three exposi-" tions made of 'this is my body,' the first, 'this is in itself " before participation *really and truly the natural substance* " *of my body by reason of the coexistence which my omni-* " *potent body hath with the sanctified element of bread*,' which " is the Lutherans' interpretation; the second, 'this is itself " and before participation *the very true and natural sub-* " *stance of my body, by force of that Deity which with the* " *words of consecration abolisheth the substance of bread and*

" sic et corpora nostra percipientia " Eucharistiam jam non sunt cor-" ruptibilia, spem resurrectionis ha-" bentia." Iren. lib. iv. cap. 34. " Quoniam salutaris caro verbo " Dei quod naturaliter vita est con-" juncta vivifica effecta est, quando " eam comedimus, tunc vitam ha-" bemus in nobis, illi carni con-" juncti quæ vita effecta est." Cyril. in Johan. lib. iv. cap. 14. [t. iv. 361. C.]

BOOK V. Ch. lxvii. 12.

"*substituteth in the place thereof my Body*,' which is the popish "construction; the last, '*this hallowed food, through con-* "*currence of divine power, is in verity and truth, unto faithful* "*receivers, instrumentally a cause of that mystical participa-* "*tion, whereby as I make myself wholly theirs, so I give them* "*in hand an actual possession of all such saving grace as my* "*sacrificed body can yield, and as their souls do presently need,* "*this is* to them and in them *my body*:' of these three re- "hearsed interpretations the last hath in it nothing but what "the rest do all approve and acknowledge to be most true, "nothing but that which the words of Christ are on all "sides confessed to enforce, nothing but that which the "Church of God hath always thought necessary, nothing "but that which alone is sufficient for every Christian man "to believe concerning the use and force of this sacrament, "finally nothing but that wherewith the writings of all anti- "quity are consonant and all Christian confessions agreeable. "And as truth in what kind soever is by no kind of truth "gainsayed, so the mind which resteth itself on this is never "troubled with those perplexities which the other do both "find, by means of so great contradiction between their "opinions and true principles of reason grounded upon ex- "perience, nature and sense. Which albeit with boisterous "courage and breath they seem oftentimes to blow away, "yet whoso observeth how again they labour and sweat by "subtilty of wit to make some show of agreement between "their peculiar conceits and the general edicts of nature, "must needs perceive they struggle with that which they "cannot fully master. Besides sith of that which is proper "to themselves their discourses are hungry and unpleasant, "full of tedious and irksome labour, heartless and hitherto "without fruit, on the other side read we them or hear we "others be they of our own or of ancienter times, to what "part soever they be thought to incline touching that whereof "there is controversy, yet in this where they all speak but "one thing their discourses are heavenly, their words sweet "as the honeycomb, their tongues melodiously tuned instru- "ments, their sentences mere consolation and joy, are we not "hereby almost even with voice from heaven, admonished "which we may safeliest cleave unto?

"He which hath said of the one sacrament, 'wash and be "clean,' hath said concerning the other likewise, 'eat and "live.' If therefore without any such particular and solemn "warrant as this is that poor distressed woman coming unto "Christ for health could so constantly resolve herself, 'may "I but touch the skirt of his garment I shall be whole*,' "what moveth us to argue of the manner how life should come "by bread, our duty being here but to take what is offered, "and most assuredly to rest persuaded of this, that can we "but eat we are safe? When I behold with mine eyes some "small and scarce discernible grain or seed whereof nature "maketh promise that a tree shall come, and when afterwards "of that tree any skilful artificer undertaketh to frame some "exquisite and curious work, I look for the event, I move no "question about performance either of the one or of the "other. Shall I simply credit nature in things natural, shall "I in things artificial rely myself on art, never offering to "make doubt, and in that which is above both art and nature "refuse to believe the author of both, except he acquaint me "with his ways, and lay the secret of his skill before me? "Where God himself doth speak those things which either "for height and sublimity of matter, or else for secresy of "performance we are not able to reach unto, as we may be "ignorant without danger, so it can be no disgrace to confess "we are ignorant. Such as love piety will as much as in them "lieth know all things that God commandeth, but especially "the duties of service which they owe to God. As for his "dark and hidden works, they prefer as becometh them in "such cases simplicity of faith before that knowledge, which "curiously sifting what it should adore, and disputing too "boldly of that which the wit of man cannot search, chilleth "for the most part all warmth of zeal, and bringeth soundness "of belief many times into great hazard. Let it therefore be "sufficient for me presenting myself at the Lord's table to "know what there I receive from him, without searching or "inquiring of the manner how Christ performeth his promise; "let disputes and questions, enemies to piety, abatements of "true devotion, and hitherto in this cause but over patiently "heard, let them take their rest; let curious and sharp-

* [S. Matt. ix. 21.]

BOOK V. Ch. lxvii. 13. lxviii. 1.

"witted men beat their heads about what questions themselves "will, the very letter of the word of Christ giveth plain se- "curity that these mysteries do as nails fasten us to his very "Cross, that by them we draw out, as touching efficacy, force, "and virtue, even the blood of his gored side, in the wounds "of our Redeemer we there dip our tongues, we are dyed "red both within and without, our hunger is satisfied and "our thirst for ever quenched; they are things wonderful "which he feeleth, great which he seeth and unheard of which "he utteretb, whose soul is possessed of this Paschal Lamb "and made joyful in the strength of this new wine, this bread "hath in it more than the substance which our eyes behold, "this cup hallowed with solemn benediction availeth to the "endless life and welfare both of soul and body, in that it "serveth as well for a medicine to heal our infirmities and "purge our sins as for a sacrifice of thanksgiving, with "touching it sanctifieth, it enlighteneth with belief, it truly "conformeth us unto the image of Jesus Christ; what these "elements are in themselves it skilleth not, it is enough that "to me which take them they are the body and blood of "Christ, his promise in witness hereof sufficeth, his word he "knoweth which way to accomplish; why should any cogita- "tion possess the mind of a faithful communicant but this, "O my God thou art true, O my soul thou art happy!"

[13.] Thus therefore we see that howsoever men's opinions do otherwise vary, nevertheless touching Baptism and the Supper of the Lord, we may with consent of the whole Christian world conclude they are necessary, the one to initiate or begin, the other to consummate or make perfect our life in Christ.

Of faults noted in the Form of administering the Holy Communion.

LXVIII. In administering the Sacrament of the Body and Blood of Christ, the supposed faults of the Church of England are not greatly material, and therefore it shall suffice to touch them in few words. "The first is that we do not use in a gene- "rality once for all to say to communicants 'take eat and drink,' "but unto every particular person, 'eat thou, drink thou,' which "is according to the popish manner and not the form that "our Saviour did use. Our second oversight is by gesture. "For in kneeling there hath been superstition; sitting agreeth "better to the action of a supper; and our Saviour using

"that which was most fit did himself not kneel. A third "accusation is for not examining all communicants, whose "knowledge in the mystery of the Gospel should that way be "made manifest, a thing every where they say used in the "Apostles' times, because all things necessary were used, and "this in their opinion is necessary, yea it is commanded inas-"much as the Levites* are commanded to prepare the people "for the Passover, and examination is a part of their prepa-"ration, our Lord's Supper in place of the Passover. The "fourth thing misliked is that against the Apostle's prohibi-"tion† to have any familiarity at all with notorious offenders, "papists being not of the Church are admitted to our very "communion before they have by their religious and gospel-"like behaviour purged themselves of that suspicion of popery "which their former life hath caused. They are dogs, swine, "unclean beasts, foreigners and strangers from the Church of "God, and therefore ought not to be admitted though they "offer themselves. We are fifthly condemned, inasmuch as "when there have been store of people to hear sermon and "service in the church we suffer the communion to be minis-"tered to a few. It is not enough that our book of common "prayer hath godly exhortations to move all thereunto which "are present. For it should not suffer a few to communicate, "it should by ecclesiastical discipline and civil punishment "provide that such as would withdraw themselves might be "brought to communicate, according both to the ‡ law of "God and the ancient church canons. In the sixth and last "place cometh the enormity of imparting this sacrament pri-"vately unto the sick."

[2.] Thus far accused we answer briefly to the first § that seeing God by sacraments doth apply in particular unto every

* 2 Chron. xxxv. 6.

† 1 Cor. v. 11.

‡ Num. ix. 13; Can. ix. Apost. [Coteler. PP. Apost. i. 443.] Concil. 2. Brac. cap. 83. [vid. Capitula Martini Episc. Bracar. cap. 83. apud Concil. v. 914.]

§ T. C. lib. i. p. 166. [131.] "Besides that it is good to leave the "popish form in those things which "we may so conveniently do, it is "best to come as near the manner "of celebration of the supper which "our Saviour Christ used as may "be. And if it be a good argument "to prove that therefore we must "rather say *Take thou* than *Take ye*, "because the sacrament is an appli-"cation of the benefits of Christ, it "behoveth that the preacher should "direct his admonitions particularly "one after another unto all those "which hear his sermon, which is a "thing absurd."

man's person the grace which himself hath provided for the benefit of all mankind, there is no cause why administering the sacraments we should forbear to express that in our forms of speech, which he by his word and gospel teacheth all to believe. In the one sacrament "I baptize thee" displeaseth them not. If "eat thou" in the other offend them, their fancies are no rules for churches to follow.

Whether Christ at his last supper did speak generally once to all, or to every one in particular, is a thing uncertain. His words are recorded in that form which serveth best for the setting down with historical brevity what was spoken, they are no manifest proof that he spake but once unto all which did then communicate, much less that we in speaking unto every communicant severally do amiss, although it were clear that we herein do otherwise than Christ did. Our imitation of him consisteth not in tying scrupulously ourselves unto his syllables, but rather in speaking by the heavenly direction of that inspired divine wisdom which teacheth divers ways to one end, and doth therein control their boldness by whom any profitable way is censured as reprovable only under colour of some small difference from great examples going before. To do throughout every the like circumstance the same which Christ did in this action were by following his footsteps in that sort to err more from the purpose he aimed at than we now do by not following them with so nice and severe strictness.

They little weigh with themselves how dull, how heavy and almost how without sense the greatest part of the common multitude every where is, who think it either unmeet or unnecessary to put them even man by man especially at that time in mind whereabout they are. It is true that in sermons we do not use to repeat our sentences severally to every particular hearer, a strange madness it were if we should. The softness of wax may induce a wise man to set his stamp or image therein; it persuadeth no man that because wool hath the like quality it may therefore receive the like impression. So the reason taken from the use of sacraments in that they are instruments of grace unto every particular man may with good congruity lead the Church to frame accordingly her words in administration of sacraments, because they easily admit this

form, which being in sermons a thing impossible without apparent ridiculous absurdity, agreement of sacraments with sermons in that which is alleged as a reasonable proof of conveniency for the one proveth not the same allegation impertinent because it doth not enforce the other to be administered in like sort. For equal principles do then avail unto equal conclusions when the matter whereunto we apply them is equal, and not else.

[3.] Our kneeling at Communions is the gesture of piety*. If we did there present ourselves but to make some show or dumb resemblance of a spiritual feast, it may be that sitting were the fitter ceremony; but coming as receivers of inestimable grace at the hands of God, what doth better beseem our bodies at that hour than to be sensible witnesses of minds unfeignedly humbled? Our Lord himself did that which custom and long usage had made fit; we that which fitness and great decency hath made usual.

[4.] The trial of ourselves before we eat of this bread and drink of this cup is by express commandment every man's precise duty. As for necessity of calling others unto account besides ourselves, albeit we be not thereunto drawn by any great strength which is in their arguments, who first press us with it as a thing necessary by affirming that the Apostles did use it†, and then prove the Apostles to have used it by affirming it to be necessary; again albeit we greatly muse how they can avouch that God did command the Levites to prepare their brethren against the feast of the Passover, and that the examination of them was a part of their preparation, when the place alleged to this purpose doth but charge the Levites saying, "make ready *Laahhechem* for your brethren," to the end they may do according to the word of the Lord by Moses: —wherefore in the selfsame place it followeth how lambs and

* T. C. lib. i. p. 165. [131.] "Kneeling carrieth a show of worship, sitting agreeth better with the action of the Supper. Christ and his Apostles kneeled not."

† T. C. lib. i. p. 164. [130. and iii. 149, 150.] All things necessary were used in the churches of God in the Apostles' times, but examination was a necessary thing, therefore used. "In the Book of Chronicles (2 Chron. xxxv. 6.) the Levites were commanded to prepare the people to the receiving of the passover, in place whereof we have the Lord's Supper. Now examination being a part of the preparation it followeth that here is commandment of the examination."

BOOK V. Ch. lxviii. 5, 6.

kids and sheep and bullocks were delivered unto the Levites, and that thus "the service was made ready*;" it followeth likewise how the Levites having in such sort provided for the people, they made provision for "themselves and for the "priests the sons of Aaron;" so that confidently from hence to conclude the necessity of examination argueth their wonderful great forwardness in framing all things to serve their turn:—nevertheless the examination of communicants when need requireth, for the profitable use it may have in such cases we reject not.

[5.] Our fault in admitting popish communicants, is it in that we are forbidden† to eat and therefore much more to communicate with notorious malefactors? The name of a papist is not given unto any man for being a notorious malefactor. And the crime wherewith we are charged is suffering of papists to communicate, so that be their life and conversation whatsoever in the sight of men, their popish opinions are in this case laid as bars and exceptions against them, yea those opinions which they have held in former times although they now both profess by word and offer to shew by fact the contrary‡. All this doth not justify us, which ought not (they say) to admit them in any wise, till their gospel-like behaviour have removed all suspicion of popery from them, because papists are "dogs, swine, beasts, foreigners and strangers" from the house of God; in a word, they are "not of the "Church."

[6.] What the terms of "gospel-like behaviour" may include is obscure and doubtful. But of the Visible Church of Christ in this present world, from which they separate all papists, we are thus persuaded: *Church* is a word which art hath devised thereby to sever and distinguish that society of men which professeth the true religion from the rest which profess it not. There have been in the world from the very first foundation thereof but three religions, Paganism which

* [2 Chr. xxxv. 10.]

† 1 Cor. v. 11; T. C. lib. i. p. 167. [132.]

‡ T. C. lib. i. p. 167. [133.] "Although they would receive the "communion, yet they ought to "be kept back until such time "as by their religious and Gospel-"like behaviour they have purged "themselves of that suspicion of "popery which their former life "and conversation hath caused to "be conceived."

lived in the blindness of corrupt and depraved nature; Judaism embracing the Law which reformed heathenish impiety, and taught salvation to be looked for through one whom God in the last days would send and exalt to be Lord of all; finally Christian Belief which yieldeth obedience to the Gospel of Jesus Christ, and acknowledgeth him the Saviour whom God did promise. Seeing then that *the Church* is a name which art hath given to *professors of true religion*, as they which will define a man are to pass by those qualities wherein one man doth excel another, and to take only those essential properties whereby a man doth differ from creatures of other kinds, so he that will teach what *the Church* is shall never rightly perform the work whereabout he goeth, till *in matter of religion* he touch that difference which severeth the Church's Religion from theirs who are not the Church. Religion being therefore a matter partly of *contemplation* partly of *action*, we must define the Church which is a religious society by such differences as do properly explain the essence of such things, that is to say, by the object or matter whereabout the contemplations and actions of the Church are properly conversant. For so all knowledges and all virtues are defined. Whereupon because the *only object* which separateth ours from other religions is Jesus Christ, in whom none but the Church doth believe and whom none but the Church doth worship, we find that accordingly the Apostles do every where distinguish hereby the Church from infidels and from Jews, accounting "them which call upon the name of our Lord Jesus Christ to "be his Church."

If we go lower, we shall but add unto this certain casual and variable accidents, which are not properly of the being, but make only for the happier and better being of the Church of God, either in deed, or in men's opinions and conceits. This is the error of all popish definitions that hitherto have been brought. They define not the Church by that which the Church essentially is, but by that wherein they imagine their own more perfect than the rest are. Touching parts of eminency and perfection, parts likewise of imperfection and defect in the Church of God, they are infinite, their degrees and differences no way possible to be drawn unto any certain account. There is not the least contention and variance,

but it blemisheth somewhat the unity that ought to be in the Church of Christ*, which notwithstanding may have not only without offence or breach of concord her manifold varieties in rites and ceremonies of religion, but also her strifes and contentions many times and that about matters of no small importance, yea her schisms, factions and such other evils whereunto the body of the Church is subject, sound and sick remaining both of the same body, as long as both parts retain by outward profession that vital substance of truth which maketh Christian religion to differ from theirs which acknowledge not our Lord Jesus Christ the blessed Saviour of mankind, give no credit to his glorious gospel, and have his sacraments the seals of eternal life in derision†.

Now the privilege of the visible Church of God (for of that we speak) is to be herein like the ark of Noah, that, for any thing we know to the contrary, all without it are lost sheep; yet in this was the ark of Noah privileged above the Church, that whereas none of them which were in the one could perish, numbers in the other are cast away, because to eternal life our profession is not enough. Many things exclude from the kingdom of God although from the Church they separate not.

In the Church there arise sundry grievous storms, by means whereof whole kingdoms and nations professing Christ both have been heretofore and are at this present day divided about Christ. During which divisions and contentions amongst men albeit each part do justify itself, yet the one of necessity must needs err if there be any contradiction between them be it great or little, and what side soever it be that hath the truth, the same we must also acknowledge alone to hold *with the true Church in that point*, and consequently reject the other as an enemy *in that case fallen away from the true Church.*

Wherefore of hypocrites and dissemblers‡ whose profession at the first was but only from the teeth outward, when they afterwards took occasion to oppugn certain principal articles of faith, the Apostles which defended the truth against them pronounce them "gone out" from the fellowship of sound and sincere believers, when as yet the Christian religion they had not utterly cast off.

* Rom. xv. 5; 1 Cor. i. 10. † [Comp. b. iii. c. 1.] ‡ 1 John ii. 19.

In like sense and meaning throughout all ages heretics have justly been hated as branches cut off from the body of the true Vine, yet only so far forth cut off as their heresies have extended. Both heresy and *many other crimes* which *wholly sever from God* do sever from the Church of God *in part only.* "The mystery of piety" saith the Apostle "is "without peradventure great, God hath been manifested in "the flesh, hath been justified in the Spirit, hath been seen "of Angels, hath been preached to nations, hath been believed "on in the world, hath been taken up into glory*." The Church a pillar and foundation of this truth, which no where is known or professed but only within the Church, and they all of the Church that profess it. In the meanwhile it cannot be denied that many profess this who are not therefore cleared simply from all either faults or errors which make separation between us and the wellspring of our happiness. Idolatry severed of old the Israelites, iniquity those scribes and Pharisees from God, who notwithstanding were a part of the seed of Abraham, a part of that very seed which God did himself acknowledge to be his Church. The Church of God may therefore contain both them which indeed are not his yet must be reputed his by us that know not their inward thoughts, and them whose apparent wickedness testifieth even in the sight of the whole world that God abhorreth them. For to this and no other purpose are meant those parables which our Saviour in the Gospel † hath concerning mixture of vice with virtue, light with darkness, truth with error, as well an openly known and seen as a cunningly cloaked mixture.

That which separateth therefore *utterly*, that which cutteth off *clean* from the visible Church of Christ is plain Apostasy, *direct* denial, utter rejection of the whole Christian faith as far as the same is professedly different from infidelity. Heretics as touching those points of doctrine wherein they fail; schismatics as touching the quarrels for which or the duties wherein they divide themselves from their brethren; loose, licentious and wicked persons as touching their several offences or crimes, have all forsaken the true Church of God, the Church which is sound and sincere in the doctrine that they corrupt, the Church that keepeth the bond of unity which

* 1 Tim. iii. 16.

† [Matt. xiii. 24, 47.]

they violate, the Church that walketh in the laws of righteousness which they transgress, this very true Church of Christ they have left, howbeit not altogether left nor forsaken simply the Church upon the main foundations whereof they continue built, notwithstanding these breaches whereby they are *rent at the top* asunder.

[7.] Now because for redress of professed errors and open schisms it is and must be the Church's care that all may in outward conformity be one, as the laudable polity of former ages even so our own to that end and purpose hath established divers laws, the moderate severity whereof is a mean both to stay the rest and to reclaim such as heretofore have been led awry. But seeing that the offices which laws require are always definite, and when that they require is done they go no farther, whereupon sundry ill-affected persons to save themselves from danger of laws pretend obedience, albeit inwardly they carry still the same hearts which they did before, by means whereof it falleth out that receiving unworthily the blessed sacrament at our hands, they eat and drink their own damnation; it is for remedy of this mischief here determined*,

* T. C. lib. i. p. 167. [132, 133.] "If the place of the fifth to the "Corinthians do forbid that we "should have any familiarity with "notorious offenders, it doth much "more forbid that they should be "received to the Communion. And "therefore papists being such as "which are notoriously known to "hold heretical opinions ought not "to be admitted much less compelled "to the Supper. For seeing that "our Saviour Christ did institute "his supper amongst his disciples "and those only which were as St. "Paul speaketh within, it is evident "that the papists being without, and "foreigners and strangers from the "Church of God ought not to be "received if they would offer themselves: and that minister that "shall give the Supper of the Lord "to him which is known to be a "papist and which hath never made "any clear renouncing of popery "with which he hath been defiled "doth profane the table of the Lord, "and doth give the meat that is prepared for the children unto dogs, "and he bringeth into the pasture "which is provided for the sheep, "swine and unclean beasts, contrary "to the faith and trust that ought "to be in a steward of the Lord's "house as he is. For albeit that I "doubt not but many of those "which are now papists pertain to "the election of God, which God "also in his good time will call to "the knowledge of his truth: yet "notwithstanding they ought to be "unto the minister and unto the "Church touching the ministering "of sacraments as strangers and "as unclean beasts.... The ministering of the holy sacraments "unto them is a declaration and "seal of God's favour and reconciliation with them, and a plain "preaching partly that they be "washed already from their sins, "partly that they are of the household of God and such as the Lord "will feed to eternal life, which is "not lawful to be done unto those "which are not of the household of

that whom the law of the realm doth punish unless they communicate, such if they offer to obey law, the Church notwithstanding should not admit without probation before had of their gospel-like behaviour.

[8.] Wherein they first set no time how long this supposed probation must continue; again they nominate no certain judgment the verdict whereof shall approve men's behaviour to be gospel-like; and that which is most material, whereas they seek to make it more hard for dissemblers to be received into the Church than law and polity as yet hath done, they make it in truth more easy for such kind of persons to wind themselves out of the law and to continue the same they were. The law requireth at their hands that duty which in conscience doth touch them nearest, because the greatest difference between us and them is the Sacrament of the Body and Blood of Christ, whose name in the service of our communion we celebrate with due honour, which they in the error of their mass profane. As therefore on our part to hear mass were an open departure from that sincere profession wherein we stand, so if they on the other side receive our communion, they give us the strongest pledge of fidelity that man can demand. What their hearts are God doth know. But if they which mind treachery to God and man shall once apprehend this advantage given them, whereby they may satisfy law in pretending themselves conformable (for what can law with reason or justice require more?) and yet be sure the Church will accept no such offer, till their gospel-like behaviour be allowed; after that our own simplicity hath once thus fairly eased them from sting of law, it is to be thought they will learn the mystery of gospel-like behaviour when leisure serveth them. And so while without any cause we fear to profane sacraments, we shall not only defeat the purpose of most wholesome laws, but lose or wilfully hazard those souls from which the likeliest means of full and perfect recovery are by our indiscretion withheld.

"faith. And therefore I conclude "that the compelling of papists un- "to the communion, and the dis- "missing and letting of them go "when as they be to be punished "for their stubbornness in popery "(with this condition, if they will "receive the communion) is very "unlawful, when as although they "would receive it yet they ought "to be kept back till such time as "by their religious and gospel like "behaviour," &c.

For neither doth God thus bind us to dive into men's consciences, nor can their fraud and deceit hurt any man but themselves. To him they seem such as they are, but to us they must be taken for such as they seem. In the eye of God they are against Christ that are not truly and sincerely with him, in our eyes they must be received as with Christ that are not to outward show against him.

The case of impenitent and notorious sinners is not like unto theirs whose only imperfection is error severed from pertinacy, error in appearance content to submit itself to better instruction, error so far already cured as to crave at our hands that sacrament the hatred and utter refusal whereof was the weightiest point wherein heretofore they swerved and went astray.

[9.] In this case therefore they cannot reasonably charge us with remiss dealing, or with carelessness to whom we impart the mysteries of Christ, but they have given us manifest occasion to think it requisite that we earnestly advise rather and exhort them to consider as they ought their sundry oversights, first in equalling undistinctly crimes with errors as touching force to make uncapable of this sacrament; secondly in suffering indignation at the faults of the church of Rome to blind and withhold their judgments from seeing that which withal they should acknowledge, concerning so much nevertheless still due to the same church, as to be held and reputed a part of the house of God, a limb of the visible Church of Christ; thirdly in imposing upon the Church a burden to enter farther into men's hearts and to make a deeper search of their consciences than any law of God or reason of man enforceth; fourthly and lastly in repelling under colour of longer trial such from the mysteries of heavenly grace, as are both capable thereof by the laws of God for any thing we hear to the contrary, and should in divers considerations be cherished according to the merciful examples and precepts whereby the gospel of Christ hath taught us towards such to shew compassion, to receive them with lenity and all meekness, if any thing be shaken in them to strengthen it, not to quench with delays and jealousies that feeble smoke of conformity which seemeth to breathe from them, but to build wheresoever there is any foundation, to add perfection unto

slender beginnings, and that as by other offices of piety even so by this very food of life which Christ hath left in his Church not only for preservation of strength but also for relief of weakness.

[10.] But to return to our ownselves in whom the next thing severely reproved is the paucity* of communicants, if they require at communions frequency we wish the same, knowing how acceptable unto God such service is when multitudes cheerfully concur unto it†; if they encourage men thereunto, we also (themselves acknowledge it‡) are not utterly forgetful to do the like; if they require some public coaction§ for remedy of that wherein by milder and softer means little good is done, they know our laws and statutes provided in that behalf, whereunto whatsoever convenient help may be added more by the wisdom of man, what cause have we given the world to think that we are not ready to hearken to it, and to use any good mean of sweet compulsion‖ to have this high and heavenly banquet largely furnished? Only we cannot so far yield as to judge it convenient that the holy desire of a competent number should be unsatisfied, because the greater part is careless and undisposed to join with them.

Men should not (they say) be permitted a few by themselves to communicate when so many are gone away, because this sacrament is a token of our conjunction with our brethren¶, and therefore by communicating apart from them we make an apparent show of distraction. I ask then on which side unity is broken, whether on theirs that depart or on theirs who being left behind do communicate? First in the one it is not denied but that they may have reasonable causes of departure, and that then even they are delivered from just blame. Of such kind of causes two are allowed**, namely danger of impairing health and necessary business requiring our presence otherwhere. And may not a third cause, which is *unfitness* at the present time, detain us as lawfully back as either of these two? True it is that we cannot hereby altogether excuse ourselves, for that we ought to prevent this and do not. But

* T. C. lib. i. p. 147. [116.]
† 2 Chron. xxx. 13; Psalm cxxii. 1.
‡ T. C. i. 117. al. 148.
§ [T. C. i. 117. al. 149.]
‖ Luke xiv. 23.
¶ [T. C. i. 116. al. 147.]
** [By T. C. i. 117.]

if we have committed a fault in not preparing our minds before, shall we therefore aggravate the same with a worse, the crime of unworthy participation? He that abstaineth doth want for the time that grace and comfort which religious communicants have, but he that eateth and drinketh unworthily receiveth death, that which is life to others turneth in him to poison.

Notwithstanding whatsoever be the cause for which men abstain, were it reason that the fault of one part should any way abridge their benefit that are not faulty? There is in all the Scripture of God no one syllable which doth condemn communicating amongst a few when the rest are departed from them.

[11.] As for the last thing which is our imparting this sacrament privately unto the sick, whereas there have been of old (they grant) two kinds of necessity wherein this sacrament might be privately administered *, of which two the one being erroneously imagined, and the other (they say) continuing no longer in use, there remaineth unto us no necessity at all, for which that custom should be retained. The falsely surmised necessity is that whereby some have thought all such excluded from possibility of salvation as did depart this life and never were made partakers of the holy Eucharist. The other cause of necessity was, when men, which had fallen in time of persecution, and had afterwards repented them, but were not as yet received again unto the fellowship of this communion, did at the hour of their death request it, that so they might rest with greater quietness and comfort of mind, being thereby assured of departure in unity of Christ's Church, which virtuous desire the Fathers did think it great impiety not to satisfy. This was Serapion's case of necessity. Serapion a faithful aged person and always of very upright life till fear of persecution in the end caused him to shrink back, after long sorrow for his scandalous offence and suit oftentimes made to be pardoned of the Church, fell at length into grievous sickness, and being ready to yield up the ghost was then more instant than ever before to receive the sacrament. Which sacrament was necessary in this case, not that Serapion had been deprived of everlasting

* T. C. i. 146. [al. 115.]

life without it, but that his end was thereby to him made the more comfortable. And do we think, that all cases of *such necessity* are clean vanished? Suppose that some have by mispersuasion lived in schism, withdrawn themselves from holy and public assemblies, hated the prayers, and loathed the sacraments of the Church, falsely presuming them to be fraught with impious and Antichristian corruptions, which error the God of mercy and truth opening at the length their eyes to see, they do not only repent them of the evil which they have done but also in token thereof desire to receive comfort by that whereunto they have offered disgrace (which may be the case of many poor seduced souls even at this day) God forbid we should think that the Church doth sin in permitting the wounds of such to be suppled with that oil which this gracious Sacrament doth yield, and their bruised minds not only need but beg.

[12.] There is nothing which the soul of man doth desire in that last hour so much as comfort against the natural terrors of death and other scruples of conscience which commonly do then most trouble and perplex the weak, towards whom the very law of God doth exact at our hands all the helps that Christian lenity and indulgence can afford. Our general consolation departing this life is the hope of that glorious * and blessed resurrection which the Apostle St. Paul † nameth ἐξανάστασιν ‡, to note that as all men shall have their ἀνάστασιν and be raised again from the dead, so the just shall be taken up and exalted above the rest, whom the power of God doth but raise and not exalt. This life and this resurrection our Lord Jesus Christ is for all men as touching the sufficiency of that he hath done; but that which maketh us partakers thereof is our particular communion with Christ, and this sacrament a principal mean as well to strengthen the bond as to multiply in us the fruits of the same communion; for which cause St. Cyprian § termeth it a joyful solemnity of expedite and speedy resurrection;

* 1 Cor. xv. 21.

† Phil. iii. 11.

‡ *Διὰ τὴν ἐκ τῆς γῆς ἔπαρσιν.* Theophyl. [in Phil. iii. 11.] *Πάντες οἱ ἄνθρωποι ἀνίστανται, μόνοι δὲ πιστοὶ ἀξιοῦνται τῶν ἀγαθῶν.* Ammon. Vide 1 Thess. iv. 17.

§ "Maturatæ resurrectionis lætabunda solemnia." Cypr. de Cœn. Dom. cap. 10.

Ignatius * a medicine which procureth immortality and preventeth death; Irenæus † the nourishment of our bodies to eternal life and their preservative from corruption. Now because that Sacrament which at all times we may receive unto this effect is then most acceptable and most fruitful, when any special extraordinary occasion nearly and presently urging kindleth our desires towards it, their severity, who cleave unto that alone which is generally fit to be done and so make all men's condition alike, may add much affliction to divers troubled and grieved minds ‡, of whose particular estate particular respect being had, according to the charitable order of the church wherein we live, there ensueth unto God that glory which his righteous saints comforted in their greatest distresses do yield, and unto them which have their reasonable petitions satisfied the same contentment, tranquillity, and joy, that others before them by means of like satisfaction have reaped, and wherein we all are or should be desirous finally to take our leave of the world whensoever our own uncertain time of most assured departure shall come.

Concerning therefore both prayers and sacraments together with our usual and received form of administering the same in the church of England, let thus much suffice.

Of festival days and the natural causes of their convenient institution.

LXIX. As the substance of God alone is infinite and hath *no kind* of limitation, so likewise his continuance is from everlasting to everlasting and knoweth neither beginning nor end. Which demonstrable conclusion being presupposed, it followeth necessarily that besides him all things are finite both in substance and in continuance. If in substance all things be finite, it cannot be but that there are bounds without the compass whereof their substance doth not extend; if in continuance also limited, they all have, it cannot be denied, their set and their certain terms before which they had no being at all. This is the reason why first we do most admire those things which are greatest, and secondly those things which are ancientest, because the one are least distant

* Φάρμακον ἀθανασίας, ἀντίδοτον μὴ θανεῖν. [ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.] Ignat. Ep. ad Ephes. [c. 20.]

† Iren. lib. iv. cap. 34. [al. c. 18. in substance.]

‡ "Etsi nihil facile mutandum "est ex solemnibus, tamen ubi æqui-"tas evidens poscit subveniendum "est." Lib. clxxxiii. ff. de Reg. Jur. [lib. l. tit. 17. p. 795.]

from the infinite substance, the other from the infinite continuance of God. Out of this we gather that only God hath true immortality or eternity, that is to say continuance wherein there groweth no difference by addition of hereafter unto now, whereas the noblest and perfectest of all things besides have continually through continuance the time of former continuance lengthened, so that they could not heretofore be said to have continued so long as now, neither now so long as hereafter.

[2.] God's own eternity is the hand which leadeth Angels in the course of their perpetuity; their perpetuity the hand that draweth out celestial motion, the line of which motion and the thread of time are spun together. Now as nature bringeth forth time with motion, so we by motion have learned how to divide time, and by the smaller parts of time both to measure the greater and to know how long all things else endure. For time considered in itself is but the flux of that very instant wherein the motion of the heaven began, being coupled with other things it is the quantity of their continuance measured by the distance of two instants. As the time of a man is a man's continuance from the instant of his first breath till the instant of his last gasp.

Hereupon some have defined time to be the measure of the motion of heaven, because the first thing which time doth measure is that motion wherewith it began and by the help whereof it measureth other things, as when the Prophet David saith, that a man's continuance doth not commonly exceed threescore and ten years, he useth the help both of motion and number to measure time. They which make time an effect of motion, and motion to be in nature before time, ought to have considered with themselves that albeit we should deny as Melissus did all motion, we might notwithstanding acknowledge time, because time doth but signify the quantity of continuance, which continuance may be in things that rest and are never moved. Besides we may also consider in rest both that which is past, and that which is present, and that which is future, yea farther even length and shortness in every of these, although we never had conceit of motion. But to *define* without motion *how* long or *how* short such continuance is were impossible. So that herein we must of ne-

cessity use the benefit of years, days, hours, minutes, which all grow from celestial motion.

Again forasmuch as that motion is circular whereby we make our divisions of time, and the compass of that circuit such, that the heavens which are therein continually moved and keep in their motions uniform celerity must needs touch often the same points, they cannot choose but bring unto us by equal distances frequent returns of the same times.

Furthermore whereas time is nothing but a mere quantity of that continuance which all things have that are not as God is without beginning, that which is proper unto all quantities agreeth also to this kind, so that time doth but measure other things, and neither worketh in them any real effect nor is itself ever capable of any. And therefore when commonly we use to say that time doth eat or fret out all things, that time is the wisest thing in the world because it bringeth forth all knowledge, and that nothing is more foolish than time which never holdeth any thing long, but whatsoever one day learneth the same another day forgetteth again, that some men see prosperous and happy days, and that some men's days are miserable, in all these and the like speeches that which is uttered of the time is not verified of time itself, but agreeth unto those things which are in time, and do by means of so near conjunction either lay their burden upon the back, or set their crown upon the head of time. Yea the very opportunities which we ascribe to time* do in truth cleave to the things themselves wherewith time is joined; as for time it neither causeth things nor opportunities of things, although it comprise and contain both.

[3.] All things whatsoever having their time, the works of God have always that time which is seasonablest and fittest for them. His works are some ordinary, some more rare, all worthy of observation, but not all of like necessity to be often remembered, they all have their times, but they all do not add the same estimation and glory to the times wherein they are. For as God by being every where yet doth not give unto all places one and the same degree of holiness, so neither one and the same dignity to all times by working in all. For

* Χρόνος ἐστὶν, ἐν ᾧ καιρὸς, καὶ καιρὸς, ἐν ᾧ χρόνος οὐ πολύς. Hippoc. lib. qui *Præceptiones* inscribitur. [in init. Op. p. 25. ed. 1624.]

if all either places or times were in respect of God alike, wherefore was it said unto Moses by particular designation, "This very place wherein thou standest is holy ground*?" Why doth the Prophet David choose out of all the days of the year but one whereof he speaketh by way of principal admiration, "This is the day which the Lord hath made†?" No doubt as God's extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works that have truly and worthily advanced certain times, for which cause they ought to be with all men that honour God more holy than other days.

The wise man therefore compareth herein not unfitly the times of God with the persons of men. If any should ask how it cometh to pass that one day doth excel another seeing the light of all the days in the year proceedeth from one sun, to this he answereth‡, that "the knowledge of the Lord hath "parted them asunder, he hath by them disposed the times "and solemn feasts; some he hath chosen out and sanctified, "some he hath put among the days to number:" even as Adam and all other men are of one substance, all created of the earth, "but the Lord hath divided them by great know-"ledge and made their ways divers, some he hath blessed "and exalted, some he hath sanctified and appropriated unto "himself, some he hath cursed, humbled and put them out of "their dignity."

So that the cause being natural and necessary for which there should be a difference in days, the solemn observation whereof declareth religious thankfulness towards him whose works of principal reckoning we thereby admire and honour, it cometh next to be considered what kinds of duties and services they are wherewith such times should be kept holy.

The manner of celebrating festival days.

LXX. The sanctification of days and times is a token of that thankfulness and a part of that public honour which we owe to God for admirable benefits, whereof it doth not suffice that we keep a secret calendar, taking thereby our private occasions as we list ourselves to think how much God hath done for all men, but the days which are chosen out to serve as public memorials of such his mercies ought to be clothed with those outward robes of holiness whereby their difference

* Exod. iii. 5. † Psalm cxviii. 24. ‡ Ecclus. xxxiii. 7—12.

from other days may be made sensible. But because time in itself as hath been already proved can receive no alteration, the hallowing of festival days must consist in the shape or countenance which we put upon the affairs that are incident into those days.

[2.] "This is the day which the Lord hath made," saith the prophet David; "*let us rejoice and be glad* in it*." So that generally offices and duties of religious *joy* are that wherein the hallowing of festival times consisteth†. The most natural testimonies of our rejoicing in God are first His praises set forth with cheerful alacrity of mind, secondly our comfort and delight expressed by a ‡ charitable largeness of somewhat more than common bounty, thirdly sequestration from ordinary labours, the toils and cares whereof are not meet to be companions of such gladness. Festival solemnity therefore is nothing but the due mixture as it were of these three elements, Praise, and Bounty, and Rest.

Touching praise, forasmuch as the Jews, who alone knew the way how to magnify God aright, did commonly, as appeared by their wicked lives, more of custom and for fashion's sake execute the services of their religion, than with hearty and true devotion (which God especially requireth) he therefore protesteth against their Sabbaths and solemn days as being therewith much offended §.

[3.] Plentiful and liberal expense is required in them that abound, partly as a sign of their own joy in the goodness of God towards them, and partly as a mean whereby to refresh those poor and needy, who being especially at these times made partakers of relaxation and joy with others do the more

* Psalm cxviii. 24.

† "Grande videlicet officium fo-
"cos et choros in publicum educere,
"vicatim epulari, civitatem tabernæ
"halitu obolefacere, vino lutum co-
"gere, catervatim cursitare ad in-
"jurias, ad impudicitias, ad libidi-
"nis illecebras. Siccine exprimitur
"publicum gaudium per publicum
"dedecus?" Tertull. Apol. c. 35.
"Dies festos Majestati altissimæ
"dedicatos nullis volumus voluptatibus occupari." C. l. xii. tit. 12. l. 1. [Cod. Justin. lib. iii. tit. xii. lex 11ma. p. 195.] Ἀντὶ τῆς πάλαι πομπείας καὶ αἰσχρουργίας καὶ αἰσχροῤῥημοσύνης σώφρονες ἑορτάζονται πανηγύρεις, οὐ μέθην ἔχουσαι καὶ κῶμον καὶ γέλωτα, ἀλλ' ὕμνους θείους καὶ ἱερῶν λογίων ἀκρόασιν, καὶ προσευχὴν ἀξιεπαίνοις κοσμουμένην δακρύοις. Theod. ad Græc. Infidel. ser. [8. de Martyr. ad fin. tom. iv. p. 607. ed. Sirmond.]

‡ Τῆς γὰρ αὐτῆς φύσεώς ἐστιν εὐσεβῆ τε εἶναι καὶ φιλάνθρωπον. Philo de Abraha. [vol. ii. p. 30. ed. Mang.]

§ Isa. i. 13.

religiously bless God *, whose great mercies were a cause thereof, and the more contentedly endure the burden of that hard estate wherein they continue.

[4.] Rest is the end of all motion, and the last perfection of all things that labour. Labours in us are journeys, and even in them which feel no weariness by any work yet they are but ways whereby to come unto that which bringeth not happiness till it do bring rest. For as long as any thing which we desire is unattained, we rest not.

Let us not here take rest for idleness. They are idle whom the painfulness of action causeth to avoid those labours, whereunto both God and nature bindeth them: they rest which either cease from their work when they have brought it unto perfection, or else give over a meaner labour because a worthier and better is to be undertaken. God hath created nothing to be idle or ill employed.

As therefore man doth consist of different and distinct parts, every part endued with manifold abilities which all have their several ends and actions thereunto referred; so there is in this great variety of duties which belong to men that dependency and order, by means whereof the lower sustaining always the more excellent, and the higher perfecting the more base, they are in their times and seasons continued with most exquisite correspondence; labours of bodily and daily toil purchase freedom for actions of religious joy, which benefit these actions requite with the gift of desired rest: a thing most natural and fit to accompany the solemn festival duties of honour which are done to God.

For if those principal works of God, the memory whereof we use to celebrate at such times, be but certain tastes and says as it were of that final benefit, wherein our perfect felicity and bliss lieth folded up, seeing that the presence of the one doth direct our cogitations, thoughts, and desires towards the other, it giveth surely a kind of life and addeth inwardly no small delight to those so comfortable expectations, when the very outward countenance of that we presently do representeth after a sort that also whereunto we tend, as festival rest doth that celestial estate whereof the very

* Deut. xvi. 14; Nehem. viii. 9.

heathens themselves* which had not the means whereby to apprehend much did notwithstanding imagine that it needs must consist in rest, and have therefore taught that above the highest moveable sphere there is nothing which feeleth alteration motion or change, but all things immutable, unsubject to passion, blest with eternal continuance in a life of the highest perfection and of that complete abundant sufficiency within itself, which no possibility of want, maim, or defect can touch. Besides whereas ordinary labours are both in themselves painful, and base in comparison of festival services done to God, doth not the natural difference between them shew that the one as it were by way of submission and homage should surrender themselves to the other, wherewith they can neither easily concur, because painfulness and joy are opposite, nor decently, because while the mind hath just occasion to make her abode in the house of gladness, the weed of ordinary toil and travel becometh her not?

[5.] Wherefore even nature hath taught the heathens, and God the Jews, and Christ us, first that festival solemnities are a part of the public exercise of religion; secondly that praise, liberality and rest are as natural elements whereof solemnities consist. But these things the heathens converted to the honour of their false gods, and as they failed in the end itself, so neither could they discern rightly what form and measure religion therein should observe. Whereupon when the Israelites impiously followed so corrupt example, they are in every degree noted to have done amiss, their hymns or songs of praise were idolatry, their bounty excess, and their rest wantonness. Therefore the law of God which appointed them days of solemnity taught them likewise in what manner the same should be celebrated. According to the pattern of which institution, David† establishing the state of religion ordained praise to be given unto God in the Sabbaths, months, and appointed times, as their custom had been always before the Lord.

[6.] Now besides the times which God himself in the Law

* Οὐδ' ἔστιν οὐδενὸς οὐδεμία μεταβολὴ τῶν ὑπὲρ ἐξωτάτω [ὑπὸ τὴν ἐξωτάτω] φερομένην [τεταγμένων] φοράν· ἀλλ' ἀναλλοίωτα καὶ ἀπαθῆ, τὴν ἀρίστην ἔχοντα ζώην καὶ τὴν αὐταρκεστάτην διατελεῖ τὸν ἅπαντα αἰῶνα. Arist. [de Cœlo, lib. i. c. 9. t. 100.]

† 1 Chron. xxiii. 31.

of Moses particularly specifieth, there were through the wisdom of the Church certain other devised by occasion of like occurrents to those whereupon the former had risen, as namely that which Mardocheus and Esther * did first celebrate in memory of the Lord's most wonderful protection, when Haman had laid his inevitable plot to man's thinking for the utter extirpation of the Jews even in one day. This they call the feast of Lots, because Haman had cast their life and their death as it were upon the hazard of a Lot. To this may be added that other also of Dedication mentioned in the tenth of St. John's gospel †, the institution whereof is declared in the history of the Maccabees ‡.

[7.] But forasmuch as their law by the coming of Christ is changed, and we thereunto no way bound, St. Paul although it were not his purpose to favour invectives against the special sanctification of days and times to the service of God and to the honour of Jesus Christ, doth notwithstanding bend his forces against that opinion which imposed on the Gentiles the yoke of Jewish legal observations, as if the whole world ought for ever and that upon pain of condemnation to keep and observe the same. Such as in this persuasion hallowed those Jewish Sabbaths, the Apostle sharply reproveth saying §, "Ye observe days and months and times and years, I am in "fear of you lest I have bestowed upon you labour in vain." Howbeit so far off was Tertullian from imagining how any man could possibly hereupon call in question such days as the Church of Christ doth observe ||, that the observation of these days he useth for an argument whereby to prove it could not be the Apostle's intent and meaning to condemn simply all observing of such times.

[8.] Generally therefore touching feasts in the Church of Christ, they have that profitable use whereof St. Augustine speaketh ¶, "By festival solemnities and set days we dedi-

* Esther ix. 27.

† John x. 22.

‡ 1 Macc. iv. 54.

§ Gal. iv. 10.

|| "Si omnem in totum devotio-"nem temporum et dierum et men-"sium et annorum erasit Aposto-"lus, cur Pascha celebramus annuo "circulo in mense primo? Cur "quinquaginta exinde diebus in "omni exultatione decurrimus?" Lib. [de Jejun.] advers. Psych. [c. 14.]

¶ Aug. de Civit. Dei, lib. x. cap. 3. [t. vii. 240.]

"cate and sanctify to God the memory of his benefits, lest "unthankful forgetfulness thereof should creep upon us in "course of time."

And concerning particulars, their Sabbath the Church hath changed into our Lord's day, that as the one did continually bring to mind the former world finished by creation, so the other might keep us in perpetual remembrance of a far better world begun by him which came to restore all things, to make both heaven and earth new. For which cause they honoured the last day, we the first, in every seven throughout the year.

The rest of the days and times which we celebrate have relation all unto one head. We begin therefore our ecclesiastical year with the glorious annunciation of his birth by angelical embassage *. There being hereunto added his blessed nativity itself †, the mystery of his legal circumcision, the testification of his true incarnation by the purification of her which brought him into the world, his resurrection, his ascension into heaven, the admirable sending down of his Spirit upon his chosen, and (which consequently ensued) the notice of that incomprehensible Trinity thereby given to the Church of God; again forasmuch as we know that Christ hath not only been manifested great in himself, but great in other his Saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of kings or emperors, therefore especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them which had the honour to suffer for his sake, before they had age and ability to know him; glorified in them which knowing him as Stephen had the sight of that before death whereinto so acceptable death did lead; glorified in those sages of the East that came from far to adore him and were conducted by strange light; glorified in the second Elias of the world sent before him to prepare his way; glorified in every of those Apostles whom it pleased him to use as founders of his kingdom here; glorified in the Angels as in Michael; glorified in all those happy souls that are already possessed of heaven. Over and besides which

* Luke i. 26. † Luke ii. 21.

number not great, the rest be but four other days heretofore annexed to the feast of Easter and Pentecost by reason of general Baptism usual at those two feasts, which also is the cause why they had not as other days any proper name given them. Their first institution was therefore through necessity, and their present continuance is now for the greater honour of the principals whereupon they still attend.

[9.] If it be then demanded whether we observe these times as being thereunto bound by force of divine law, or else by the only positive ordinances of the Church, I answer to this, that the very law of nature itself which all men confess to be God's law requireth in general no less the sanctification of times, than of places, persons, and things unto God's honour. For which cause it hath pleased him heretofore as of the rest so of time likewise to exact some parts by way of perpetual homage, never to be dispensed withal nor remitted; again to require some other parts of time with as strict exaction but for less continuance; and of the rest which were left arbitrary to accept what the Church shall in due consideration consecrate voluntarily unto like religious uses. Of the first kind amongst the Jews was the Sabbath day; of the second those feasts which are appointed by the law of Moses; the feast of dedication invented by the Church standeth in the number of the last kind.

The moral law requiring therefore a seventh part throughout the age of the whole world to be that way employed, although with us the day be changed in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time continueth which was before, because in reference to the benefit of creation and now much more of renovation thereunto added by him which was Prince of the world to come, we are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever. The rest they say we ought to abolish, because the continuance of them doth nourish wicked superstition in the minds of men, besides they are all abused by Papists the enemies of God, yea certain of them as Easter and Pentecost even by the Jews.

Exceptions against our keeping of

LXXI. Touching Jews, their Easter and Pentecost have with ours as much affinity, as Philip the Apostle with Philip

BOOK V. Ch. lxxi. 2.

other festival days besides the sabbath.

the Macedonian king. As for "imitation of Papists" and the "breeding of superstition," they are now become such common guests that no man can think it discourteous to let them go as they came. The next is a rare observation and strange*. You shall find if you mark it (as it doth deserve to be noted well) that many thousands there are who if they have virtuously during those times behaved themselves, if their devotion and zeal in prayer have been fervent, their attention to the word of God such as all Christian men should yield, imagine that herein they have performed a good duty; which notwithstanding to think is a very dangerous error, inasmuch as the Apostle St. Paul hath taught that we ought not to keep our Easter as the Jews did for certain days, but in the unleavened bread of sincerity and of truth to feast continually, whereas this restraint of Easter to a certain number of days causeth us to rest for a short space in that near consideration of our duties which should be extended throughout the course of our whole lives, and so pulleth out of our minds the doctrine of Christ's gospel ere we be aware.

[2.] The doctrine of the gospel which here they mean or should mean is, that Christ having finished the law there is no Jewish paschal solemnity nor abstinence from sour bread now required at our hands, there is no leaven which we are bound to cast out but malice, sin, and wickedness, no bread

* T. C. lib. i. p. 151. [120.] "If "they had been never abused neither by the papists nor by the "Jews, as they have been and are "daily, yet such making of holidays is never without some great "danger of bringing in some evil "and corrupt opinions into the "minds of men. I will use an "example in one and that the chief "of holidays and most generally "and of longest time observed in "the Church, which is the feast of "Easter, which was kept of some "more days of some fewer. How "many thousands are there I will "not say of the ignorant papists, "but of those also which profess "the gospel, which when they have "celebrated those days with diligent heed taken unto their life, "and with some earnest devotion "in praying and hearing the word "of God, do not by and by think "that they have well celebrated the "feast of Easter, and yet have they "thus notably deceived themselves. "For St. Paul teacheth (1 Cor. v. 8.) "that the celebrating of the feast of "the Christians' Easter is not as "the Jews' was for certain days, "but sheweth that we must keep "this feast all the days of our life in "the unleavened bread of sincerity "and of truth. By which we see "that the observing of the feast of "Easter for certain days in the "year doth pull out of our minds "ere ever we be aware the doctrine "of the gospel, and causeth us to "rest in that near consideration of "our duties, for the space of a few "days, which should be extended "to all our life."

but the food of sincere truth wherewith we are tied to celebrate our passover. And seeing no time of sin is granted us, neither any intermission of sound belief, it followeth that this kind of feasting ought to endure always. But how are standing festival solemnities against this?

That which the gospel of Christ requireth is the perpetuity of virtuous duties; not perpetuity of exercise or action, but disposition perpetual, and practice as oft as times and opportunities require. Just, valiant, liberal, temperate and holy men are they which can whensoever they will, and will whensoever they ought execute what their several perfections import. If virtues did always cease to be when they cease to work, there should be nothing more pernicious to virtue than sleep: neither were it possible that men as Zachary and Elizabeth should in all the commandments of God walk unreprovable, or that the chain of our conversation should contain so many links of divine virtues as the Apostles in divers places have reckoned up, if in the exercise of each virtue perpetual continuance were exacted at our hands. Seeing therefore all things are done in time, and many offices are not possible at one and the same time to be discharged, duties of all sorts must have necessarily their several successions and seasons, in which respect the schoolmen have well and soundly determined that God's affirmative laws and precepts, the laws that enjoin any actual duty, as prayer, alms, and the like, do bind us *ad semper velle*, but not *ad semper agere;* we are tied to iterate and resume them when need is, howbeit not to continue them without any intermission. Feasts whether God himself hath ordained them, or the Church by that authority which God hath given, they are of religion such public services as neither can nor ought to be continued otherwise than only by iteration.

Which iteration is a most effectual mean to bring unto full maturity and growth those seeds of godliness that these very men themselves do grant to be sown in the hearts of many thousands, during the while that such feasts are present. The constant habit of well doing is not gotten without the custom of doing well, neither can virtue be made perfect but by the manifold works of virtue often practised. Before the powers of our minds be brought unto some perfection our first essays

and offers towards virtue must needs be raw, yet commendable because they tend unto ripeness. For which cause the wisdom of God hath commended especially this circumstance amongst others in solemn feasts, that to children and novices in religion they minister the first occasions to ask and inquire of God. Whereupon if there follow but so much piety as hath been mentioned, let the Church learn to further imbecility with prayer, "Preserve Lord these good and gracious beginnings "that they suddenly dry not up like the morning dew, but "may prosper and grow as the trees which rivers of waters "keep always flourishing;" let all men's acclamations be "Grace, grace unto it," as to that first-laid corner-stone in Zerubbabel's buildings*. For who hath despised the day of those things which are small†? Or how dare we take upon us to condemn that very thing which voluntarily we grant maketh us of nothing somewhat, seeing all we pretend against it is only that as yet this somewhat is not much? The days of solemnity which are but few cannot choose but soon finish that outward exercise of godliness which properly appertaineth to such times, howbeit men's inward disposition to virtue they both augment for the present, and by their often returns bring also the same at the length unto that perfection which we most desire. So that although by their necessary short continuance they abridge the present exercise of piety in some kind, yet because by repetition they enlarge, strengthen and confirm the habits of all virtue, it remaineth that we honour, observe and keep them as ordinances many ways singularly profitable in God's Church.

[3.] This exception being taken against holidays, for that they restrain the praises of God unto certain times, another followeth condemning restraint of men from their ordinary trades and labours at those times. It is not they say in the power of the Church to command rest‡, because God hath

* [Zech. iv. 7.] † [Ver. 10.]

‡ T. C. lib. i. p. 152. [120.] "I confess that it is in the power "of the Church to appoint so "many days in the week or in "the year (in the which the con-"gregation shall assemble to hear "the word of God and receive the "sacraments and offer up prayers "unto God) as it shall think good "according to those rules which are "before alleged. But that it hath "power to make so many holidays "as we have, wherein men are com-"manded to cease from their daily "vocations of ploughing and exer-

left it to all men at liberty that if they think good to bestow six whole days in labour they may, neither is it more lawful for the Church to abridge any man of that liberty which God hath granted, than to take away the yoke which God hath laid upon them and to countermand what he doth expressly enjoin. They deny not but in times of public calamity, that men may the better assemble themselves to fast and pray, the Church "because it hath received commandment" from God to proclaim a prohibition from ordinary works, standeth bound to do it, as the Jews afflicted did in Babylon. But without some express commandment from God there is no power they say under heaven which may presume by any decree to restrain the liberty that God had given.

"cising their handicrafts, that I "deny to be in the power of the "Church. For proof whereof I will "take the fourth commandment, "and no other interpretation of it "than Mr. Doctor alloweth of, "which is that God licenseth and "leaveth it at the liberty of every "man to work six days in the week, "so that he rest the seventh day. "Seeing therefore that the Lord "hath left it to all men at liberty "that they might labour if they "think good six days, I say the "Church nor no man can take this "liberty away from them and drive "them to a necessary rest of the "body. And if it be lawful to "abridge the liberty of the Church "in this point, and instead that the "Lord saith, 'Six days thou mayest "labour if thou wilt,' to say, 'Thou "shalt not labour six days:' I do "not see why the Church may not "as well, whereas the Lord saith "'Thou shalt rest the seventh day,' "command that thou shalt not "rest the seventh day. For if the "Church may restrain the liberty "which God hath given them it "may take away the yoke also "which God hath put upon them. "And whereas you say that not-"withstanding this fourth com-"mandment the Jews had certain "other feasts which they observed, "indeed the Lord which gave this "general law might make as many "exceptions as he thought good, "and so long as he thought good. "But it followeth not because the "Lord did it that therefore the "Church may do it, unless it hath "commandment and authority from "God so to do. As when there is "any general plague or judgment of "God either upon the Church or "coming towards it, the Lord com-"mandeth in such a case (Joel ii. "15.) that they should sanctify a "general fast and proclaim *Ghnat-"sarah*, which signifieth a prohibi-"tion or forbidding of ordinary "works, and is the same Hebrew "word wherewith those feast days "are noted in the Law wherein "they should rest. The reason of "which commandment of the Lord "was, that as they abstained that "day as much as might be conve-"niently from meats, so they might "abstain from their daily works, to "the end they might bestow the "whole day in hearing the word "of God and humbling themselves "in the congregation, confessing "their faults and desiring the Lord "to turn away from his fierce "wrath. In this case the Church "having commandment to make a "holiday may and ought to do it, "as the Church which was in Ba-"bylon did during the time of their "captivity; but where it is desti-"tute of a commandment, it may "not presume by any decree to re-"strain that liberty which the Lord "hath given."

[4.] Which opinion, albeit applied here no further than to this present cause, shaketh universally the fabric of government, tendeth to anarchy and mere confusion, dissolveth families, dissipateth colleges, corporations, armies, overthroweth kingdoms, churches, and whatsoever is now through the providence of God by authority and power upheld. For whereas God hath foreprized things of the greatest weight, and hath therein precisely defined as well that which every man must perform, as that which no man may attempt, leaving all sorts of men in the rest either to be guided by their own good discretion if they be free from subjection to others, or else to be ordered by such commandments and laws as proceed from those superiors under whom they live; the patrons of liberty have here made solemn proclamation that all such laws and commandments are void, inasmuch as every man is left to the freedom of his own mind in such things as are not either exacted or prohibited by the Law of God; and because only in these things the positive precepts of men have place, which precepts cannot possibly be given without some abridgment of their liberty to whom they are given, therefore if the father command the son, or the husband the wife, or the lord the servant, or the leader the soldier, or the prince the subject to go or stand, sleep or wake at such times as God himself in particular commandeth neither, they are to stand in defence of the freedom which God hath granted and to do as themselves list, knowing that men may as lawfully command them things utterly forbidden by the law of God, as tie them to any thing which the law of God leaveth free. The plain contradictory whereunto is unfallibly certain. Those things which the law of God leaveth arbitrary and at liberty are all subject unto positive laws of men, which laws for the common benefit abridge particular men's liberty in such things as far as the rules of equity will suffer. This we must either maintain, or else overturn the world and make every man his own commander. Seeing then that labour and rest upon any one day of the six throughout the year are granted free by the Law of God, how exempt we them from the force and power of ecclesiastical law, except we deprive the world of power to make any ordinance or law at all?

[5.] Besides is it probable that God should not only allow

but command concurrency of rest with extraordinary occasions of doleful events befalling peradventure some one certain church, or not extending unto many, and not as much as permit or license the like, when piety triumphant with joy and gladness maketh solemn commemoration of God's most rare and unwonted mercies, *such especially as the whole race of mankind* doth or might participate? Of vacation from labour in times of sorrow the only cause is for that the general public prayers of the whole Church and our own private business cannot both be followed at once: whereas of rest in the famous solemnities of public joy there is both this consideration the same, and also farther a kind of natural repugnancy, which maketh labours (as hath been proved) much more unfit to accompany festival praises of God than offices of humiliation and grief.

Again if we sift what they bring for proof and approbation of rest with fasting, doth it not in all respects as fully warrant and as strictly command rest whensoever the Church hath equal reason by feasts and gladsome solemnities to testify public thankfulness towards God? I would know some cause, why those words of the prophet Joel *, "Sanctify a fast, call "a solemn assembly," which words were uttered to the Jews in misery and great distress, should more bind the Church to do at all times after the like in their like perplexities, than the words of Moses to the same people in a time of joyful deliverance from misery †, "Remember this day," may warrant any annual celebration of benefits no less importing the good of men; and also justify as touching the manner and form thereof what circumstance soever we imitate only in respect of natural fitness or decency, without any Jewish regard to ceremonies such as were properly theirs and are not by us expedient to be continued.

According to the rule of which general directions taken from the law of God no less in the one than the other, the practice of the Church commended unto us in holy Scripture doth not only make for the justification of black and dismal days (as one of the Fathers termeth them) but plainly offereth itself to be followed by such ordinances (if occasion require) as that which Mardocheus did sometime devise, Esther ‡

* Joel ii. 15. † Exod. xiii. 3. ‡ Esther ix.

what lay in her power help forward, and the rest of the Jews establish for perpetuity, namely that the fourteenth and fifteenth days of the month Adar should be every year kept throughout all generations as days of feasting and joy, wherein they would rest from bodily labour, and what by gifts of charity bestowed upon the poor, what by other liberal signs of amity and love, all testify their thankful minds towards God, which almost beyond possibility had delivered them all when they all were as men dead.

[6.] But this decree they say was divine not ecclesiastical*, as may appear in that there is another decree in another book of Scripture which decree is plain not to have proceeded from the Church's authority but from the mouth of the prophet only; and as a poor simple man sometime was fully persuaded that if Pontius Pilate had not been a saint the Apostles would never have suffered his name to stand in the Creed, so these men have a strong opinion that because the book of Esther is canonical the decree of Esther cannot be possibly ecclesiastical. If it were, they ask how the Jews could bind themselves always to keep it, seeing ecclesiastical laws are

* T. C. lib. iii. p. 193. "The "example out of Esther" [which had been alleged by Whitg. Def. 543.] "is no sufficient warrant for "these feasts in question. For first "as in other cases so in this case of "days, the estate of Christians un-"der the Gospel ought not to be so "ceremonious as was theirs under "the Law. Secondly that which "was done there was done by a "special direction of the Spirit of "God, either through the ministry "of the prophets which they had "or by some other extraordinary "means, which is not to be follow-"ed by us. This may appear by "another place, (Zech. viii.) where "the Jews changed their fasts into "feasts only by the mouth of the "Lord through the ministry of the "prophet. For further proof where-"of first I take the twenty-eighth "verse," [Esth. ix. 28.] "where it "appeareth that this was an order "to endure always, even as long as "the other feast days which were "instituted by the Lord himself. "So that what abuses soever were "of that feast, yet as a perpetual "decree of God it ought to have "remained: whereas our Churches "can make no such decree, which "may not upon change of times "and other circumstances be al-"tered. For the other proof here-"of I take the last verse, for the "Prophet contenteth not himself "with that, that he had rehearsed "the decree, as he doth sometimes "the decree of profane kings, but "addeth precisely that as soon as "ever the decree was made it was "registered in this book of Esther "which is one of the books of the "Canonical Scripture, declaring "thereby in what esteem they had "it. If it had been of no further "authority than our decrees or "than a canon of one of the coun-"cils, it had been presumption to "have brought it into the library "of the Holy Ghost. The sum "of my answer is that this decree "was divine and not ecclesiastical "only."

mutable? As though the purposes of men might never intend constancy in that the nature whereof is subject to alteration. Doth the Scripture itself make mention of any divine commandment? Is the Scripture witness of more than only that Mardocheus was the author of this custom, that by letters written to his brethren the Jews throughout all provinces under Darius the king of Persia he gave them charge to celebrate yearly those two days for perpetual remembrance of God's miraculous deliverance and mercy, that the Jews hereupon undertook to do it, and made it with general consent an order for perpetuity, that Esther secondly by her letters confirmed the same which Mardocheus had before decreed, and that finally the ordinance was written to remain for ever upon record? Did not the Jews in provinces abroad observe at the first the fourteenth day, the Jews in Susis the fifteenth? Were they not all reduced to a uniform order by means of those two decrees, and so every where three days kept, the first with fasting in memory of danger, the rest in token of deliverance as festival and joyful days? Was not the first of these three afterwards, the day of sorrow and heaviness, abrogated, when the same Church saw it meet that a better day, a day in memory of like deliverance out of the bloody hands of Nicanor should succeed in the room thereof*?

[7.] But forasmuch as there is no end of answering fruitless oppositions, let it suffice men of sober minds to know that the law both of God and nature alloweth generally days of rest and festival solemnity to be observed by way of thankful and joyful remembrance, if such miraculous favours be shewed towards mankind as require the same; that such graces God hath bestowed upon his Church as well in later as in former times; that in some particulars when they have fallen out himself hath demanded his own honour, and in the rest hath left it to the wisdom of the Church directed by those precedents and enlightened by other means always to judge when the like is requisite†. About questions therefore concerning days and times our manner is not to stand at bay with the Church of God demanding wherefore the memory of Paul‡

* 2 Mac. xv. 36.

† 1 Mac. iv. 55. [59.]

‡ "Commemoratio Apostolicæ Passionis totius Christianitatis magistræ a cunctis jure celebratur." Cod. lib. iii. tit. 12. l. 7. [p. 89.]

should be rather kept than the memory of Daniel *, we are content to imagine it may be perhaps true that the least in the kingdom of Christ is greater than the greatest of all the prophets of God that have gone before; we never yet saw cause to despair but that the simplest † of the people might be taught the right construction of as great mysteries as the ‡ name of a saint's day doth comprehend, although the times of the year go on in their wonted course; we had rather glorify and bless God for the fruit we daily behold reaped by such ordinances as his gracious Spirit maketh the ripe wisdom of this national church to bring forth, than vainly boast of our own peculiar and private inventions, as if the skill of profitable § regiment had left her public habitation to dwell in retired manner with some few men of one livery; we make not our childish ‖ appeals sometimes from our own to foreign churches, sometime from both unto churches ancienter than both are, in effect always from all others to our own selves, but as becometh them that follow with all humility the ways of peace, we honour, reverence, and obey in the very next degree unto God the voice of the church of God wherein we live. They whose wits are too glorious to fall to so low an ebb, they which have risen and swollen so high that the walls of ordinary rivers are unable to keep them in, they whose wanton contentions in the cause whereof we have spoken do make all where they go a sea, even they at their highest float are constrained both to see and ¶ grant, that what their fancy

* T. C. lib. i. p. 153. [121.]

† T. C. lib. i. p. 153. [121.] "The people, when it is called St. "Paul's day or the blessed Virgin "Mary's day, can understand no-"thing thereby but that they are "instituted to the honour of St. Paul "or the Virgin Mary, unless they "be otherwise taught. And if you "say let them so be taught, I have "answered that the teaching in this "land cannot by any order which is "yet taken come to the most part "of those which have drunk this "poison," &c.

‡ "Scilicet ignorant nos nec "Christum unquam relinquere qui "pro totius servandorum mundi "salute passus est, nec alium quem-"piam colere posse. Nam hunc "quidem tanquam Filium Dei ado-"ramus, martyres vero tanquam "discipulos et imitatores Domini "digne propter insuperabilem in "Regem ipsorum ac Præceptorem "benevolentiam diligimus, quorum "et nos consortes et discipulos fieri "optamus." Euseb. Hist. Eccles. lib. iv. cap. 15. [from the Church of Smyrna's letter on the Martyrdom of S. Polycarp.]

§ T. C. lib. i. p. 153. [al. 121.] "As for all the commodities," &c.

‖ T. C. lib. i. p. 154. [122.]

¶ T. C. lib. i. p. 154. [122.] "We condemn not the church of "England neither in this nor in "other things which are meet to be

will not yield to like their judgment cannot with reason condemn. Such is evermore the final victory of all truth, that they which have not the hearts to love her acknowledge that to hate her they have no cause.

[8.] Touching those festival days therefore which we now observe, their number being no way felt * discommodious to the commonwealth, and their grounds such as hitherto hath been shewed; what remaineth but to keep them throughout all generations holy, severed by manifest notes of difference from other times, adorned with that which most may betoken true virtuous and celestial joy? To which intent because surcease from labour is necessary, yet not so necessary no not on the Sabbath or seventh day itself, but that rarer occasions in men's particular affairs subject to manifest detriment unless they be presently followed may with very good conscience draw them sometimes aside from the ordinary rule, considering the favourable dispensation which our Lord and Saviour groundeth on this axiom, "Man was not made for the Sab-"bath but the Sabbath ordained for man †," so far forth as concerneth ceremonies annexed to the principal sanctification thereof, howsoever the rigour of the law of Moses may be thought to import the contrary, if we regard with what severity the violation of Sabbaths hath been sometime punished ‡, a thing perhaps the more requisite at that instant, both because the Jews by reason of their long abode in a place of continual servile toil could not suddenly be weaned and drawn unto contrary offices without some strong impression of terror, and also for that there is nothing more needful than to punish with extremity the first transgressions of those laws that require a more exact observation for many ages to come; therefore as the Jews superstitiously addicted to their Sabbaths' rest for a long time §, not without danger to themselves and obloquy to

"reformed. For it is one thing to "mislike, another thing to condemn; "and it is one thing to condemn "something in the Church and an-"other thing to condemn the Church "for it."

* Πολλὰς μὲν θυσίας πολλὰς δὲ καὶ ἱερομηνίας ἔπαυσε· τό τε γὰρ πλεῖστον τοῦ ἔτους εἰς αὐτὰς ἀνηλίσκετο, καὶ τῷ δημοσίῳ ζημία οὐκ ἐλαχίστη ἐγίγνετο. De Claudio dictum apud Dion. lib. lx. [c. 15. p. 676. ed. Han. 1606.]

† Mark ii. 27.

‡ Numb. xv. 32.

§ "Hi vacare consueti sunt sep-"tima die, et neque arma portare in "prædictis diebus, neque terræ cul-"turam contingere, neque alterius "cujuspiam curam habere patiun-"tur, sed in templis extendentes "manus adorare usque ad vesperam

their very law, did afterwards perceive and amend wisely their former error, not doubting that bodily labours are made by *necessity venial, though otherwise, especially on that day, rest be more convenient; so at all times the voluntary scandalous contempt of that rest from labour wherewith publicly God is served we cannot too † severely correct and bridle.

[9.] The emperor ‡ Constantine having with overgreat facility licensed Sundays' labours in country villages, under that pretence whereof there may justly no doubt sometime consideration be had, namely lest any thing which God by his providence hath bestowed should miscarry not being taken in due time; Leo which afterwards saw that this ground would not bear so general and large indulgence as had been granted, doth by a contrary edict both reverse and severely censure his predecessor's remissness, saying §, "We ordain according "to the true meaning of the Holy Ghost and of the Apostles "thereby directed, that on the sacred day wherein our own "integrity was restored all do rest and surcease labour, that "neither husbandman nor other on that day put their hands "to forbidden works. For if the Jews did so much reverence "their Sabbath which was but a shadow of ours, are not we "which inhabit the light and truth of grace bound to honour "that day which the Lord himself hath honoured and hath "therein delivered us both from dishonour and from death? "are we not bound to keep it singular and inviolable, well "contenting ourselves with so liberal a grant of the rest, and "not encroaching upon that one which God hath chosen to "his own honour? Were it not reckless neglect of religion "to make that very day common and to think we may do "with it as with the rest?"

Imperial laws which had such care of hallowing especially our Lord's day did not omit to provide that other || festival times might be kept with vacation from labour, whether they

"soliti sunt. Ingrediente vero in "civitatem Ptolemæo Lago cum "exercitu et multis hominibus, cum "custodire debuerint civitatem, ip-"sis stultitiam observantibus pro-"vincia quidem dominum suscepit "amarissimum, lex vero manifestata "est malam habere solennitatem." Agatharchid. apud Joseph. lib. i. contra Apion. [c. 22. ad fin.] Vide et Dion. lib. xxxvii. [p. 36. E.]

* 1 Mac. ii. 40. † Neh. xiii. 15.

‡ Cod. [Just.] lib. iii. tit. 12. l. 3. [p. 193. ed. Gothofred. 1688.]

§ Leo Constit. liv. [p. 47. ed. Plantin. 1575.]

|| T. C. lib. iii. tit. 12. [l. 11.] "Dies festos," &c.

were days appointed on the sudden as extraordinary occasions fell out, or days which were celebrated yearly for politic and civil considerations, or finally such days as Christian religion hath ordained in God's Church.

[10.] The joy that setteth aside labour disperseth those things which labour gathereth. For gladness doth always rise from a kind of fruition and happiness, which happiness banisheth the cogitation of all want, it needeth nothing but only the bestowing of that it hath, inasmuch as the greatest felicity that felicity hath is to spread and enlarge itself. It cometh hereby to pass that the first effect of joyfulness is to rest, because it seeketh no more; the next, because it abounded, to give. The root of both is the glorious presence of that joy of mind which riseth from the manifold considerations of God's unspeakable mercy, into which considerations we are led by occasion of sacred times.

[11.] For how could the Jewish congregations of old be put in mind by their weekly Sabbaths what the world reaped through his goodness which did of nothing create the world; by their yearly Passover what farewell they took of the land of Egypt; by their Pentecost what ordinances, laws, and statutes their fathers received at the hands of God; by their feast of Tabernacles with what protection they journeyed from place to place through so many fears and hazards during the tedious time of forty years' travel in the wilderness; by their annual solemnity of Lots, how near the whole seed of Israel was unto utter extirpation, when it pleased that great God which guideth all things in heaven and earth so to change the counsels and purposes of men, that the same hand which had signed a decree in the opinion both of them that granted and of them that procured it irrevocable, for the general massacre of man, woman, and child, became the buckler of their preservation that no one hair of their heads might be touched, the same days which had been set for the pouring out of so much innocent blood were made the days of their execution whose malice had contrived the plot thereof, and the selfsame persons that should have endured whatsoever violence and rage could offer were employed in the just revenge of cruelty to give unto bloodthirsty men the taste of their own cup; or how can the Church of Christ now endure to be so much

called on, and preached unto by that which every* dominical day throughout the year, that which year by year so many festival times, if not commanded by the Apostles themselves† whose care at that time was of greater things, yet instituted either by such universal authority as no man‡, or at the least such as we with no reason may despise, do as sometime the holy angels did from heaven sing, "§Glory be unto God on "high, peace on earth, towards men good-will," (for this in effect is the very song that all Christian feasts do apply as their several occasions require,) how should the days and times continually thus inculcate what God hath done, and we refuse to agnize the benefit of such remembrances, that very benefit which caused Moses to acknowledge those guides of day and night, the sun and moon which enlighten the world, not more profitable to nature by giving all things life, than they are to the Church of God by occasion of the use they have in regard of the appointed festival times? That which the head of all philosophers hath said of women, "If they be "good the half of the commonwealth is happy wherein they "are," the same we may fitly apply to times, well to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe.

Of days appointed as well for ordinary, as for extraordinary Fasts in the Church of God.

LXXII. The matching of contrary things together is a kind of illustration to both. Having therefore spoken thus much of festival days, the next that offer themselves to hand are days of pensive humiliation and sorrow. Fastings are

* Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1; John xx. 1; 1 Cor. xvi. 2; Apoc. i. 10.

† "Apostolis propositum fuit non "ut leges de festis diebus celebran-"dis sancirent, sed ut recte vivendi "rationis et pietatis nobis auctores "essent." Socrat. Hist. lib. v. cap. 21.

‡ "Quæ toto terrarum orbe ser-"vantur vel ab ipsis Apostolis vel "conciliis generalibus quorum est "saluberrima in Ecclesia auctori-"tas statuta esse intelligere licet; "sicuti quod Domini passio et re-"surrectio et in cœlum ascensus "et adventus Spiritus Sancti anni-"versaria solennitate celebrantur." August. Epist. cxviii. [al. liv. c. 1. t. ii. 124.]

§ Luke ii. 14.

either of men's own free and voluntary accord as their particular devotion doth move them thereunto; or else they are publicly enjoined in the Church and required at the hands of all men. There are* which altogether disallow not the former kind, and the latter they greatly commend, so that it be upon extraordinary occasions only, and after one certain manner exercised. But yearly or weekly fasts such as ours in the Church of England they allow no further than as the temporal state of the land doth require the same for the maintenance of seafaring men and preservation of cattle, because the decay of the one and the waste of the other could not well be prevented but by a politic order appointing some such usual change of diet as ours is.

We are therefore the rather to make it manifest in all men's eyes, that set times of fasting appointed in spiritual considerations to be kept by all sorts of men took not their beginning either from Montanus or any other whose heresies may prejudice the credit and due estimation thereof, but have their ground in the law of nature, are allowable in God's sight, were in all ages heretofore, and may till the world's end be observed not without singular use and benefit.

[2.] Much hurt hath grown to the Church of God through a false imagination that fasting standeth men in no stead for any spiritual respect, but only to take down the frankness of nature and to tame the wildness of flesh. Whereupon the

* T. C. lib. i. p. 30. [17.] "I "will not enter now to discuss whe- "ther it were well done to fast in all "places according to the custom of "the place. You oppose Ambrose "and Augustine, I could oppose "Ignatius and Tertullian, whereof "the one saith, It is *nefas*, 'a de- "testable thing,' to fast upon the "Lord's day, the other that it is to "kill the Lord. Tertull. de Coron. "Mil." [c. 3.] "Ignatius, Epist. ad "Philippen." [c. 13.] "And al- "though Ambrose and Augustine "being private men at Rome would "have so done, yet it followeth not "that if they had been citizens and "ministers there they would have "done it. And if they had done so "yet it followeth not but that they "would have spoken against that "appointment of days and *νομοθε-* "*σίαν* of fasting, whereof Eusebius "saith that Montanus was the first "author. I speak of that which they "ought to have done. For other- "wise I know they both thought "corruptly of fasting; when as the "one saith it was remedy or reward "to fast other days, but in Lent not "to fast was sin; and the other "asketh, what salvation we can "obtain if we blot not out our sins "by fasting, seeing that the Scrip- "ture saith that fasting and alms "doth deliver from sin, and there- "fore calleth them new teachers "that shut out the merit of fasting. "August. de Temp. lxii. Serm." [al. serm. 142. §. 1. t. v. Append. 252.] "Ambr. lib. x. Epist."

world being bold to surfeit doth now blush to fast, supposing that men when they fast, do rather bewray a disease, than exercise a virtue. I much wonder what they who are thus persuaded do think, what conceit they have concerning the fasts of the Patriarchs, the Prophets, the Apostles, our Lord Jesus Christ himself.

The affections of Joy and Grief are so knit unto all the actions of man's life, that whatsoever we can do or may be done unto us, the sequel thereof is continually the one or the other affection. Wherefore considering that they which grieve and joy as they ought cannot possibly otherwise live than as they should, the Church of Christ, the most absolute and perfect school of all virtue, hath by the special direction of God's good Spirit hitherto always inured men from their infancy partly with days of festival exercise for the framing of the one affection, and partly with times of a contrary sort for the perfecting of the other. Howbeit over and besides this, we must note that as resting so fasting likewise attendeth sometimes no less upon the actions of the higher, than upon the affections of the lower part of the mind. Fasting (saith Tertullian) is a work of reverence towards God. The end thereof sometimes elevation of mind; sometime the purpose thereof clean contrary. The cause why Moses in the Mount did so long fast was mere divine speculation, the cause why David, humiliation *. Our life is a mixture of good with evil †. When we are partakers of good things we joy, neither can we but grieve at the contrary. If that befall us which maketh glad, our festival solemnities declare our rejoicing to be in him whose mere undeserved mercy is the author of all happiness; if any thing be either imminent or present which we shun, our watchings, fastings, cries and tears are unfeigned testimonies, that ourselves we condemn as the only causes of our own misery, and do all acknowledge him no less inclinable than able to save. And because as the memory of the one

* "Neque enim cibi tempus in "periculo: . . . semper inedia mœ-"roris sequela est." Tertull. de Jejun. [c. 7.]

† Μηδεὶς δ' ὑπολαβέτω τὴν ἄκρατον καὶ ἀμιγῆ λύπης χαρὰν ἀπ' οὐρανοῦ καταβαίνειν ἐπὶ τὴν γῆν, ἀλλ' ἐγκέκραται ἐξ ἀμφοῖν . . . οὐ γὰρ εἴασεν ὁ πατὴρ τὸ ἀνθρώπων γένος λύπαις καὶ ὀδύναις καὶ ἄχθεσιν ἀνιάτοις ἐμφέρεσθαι, παρέμιξε δὲ καὶ τῆς ἀμείνονος φύσεως, εὐδιάσαι ποτὲ καὶ γαληνιάσαι τὴν ψυχὴν δικαιώσας. Philo de Abraham. [t. ii. p. 29. ed. Mang.]

though past reneweth gladness; so the other called again to mind doth make the wound of our just remorse to bleed anew, which wound needeth often touching the more, for that we are generally more apt to calendar saints' than sinners' days, therefore there is in the Church a care not to iterate the one alone but to have frequent repetition of the other.

Never to seek after God saving only when either the crib or the whip doth constrain were brutish servility: and a great derogation to the worth of that which is most predominant in man, if sometime it had not a kind of voluntary access to God and of conference as it were with God, all these inferior considerations laid aside. In which sequestration forasmuch as* higher cogitations do naturally drown and bury all inferior cares, the mind may as well forget natural both food and sleep by being carried above itself with serious and heavenly meditation, as by being cast down with heaviness, drowned and swallowed up of sorrow.

[3.] Albeit therefore concerning Jewish abstinence from certain kinds of meats as being unclean the Apostle doth teach that "the kingdom of heaven is not meat nor drink," that "food commendeth us not unto God†" whether we take it or abstain from it, that if we eat we are not thereby the more acceptable in his sight, nor the less if we eat not; his purpose notwithstanding was far from any intent to derogate from that fasting, which is no such scrupulous abstinence as only refuseth some kinds of meats and drinks lest they make him unclean that tasteth them, but an abstinence whereby we either interrupt or otherwise abridge the care of our bodily sustenance, to shew by this kind of outward exercise the serious intention of our minds fixed on heavenlier and better desires, the earnest hunger and thirst whereof depriveth the body of those usual contentments, which otherwise are not denied unto it.

[4.] These being in nature the first causes that induce fasting, the next thing which followeth to be considered is the ancient practice thereof amongst the Jews. Touching whose private voluntary fasts the precept which our Saviour gave them was‡, "When ye fast look not sour as hypocrites.

* John iv. 34. † Rom. xiv. 17; [1 Cor. viii. 8.] ‡ Matt. vi. 16.

"For they disfigure their faces that they might seem to men "to fast. Verily I say unto you they have their reward. "When thou fastest, anoint thy head, and wash thy face, that "thou seem not unto men to fast, but unto the Father which "is in secret, and thy Father which seeth in secret will "reward thee openly." Our Lord and Saviour would not teach the manner of doing, much less propose a reward for doing that which were not both holy and acceptable in God's sight. The Pharisees weekly bound themselves unto double fasts*, neither are they for this reproved. Often fasting which was a virtue in John's disciples† could not in them of itself be a vice, and therefore not the oftenness of their fasting but their hypocrisy therein was blamed.

[5.] Of public‡ enjoined fasts upon causes extraordinary the examples in Scripture are so frequent that they need no particular rehearsal. Public extraordinary fastings were sometimes for one§ only day, sometimes for three‖, sometimes for seven¶. Touching fasts not appointed for any such extraordinary causes, but either yearly or monthly or weekly observed and kept, first upon the ninth** day of that month the tenth whereof was the feast of expiation, they were commanded of God that every soul year by year should afflict itself. Their yearly fasts every fourth month in regard of the city of Jerusalem entered by the enemy, every fifth in memory of the overthrow of their temple, every seventh for the treacherous destruction and death of Godolias the very last stay which they had to lean unto in their greatest misery, every tenth in remembrance of the time when siege began first to be laid against them; all these not commanded of God himself but ordained by a public constitution of their own, the Prophet†† Zachary expressly toucheth. That St. Jerome following the tradition of the Hebrews doth make the first a

* [S. Luke xviii. 12.]

† [S. Matth. ix. 14.]

‡ 2 Chron. xx; Jer. xxxvi; Ezra viii; 1 Sam. vii.

§ Judges xx. 26.

‖ 2 Mac. xiii. 12.

¶ 1 Sam. xxxi. 13; 1 Chron. x. 12.

** Levit. xxiii. xvi. Philo [in vit. Mosis,] de hujus festi jejunio ita loquitur: *Οὐ σιτίον, οὐ ποτὸν ἔξεστι ποσενέγκασθαι, καθαραῖς ὅπως διανοίαις, μηδενὸς ἐνοχλοῦντος μηδὲ ἐμποδίζοντος σωματικοῦ πάθους, ὁποία φιλεῖ συμβαίνειν ἐκ πλησμονῆς, ἑορτάζωσιν, ἱλασκόμενοι τὸν πατέρα τοῦ παντὸς ὁσίαις εὐχαῖς. δι' ὧν ἀμνηστίαν μὲν παλαιῶν ἁμαρτημάτων, κτῆσιν δὲ καὶ ἀπόλαυσιν νέων ἀγαθῶν εἰώθασιν αἰτεῖσθαι.* p. 447. [Paris, 1552.]

†† Zach. viii. 19.

memorial of the breaking of those twelve tables when Moses descended from Mount Sina*; the second a memorial as well of God's indignation condemning them to forty years' travail in the desert†, as of his wrath in permitting Chaldeans to waste, burn and destroy their city; the last a memorial of heavy tidings brought out of Jewry to Ezekiel‡ and the rest which lived as captives in foreign parts, the difference is not of any moment, considering that each time of sorrow is naturally evermore a register of all such grievous events as have happened either in or near about the same time. To these I might add§ sundry other fasts above twenty in number ordained amongst them by like occasions and observed in like manner, besides their weekly abstinence Mondays and Thursdays throughout the whole year.

[6.] When men fasted it was not always after one and the same sort, but either by depriving themselves wholly of all food during the time that their fasts continued, or by abating both the quantity and kind of diet. We have of the one a plain example in the Ninevites' fasting‖, and as plain a precedent for the other in the Prophet Daniel¶, "I was," saith he, "in heaviness for three weeks of days; I ate no "pleasant bread, neither tasted flesh nor wine." Their tables when they gave themselves to fasting had not that usual furniture of such dishes as do cherish blood with blood, but for food** they had bread, for suppage salt, and for sauce herbs. Whereunto the Apostle may be thought to allude saying††, "One believeth he may eat all things, another "which is weak" (and maketh a conscience of keeping those customs which the Jews observe) "eateth herbs." This austere repast they took in the evening after abstinence the whole day. For to forfeit a noon's meal and then to recompense themselves at night was not their use. Nor did they

* Exod. xxxii.

† Numb. xiv.

‡ [Ezek. xxiv. 1, 2.]

§ Vide Riber. lib. v. cap. 21. [De Templo, et de iis quæ ad Templum pertinent, p. 214. Salamanc. 1591.]

‖ [Jonah iii. 7.]

¶ Dan. x. 2, 3.

** "Puram et sine animalibus "cœnam." Apul. in Asclep. in fin. [Oper. p. 380. ed. Vulcan. 1594.] "Pastum et potum pura nosse non "ventris scilicet sed animæ causa." Tertull. de Pœnit. [c. 9.] Vide Phil. lib. de vita contempl. [613.]

†† Rom. xiv. 2; Hieron. lib. ii. contr. Jovinian. [§. 17. t. ii. p. 81. B.]

BOOK V. Ch. lxxii. 7, 8.

ever accustom themselves on sabbaths or festival days to fast *.

[7.] And yet it may be a question whether in some sort they did not always fast the Sabbath. Their fastings were partly in token of penitency, humiliation, grief and sorrow, partly in sign of devotion and reverence towards God. Which second consideration (I dare not peremptorily and boldly affirm any thing) might induce to abstain till noon, as their manner was on fasting days to do till night. May it not very well be thought that hereunto the sacred † Scripture doth give some secret kind of testimony? Josephus is plain, that the sixth hour ‡ (the day they divided into twelve) was wont on the sabbath always to call them home unto meat. Neither is it improbable but that the heathens did therefore so often upbraid them with fasting on that day §. Besides they which found so great fault with our Lord's disciples, for rubbing a few ears of corn in their hands on the Sabbath day, are not unlikely to have aimed also at the same mark. For neither was the bodily pain so great that it should offend them in that respect, and the very manner of defence which our Saviour there useth is more direct and literal to justify the breach of the Jewish custom in fasting than in working at that time. Finally the Apostles afterwards themselves when God first gave them the gift of tongues, whereas some in disdain and spite termed grace drunkenness, it being then the day of Pentecost and but only a fourth part of the day spent, they use this as an argument against the other cavil, "These men," saith Peter, "are not drunk as you suppose ||, "since as yet the third hour of the day is not overpast."

[8.] Howbeit leaving this in suspense as a thing not altogether certainly known, and to come from Jews to Christians, we find that of private voluntary fastings the Apostle St. Paul

* Judith. viii. 6; R. Mos. in Misneh Tora, lib. iii. (qui est de tempor.) cap. de Sab. et cap. de Jejun. [cap. i. p. 3. of Carpzovius' Version.]

† Nehem. viii. 3. 12.

‡ "Hora sexta, quæ Sabbatis "nostris ad prandium vocare solet, "supervenit." Joseph. lib. de Vita sua. [§. 54.]

§ "Sabbata Judæorum a Mose "in omne ævum jejunio dicata." Justin. lib. xxxvi. [c. 2.] "Ne Ju-"dæus quidem, mi Tiberi, tam li-"benter Sabbati jejunium servat "quam ego hodie servavi." Sueton. in Octav. cap. 76.

|| Acts ii. 15.

speaketh more than once*. And (saith Tertullian) they are sometime commanded throughout the Church "ex aliqua "sollicitudinis ecclesiasticæ causa," the care and fear of the Church so requiring. It doth not appear that the Apostles ordained any set and certain days to be generally kept of all. Notwithstanding, forasmuch as Christ had foresignified that when himself should be taken from them his absence would soon make them apt to fast†, it seemeth that even as the first festival day appointed to be kept of the Church was the day of our Lord's return from the dead, so the first sorrowful and mourning day was that which we now observe in memory of his departure out of this world. And because there could be no abatement of grief, till they saw him raised whose death was the occasion of their heaviness, therefore the day he lay in the sepulchre hath been also kept and observed as a weeping day. The custom of fasting these two days before Easter is undoubtedly most ancient, insomuch that Ignatius not thinking him a Catholic Christian man which did not abhor and (as the state of the Church was then) avoid fasting on the Jews' sabbath, doth notwithstanding except for ever that one Sabbath or Saturday which falleth out to be the Easter-eve ‡, as with us it always doth and did sometimes also with them which kept at that time their Easter the fourteenth day of March as the custom of the Jews was. It came afterwards to be an order that even as the day of Christ's resurrection, so the other two in memory of his death and burial were weekly. But this when St. Ambrose lived had not as yet taken place throughout all churches, no not in Milan where himself was bishop. And for that cause he saith that although at Rome he observed the Saturday's fast, because such was then the custom in Rome, nevertheless in his own church at home he did otherwise. The churches which did not observe that day had another instead thereof, which was the Wednesday, for that when they judged it meet to have weekly a day of humiliation besides that whereon our Saviour suffered death, it seemed best to make their choice of that day especially whereon the Jews are thought to have

* 1 Cor. vii. 5; 2 Cor. vi. 5; xi. 27; Col. iv. 3. † [S. Luke v. 35.]
‡ Ignat. [i. e. a writer in his name.] Ep. ad Philip. [c. 13.]

first contrived their treason together with Judas against Christ. So that the instituting and ordaining both of these and of all other times of like exercise is as the Church shall judge expedient for men's good.

[9.] And concerning every Christian man's duty herein, surely that which Augustine and Ambrose are before alleged to have done, is such as all men favouring equity must needs allow, and follow if they affect peace. As for their specified errors, I will not in this place dispute whether voluntary fasting with a virtuous purpose of mind be any medicinable remedy of evil, or a duty acceptable unto God and in the world to come even rewardable as other offices are which proceed from Christian piety; whether wilfully to break and despise the wholesome laws of the Church herein be a thing which offendeth God; whether truly it may not be said that penitent both weeping and fasting are means to blot out sin, means whereby through God's unspeakable and undeserved mercy we obtain or procure to ourselves pardon, which attainment unto any gracious benefit by him bestowed the phrase of antiquity useth to express by the name of merit; but if either St. Augustine or St. Ambrose have taught any wrong opinion, seeing they which reprove them are not altogether free from error, I hope they will think it no error in us so to censure men's smaller faults that their virtues be not thereby generally prejudiced. And if in churches abroad, where we are not subject to power or jurisdiction, discretion should teach us for peace and quietness' sake to frame ourselves to other men's example, is it meet that at home where our freedom is less our boldness should be more? Is it our duty to oppugn, in the churches whereof we are ministers, the rites and customs which in foreign churches piety and modesty did teach us as strangers not to oppugn, but to keep without show of contradiction or dislike? Why oppose they the name of a minister in this case unto the state of a private man? Doth their order exempt them from obedience to laws? That which their office and place requireth is to shew themselves patterns of reverend subjection, not authors and masters of contempt towards ordinances, the strength whereof when they seek to weaken they do but in truth discover to the world their

own imbecilities, which a great deal wiselier they might conceal.

[10.] But the practice of the Church of Christ we shall by so much the better both understand and love, if to that which hitherto hath been spoken there be somewhat added for more particular declaration how heretics have partly abused fasts and partly bent themselves against the lawful use thereof in the Church of God. Whereas therefore Ignatius hath said, "if any keep Sundays' or Saturdays' fast* (one only Saturday "in the year excepted) that man is no better than a murderer "of Christ," the cause of such his earnestness at that time was the impiety of certain heretics, which thought † that this world being corruptible could not be made but by a very evil author. And therefore as the Jews did by the festival solemnity of their Sabbath rejoice in the God that created the world as in the author of all goodness, so those heretics in hatred of the Maker of the world sorrowed, wept, and fasted on that day as being the birthday of all evil.

And as Christian men of sound belief did solemnize the Sunday, in joyful memory of Christ's resurrection, so likewise at the selfsame time such heretics as denied his resurrection did the contrary to them which held it, when the one sort rejoiced the other fasted.

Against those heretics which have urged perpetual abstinence from certain meats as being in their very nature unclean, the Church hath still bent herself as an enemy; St. Paul giving charge to take heed of them which under any such opinion should utterly forbid the use of meats or drinks. The Apostles themselves forbade some, as the order taken at Jerusalem declareth. But the cause of their so doing we all know.

[11.] Again when Tertullian together with such as were his followers began to Montanize, and pretending to perfect the severity of Christian discipline brought in sundry unaccustomed days of fasting, continued their fasts a great deal

* Εἴ τις κυριακὴν ἢ σάββατον νηστεύει πλὴν ἑνὸς σαββάτου, οὗτος χριστοκτόνος ἐστί. Epist. ad Philip. [c. 13.]

† Vide Iren. lib. i. cap. 20—25. Epiph. Hæres. 21. §. 4; 22. §. 1; 23. §. 1; 24. §. 2; 27. §. 2; 28. §. 1; 41. §. 1; 42. §. 2. Vide Canon. Apost. 55.

longer and made them more rigorous than the use of the Church had been, the minds of men being somewhat moved at so great and so sudden novelty, the cause was presently inquired into. After notice taken how the Montanists held these additions to be supplements of the gospel, whereunto the Spirit of prophecy did now mean to put as it were the last hand, and was therefore newly descended upon Montanus, whose orders all Christian men were no less to obey than the laws of the apostles themselves, this abstinence the Church abhorred likewise and that justly. Whereupon Tertullian proclaiming even open war to the Church, maintained Montanism, wrote a book in defence of the new fast, and entitled the same, A Treatise of Fasting against the Opinion of the Carnal Sort. In which treatise nevertheless because so much is sound and good, as doth either generally concern the use, or in particular declare the custom of the Church's fasting in those times, men are not to reject whatsoever is alleged out of that book for confirmation of the truth. His error discloseth itself in those places where he defendeth his fasts to be duties necessary for the whole Church of Christ to observe as commanded by the Holy Ghost, and that with the same authority from whence all other apostolical ordinances came, both being the laws of God himself, without any other distinction or difference, saving only that he which before had declared his will by Paul and Peter, did now farther reveal the same by Montanus also. "Against us ye pretend," saith Tertullian, "that the public orders which Christianity is "bound to keep were delivered at the first, and that no new "thing is to be added thereunto. Stand if you can upon this "point. For behold I challenge you for fasting more than at "Easter yourselves. But in fine ye answer, that these things "are to be done as established by the voluntary appointment "of men, and not by virtue or force of any divine command-"ment. Well then," he addeth, "ye have removed your "first footing, and gone beyond that which was delivered by "doing more than was at the first imposed upon you. You say "you must do that which your own judgments have allowed, "we require your obedience to that which God himself doth "institute. Is it not strange that men to their own will should "yield that which to God's commandment they will not grant?

"Shall the pleasure of men prevail more with you than the "power of God himself?"

[12.] These places of Tertullian for fasting have worthily been put to silence. And as worthily Aërius condemned for opposition against fasting. The one endeavoured to bring in such fasts as the church ought not to receive, the other to overthrow such as already it had received and did observe: the one was plausible unto many by seeming to hate carnal looseness and riotous excess much more than the rest of the world did, the other drew hearers by pretending the maintenance of Christian liberty: the one thought his cause very strongly upheld by making invective declamations with a pale and a withered countenance against the Church, by filling the ears of his starved hearers with speech suitable to such men's humours, and by telling them no doubt to their marvellous contentment and liking, "Our new prophecies are refused, "they are despised. Is it because Montanus doth preach "some other God, or dissolve the gospel of Jesus Christ, or "overthrow any canon of faith and hope? No, our crime is, "we teach that men ought to fast more often than marry, "the best feast-maker is with them the perfectest saint, they "are assuredly mere spirit, and therefore these our corporal "devotions please them not:" thus the one for Montanus and his superstition. The other in a clean contrary tune against the religion of the church, "These set fasts away with them, "for they are Jewish and bring men under the yoke of servi-"tude; if I will fast let me choose my time, that Christian "liberty be not abridged." Hereupon their glory was to fast especially upon the Sunday, because the order of the Church was on that day not to fast. "On Church fasting days and "specially the week before Easter, when with us," saith Epiphanius, "custom admitteth nothing but lying down upon the "earth, abstinence from fleshly delights and pleasures, sor-"rowfulness, dry and unsavoury diet, prayer, watching, fast-"ing, all the medicines which holy affections can minister, "they are up betimes to take in of the strongest for the "belly, and when their veins are well swollen they make "themselves mirth with laughter at this our service wherein "we are persuaded we please God."

[13.] By this of Epiphanius it doth appear not only what

fastings the Church of Christ in those times used, but also what other parts of discipline were together therewith in force, according to the ancient use and custom of bringing all men at certain times to a due consideration and an open humiliation of themselves. Two kinds there were of public penitency, the one belonging to notorious offenders whose open wickedness had been scandalous; the other appertaining to the whole Church and unto every several person whom the same containeth. It will be answered that touching this latter kind it may be exercised well enough by men in private. No doubt but penitency is as prayer a thing acceptable unto God, be it in public or in secret. Howbeit as in the one if men were wholly left to their own voluntary meditations in their closets, and not drawn by laws and orders unto the open assemblies of the Church that there they may join with others in prayer, it may be soon conjectured what Christian devotion that way would come unto in a short time: even so in the other we are by sufficient experience taught how little it booteth to tell men of washing away their sins with tears of repentance, and so to leave them altogether unto themselves. O Lord, what heaps of grievous transgressions have we committed, the best, the perfectest, the most righteous amongst us all, and yet clean pass them over unsorrowed for and unrepented of, only because the Church hath forgotten utterly how to bestow her wonted times of discipline, wherein the public example of all was unto every particular person a most effectual mean to put them often in mind, and even in a manner to draw them to that which now we all quite and clean forget, as if penitency were no part of a Christian man's duty!

[14.] Again besides our private offences which ought not thus loosely to be overslipped, suppose we the body and corporation of the Church so just, that at no time it needeth to shew itself openly cast down in regard of those faults and transgressions, which though they do not properly belong unto any one, had notwithstanding a special sacrifice appointed for them in the law of Moses, and being common to the whole society which containeth all, must needs so far concern every man in particular, as at some time in solemn manner to require acknowledgment with more than daily and

ordinary testifications of grief. There could not hereunto a fitter preamble be devised than that memorable commination set down in the book of Common Prayer, if our practice in the rest were suitable. The head already so well drawn doth but wish a proportionable body. And by the preface to that very part of the English liturgy it may appear how at the first setting down thereof no less was intended. For so we are to interpret the meaning of those words wherein restitution of the primitive church discipline is greatly wished for, touching the manner of public penance in time of Lent. Wherewith some being not much acquainted, but having framed in their minds the conceit of a new discipline far unlike unto that of old, they make themselves believe it is undoubtedly this their discipline which at the first was so much desired. They have long pretended that the whole Scripture is plain for them. If now the communion book make for them too (I well think the one doth as much as the other) it may be hoped that being found such a well wisher unto their cause, they will more favour it than they have done.

[15.] Having therefore hitherto spoken both of festival days, and so much of solemn fasts as may reasonably serve to shew the ground thereof in the law of nature, the practice partly appointed and partly allowed of God in the Jewish Church, the like continued in the Church of Christ, together with the sinister oppositions either of heretics erroneously abusing the same, or of others thereat quarrelling without cause, we will only collect the chiefest points as well of resemblance as of difference between them, and so end. First in this they agree, that because nature is the general root of both, therefore both have been always common to the Church with infidels and heathen men. Secondly they also herein accord, that as oft as joy is the cause of the one and grief the well-spring of the other, they are incompatible *. A third degree of affinity between them is that neither being acceptable to God of itself, but both tokens of that which is acceptable, their approbation with him must necessarily depend on that which they ought to import and signify; so that if herein the mind dispose not itself aright, whether we rest † or fast ‡

* Conc. Laod. c. 51, 52. vetat Natalitia Martyrum in Quadragesima celebrari. [t. i. 1505.] † Isai. i. 13. ‡ Isai. lviii. 3.

we offend. A fourth thing common unto them is, that the greatest part of the world hath always grossly and palpably offended in both; infidels because they did all in relation to false gods; godless, sensual, and careless minds, for that there is in them no constant true and sincere affection towards those things which are pretended by such exercise; yea certain flattering oversights there are, wherewith sundry, and they not of the worst sort, may be easily in these cases led awry, even through abundance of love and liking to that which must be embraced by all means, but with caution, inasmuch as the very admiration of saints, whether we celebrate their glory or follow them in humility, whether we laugh or weep, mourn or rejoice with them, is (as in all things the affection of love) apt to deceive, and doth therefore need the more to be directed by a watchful guide, seeing there is manifestly both ways even in them whom we honour that which we are to observe and shun. The best have not still been sufficiently mindful that God's very angels in heaven are but angels, and that bodily exercise considered in itself is no great matter*. Finally seeing that both are ordinances well devised for the good of man, and yet not man created purposely for them as for other offices of virtue † whereunto God's immutable law for ever tieth; it is but equity to wish or admonish that where by uniform order they are not as yet received, the example of ‡ Victor's extremity in the one, and of § John's disciples' curiosity in the other be not followed; yea where they are appointed by law that notwithstanding || we avoid Judaism, and as in festival days men's necessities for matter of labour, so in times of fasting regard be had to their imbecilities, lest they should suffer harm doing good.

[16.] Thus therefore we see how these two customs are in divers respects equal. But of fasting the use and exercise though less pleasant is by so much more requisite than the other, as grief of necessity is a more familiar guest than the contrary passion of mind, albeit gladness to all men be naturally more welcome. For first we ourselves do many more

* 1 Tim. iv. 8.

† Eccles. xii. 13; Isai. lviii. 6, 7; Rom. xiv. 17; James i. 27; Heb. xii. 14; Ephes. ii. 10.

‡ Euseb. Eccles. Hist. lib. v. c. 23.

§ Matt. ix. 14.

|| Col. ii. 16.

things amiss than well, and the fruit of our own ill-doing is remorse, because nature is conscious to itself that it should do the contrary. Again forasmuch as the world over-aboundeth with malice, and few are delighted in doing good unto other men, there is no man so seldom crossed as pleasured at the hands of others, whereupon it cannot be chosen but every man's woes must double in that respect the number and measure of his delights. Besides concerning the very choice which oftentimes we are to make, our corrupt inclination well considered, there is cause why our Saviour should account them happiest that do most mourn*, and why Solomon might judge it better to frequent mourning than feasting houses†, not better simply and in itself (for then would nature that way incline) but in regard of us and our common weakness better. Job was not ignorant that his children's banquets though tending to amity needed sacrifice‡. Neither doth any of us all need to be taught that in things which delight we easily swerve from mediocrity, and are not easily led by a right direct line§. On the other side the sores and diseases of mind which inordinate pleasure breedeth are by dolour and grief cured. For which cause as all offences use to seduce by pleasing, so all punishments endeavour by vexing to reform transgressions. We are of our own accord apt enough to give entertainment to things delectable, but patiently to lack what flesh and blood doth desire, and by virtue to forbear what by nature we covet, this no man attaineth unto but with labour and long practice.

[17.] From hence it riseth that in former ages abstinence and fasting more than ordinary was always a special branch of their praise in whom it could be observed and known, were they such as continually gave themselves to austere life; or men that took often occasions in private virtuous respects to lay Solomon's council aside‖, "Eat thy bread with joy," and to be followers of David's example which saith¶ "I humbled "my soul with fasting;" or but they who otherwise worthy of no great commendation have made of hunger some their

* Matt. v. 4.

† Eccles. vii. 2, 4.

‡ Job i. 5.

§ Ἐν παντὶ δὲ μάλιστα φυλακτέον τὸ ἡδὺ καὶ τὴν ἡδονήν· οὐ γὰρ ἀδέκαστοι κρίνομεν αὐτήν. Arist. Eth. ii. cap. 9.

‖ Eccles. ix. 7. ¶ Psalm xxxv. 13.

gain, some their physic, some their art, that by mastering sensual appetites without constraint, they might grow able to endure hardness whensoever need should require. For the body accustomed to emptiness pineth not away so soon as having still used to fill itself.

Many singular effects there are which should make fasting even in public considerations the rather to be accepted. For I presume we are not altogether without experience how great their advantage is in martial enterprises that lead armies of men trained in a school of abstinence. It is therefore noted at this day in some that patience of hunger and thirst hath given them many victories; in others that because if they want there is no man able to rule them, nor they in plenty to moderate themselves, he which can either bring them to hunger or overcharge them is sure to make them their own overthrow. What nation soever doth feel these dangerous inconveniences may know that sloth and fulness in peaceable times at home is the cause thereof, and the remedy a strict observation of that part of Christian discipline which teacheth men in practice of ghostly warfare against themselves those things that afterwards may help them justly assaulting or standing in lawful defence of themselves against others.

[18.] The very purpose of the Church of God both in the number and in the order of her fasts, hath been not only to preserve thereby throughout all ages the remembrance of miseries heretofore sustained, and of the causes in ourselves out of which they have arisen, that men considering the one might fear the other the more, but farther also to temper the mind lest contrary affections coming in place should make it too profuse and dissolute, in which respect it seemeth that fasts have been set as ushers of festival days for prevention of those disorders as much as might be, wherein notwithstanding the world always will deserve, as it hath done, blame*, because such evils being not possible to be rooted out, the most we can do is in keeping them low; and (which is chiefly the fruit we look for) to create in the minds of men a love towards frugal and severe life, to undermine the palaces of wantonness, to plant parsimony as nature where riotousness hath been

* "Valde absurdum est nimia "saturitate velle honorare martyrem "quem scias Deo placuisse jejuniis." Hier. Epist. ad Eust. [i. 132.]

study, to harden whom pleasure would melt, and to help the tumours which always fulness breedeth, that children as it were in the wool of their infancy dyed with hardness may never afterwards change colour; that the poor whose perpetual fasts are necessity, may with better contentment endure the hunger which virtue causeth others so often to choose and by advice of religion itself so far to esteem above the contrary; that they which for the most part do lead sensual and easy lives, they which as the prophet David describeth them*, "are not plagued like other men," may by the public spectacle of all be still put in mind what themselves are; finally that every man may be every man's daily guide and example as well by fasting to declare humility as by praise to express joy in the sight of God, although it have herein befallen the Church as sometimes David, so that the speech of the one may be truly the voice of the other†, "My soul fasted, and "even that was also turned to my reproof."

The celebration of Matrimony. T. C. lib. 1. p. 199.

LXXIII. In this world there can be no society durable otherwise than only by propagation. Albeit therefore single life be a thing more angelical and divine, yet sith the replenishing first of earth with blessed inhabitants and then of heaven with saints everlastingly praising God did depend upon conjunction of man and woman, he which made all things complete and perfect saw it could not be good to leave man without a helper unto the fore-alleged end.

[2.] In things which some further end doth cause to be desired choice seeketh rather proportion than absolute perfection of goodness. So that woman being created for man's sake to be his helper in regard to the end before-mentioned, namely the having and the bringing up of children, whereunto it was not possible they could concur unless there were subalternation between them, which subalternation is naturally grounded upon inequality, because things equal in every respect are never willingly directed one by another: woman therefore was even in her first estate framed by nature not only after in time but inferior in excellency also unto man, howbeit in so due and sweet proportion as being presented before our eyes, might be sooner perceived than defined.

* Psalm lxxiii. 5. † Psalm lxix. 10.

And even herein doth lie the reason why that kind of love which is the perfectest ground of wedlock is seldom able to yield any reason of itself.

[3.] Now that which is born of man must be nourished with far more travail, as being of greater price in nature and of slower pace to perfection, than the offspring of any other creature besides. Man and woman being therefore to join themselves for such a purpose, they were of necessity to be linked with some strait and insoluble knot. The bond of wedlock hath been always more or less esteemed of as a thing religious and sacred. The title which the very heathens themselves do thereunto oftentimes give is *holy* *. Those rites and orders which were instituted in the solemnization of marriage, the Hebrews term by the name of conjugal *Sanctifications* †.

[4.] Amongst ourselves because sundry things appertaining unto the public order of matrimony are called in question by such as know not from whence those customs did first grow, to shew briefly some true and sufficient reason of them shall not be superfluous, although we do not hereby intend to yield so far unto enemies of all church orders saving their own, as though every thing were unlawful the true cause and reason whereof at the first might hardly perhaps be now rendered.

Wherefore to begin with the times wherein the liberty of marriage is restrained ‡. "There is," saith Solomon, "a "time for all things, a time to laugh and a time to mourn." That duties belonging unto marriage and offices appertaining to penance are things unsuitable and unfit to be matched together, the § Prophets and ‖ Apostles themselves do witness. Upon which ground as we might right well think it marvellous absurd to see in a church a wedding on the day of a public fast, so likewise in the selfsame consideration our predecessors thought it not amiss to take away the common liberty of marriages during the time which was appointed for the preparation unto and for exercise of general humiliation by fasting and praying, weeping for sins.

* Τοὺς ἱεροὺς γάμους. Dionys. Antiq. lib. ii. [c. 25.]

† Kidduschin in Rituali Heb. de benediction. nuptiarum. [The tract "Kidduschin" is the seventh title of the third series in the Mischna. ed. Surenhus. t. iii. 359, &c.]

‡ [Eccles. iii. 1.]

§ Joel ii. 16.

‖ 1 Cor. vii. 5.

[5.] As for the delivering up of the woman either by her father or by some other, we must note that in ancient times* all women which had not husbands nor fathers to govern them had their tutors, without whose authority there was no act which they did warrantable †. And for this cause they were in marriage delivered unto their husbands by others. Which custom retained hath still this use, that it putteth women in mind of a duty whereunto the very imbecility of their nature and sex doth bind them, namely to be always directed, guided and ordered by others, although our positive laws do not tie them now as pupils.

[6.] The custom of laying down money seemeth to have been derived from the Saxons, whose manner was to buy their wives ‡. But seeing there is not any great cause wherefore the memory of that custom should remain, it skilleth not much although we suffer it to lie dead, even as we see it in a manner already worn out.

The ring hath been always used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endless continuance in that which we never ought to revoke. This is the cause wherefore the heathens themselves did in such cases use the ring, whereunto Tertullian alluding saith, that in ancient times "No woman was "permitted to wear gold saving only upon one finger, which "her husband had fastened unto himself with that ring which "was usually given for assurance of future marriage §." The cause why the Christians use it, as some of the fathers think, is || either to testify mutual love or rather to serve for a pledge of conjunction in heart and mind agreed upon between them. But what rite and custom is there so harmless wherein the wit of man bending itself to derision may not easily find out somewhat to scorn and jest at? He that should have beheld

* "Mulieres antiquo jure tutela "perpetua continebat. Recedebant "vero a tutoris potestate quæ in "manum convenissent." Boet. in Topic. Cic. [lib. ii. p. 781. ed. Basil. 1570.]

† "Nullam ne privatam quidem "rem fœminas sine auctore agere "majores nostri voluerunt." Liv. ib. [xxxiv. c. 2.] The reason yielded by Tully this, "propter infir-"mitatem consilii." Cic. pro Mur. [c. 12.]

‡ Vide Leg. Saxon. tit. 6. et 17.

§ "Aurum nulla norat præter "unico digito quem sponsus oppig-"nerasset pronubo annulo." Tertull. Apol. cap. 6.

|| Isidor. de Eccles. Offic. l. ii. c. 19.

the Jews* when they stood with a four-cornered garment spread over the head of espoused couples while their espousals were in making, he that should have beheld their praying over a cup and their delivering the same at the marriage feast with set forms of benediction† as the order amongst them was, might being lewdly affected take thereat as just occasion of scornful cavil as at the use of the ring in wedlock among Christians.

[7.] But of all things the most hardly taken is the uttering those words, "With my body I thee worship," in which words when once they are understood there will appear as little cause as in the rest for any wise man to be offended. First therefore inasmuch as unlawful copulation doth pollute and dishonour‡ both parties, this protestation that we do worship and honour another with our bodies may import a denial of all such lets and impediments to our knowledge as might cause any stain, blemish, or disgrace that way, which kind of construction being probable would easily approve that speech to a peaceable and quiet mind. Secondly in that the Apostle§ doth so expressly affirm that parties married have not any longer entire power over themselves, but each hath interest in other's person, it cannot be thought an absurd construction to say that worshipping with the body is the imparting of that interest in the body unto another which none before had save only ourselves. But if this was the natural meaning the words should perhaps be as requisite to be used on the one side as on the other, and therefore a third sense there is which I rather rely upon. Apparent it is that the ancient difference between a lawful wife and a concubine was only‖ in the different purpose of man betaking himself to the one or the other. If his purpose were only fellowship, there grew to the woman by this mean no worship at all but the contrary. In professing that his intent was to add by his person honour and worship unto hers, he took her plainly and clearly to wife. This is it

* Elias Thesb. in dict. Hhupha. [Ed. Fagii, 1531. p. 119.]

† In Ritual. de benedict. nuptiarum. [Comp. Selden, Uxor. Hebr. lib. ii. c. 7.]

‡ Rom. i. 24.

§ 1 Cor. vii. 4.

‖ L. penult. D. de concub. [Digest. lib. xxv. tit. 7. l. 4.]

which the Civil Law doth mean when it maketh a wife to differ from a concubine in dignity*; a wife to be taken where† conjugal honour and affection doth go before. The worship that grew unto her being taken with declaration of this intent was that her children became by this mean legitimate and free; herself was made a mother over his family; last of all she received such advancement of state as things annexed unto his person might augment her with, yea a right of participation was thereby given her both in him and even in all things which were his. This doth somewhat the more plainly appear by adding also that other clause, "With all "my worldly goods I thee endow." The former branch having granted the principal, the latter granteth that which is annexed thereunto.

[8.] To end the public solemnity of marriage with receiving the blessed Sacrament is a custom so religious and so holy, that if the church of England be blameable in this respect it is not for suffering it to be so much but rather for not providing that it may be more put in ure. The laws of Romulus concerning marriage‡ are therefore extolled above the rest amongst the heathens which were before, in that they established the use of certain special solemnities, whereby the minds of men were drawn to make the greater conscience of wedlock, and to esteem the bond thereof a thing which could not be without impiety dissolved. If there be any thing in Christian religion strong and effectual to like purpose it is the Sacrament of the holy Eucharist, in regard of the force whereof Tertullian breaketh out into these words concerning matrimony therewith sealed; "§ Unde sufficiam "ad enarrandam felicitatem ejus matrimonii quod Ecclesia "conciliat et confirmat oblatio?"—'I know not which way I 'should be able to shew the happiness of that wedlock the 'knot whereof the Church doth fasten and the Sacrament

* L. item legato. sect. penult. D. de legat. 3.

† L. donationes. D. de donationibus. [Digest. lib. xxxix. tit. 6. l. 31.]

‡ *Οὗτος ὁ νόμος τάς τε γυναῖκας ἠνάγκασε τὰς γαμετὰς οἷα μηδεμίαν ἐχούσας ἑτέραν ἀποστροφὴν πρὸς ἕνα τὸν τοῦ γεγαμηκότος ζῆν τρόπον, καὶ τοὺς ἄνδρας ὡς ἀναγκαίου τε καὶ ἀναφαιρέτου χρήματος τῆς γυναικὸς κρατεῖν.* Dionys. Hal. Antiq. lib. ii. [c. 25.]

§ Tertull. lib. ii. ad Uxor. [c. 9.]

BOOK V. Ch. lxxiv. 1.

'of the Church confirm.' Touching marriage therefore let thus much be sufficient.

Churching of Women.

LXXIV. The fruit of marriage is birth, and the companion of birth travail, the grief whereof being so extreme, and the danger always so great, dare we open our mouths against the things that are holy and presume to censure it as a fault in the Church of Christ, that women after their deliverance do publicly shew their thankful minds unto God? But behold what reason there is against it! Forsooth*, "if there should "be solemn and express giving of thanks in the Church "for every benefit either equal or greater than this which any "singular person in the Church doth receive, we should not "only have no preaching of the word nor ministering of the "sacraments, but we should not have so much leisure as to "do any corporal or bodily work, but should be like those "Massilian heretics† which do nothing else but pray." Surely better a great deal to be like unto those heretics which do nothing else but pray, than those which do nothing else but quarrel. Their heads it might haply trouble somewhat more than as yet they are aware of to find out so many benefits greater than this or equivalent thereunto, for which if so be our laws did require solemn and express thanksgiving in the church the same were like to prove a thing so greatly cumbersome as is pretended. But if there be such store of mercies even inestimable poured every day upon thousands (as indeed the earth is full of the blessings of the Lord which are day by day renewed without number and above measure) shall it not be lawful to cause solemn thanks to be given unto God for any benefit, than which greater or whereunto equal are received, no law binding men in regard thereof to perform the like duty? Suppose that some bond there be which tieth us at certain times to mention publicly the names of sundry our benefactors. Some of them it may be are such that a day would scarcely serve to reckon up together with them the catalogue of so many men besides as we are either more or equally beholden unto. Because no law requireth this impossible labour at our hands, shall we therefore condemn

* T. C. lib. i. p. 150. [119.] † [S. Aug. de Hæres. 57. t. viii. 19.]

that law whereby the other being possible and also dutiful is enjoined us? So much we owe to the Lord of Heaven that we can never sufficiently praise him nor give him thanks for half those benefits for which this sacrifice were most due. Howbeit God forbid we should cease performing this duty when public order doth draw us unto it, when it may be so easily done, when it hath been so long executed by devout and virtuous people; God forbid that being so many ways provoked in this case unto so good a duty, we should omit it, only because there are other cases of like nature wherein we cannot so conveniently or at leastwise do not perform the same most virtuous office of piety.

[2.] Wherein we trust that as the action itself pleaseth God so the order and manner thereof is not such as may justly offend any. It is but an overflowing of gall which causeth the woman's absence from the church during the time of her lying-in to be traduced, and interpreted as though she were so long judged *unholy*, and were thereby shut out or sequestered from the house of God according to the ancient Levitical Law. Whereas the very canon law itself doth not so hold, but directly professeth the contrary*; she is not barred from thence in such sort as they interpret it, nor in respect of any unholiness forbidden entrance into the church, although her abstaining from public assemblies, and her abode in separation for the time be most convenient†.

[3.] To scoff at the manner of attire than which there could be nothing devised for such a time more grave and decent, to make it a token of some folly committed for which

* Dict. v. cap. Hæc quæ. [in Corp. Jur. Canon. p. 3.]

† Leo Const. xvii. [Corp. Jur. Civ. p. 244.] "Quod profecto non "tam propter muliebrem immun- "ditiem quam ob alias causas in "intima legis ratione reconditas et "veteri prohibitum esse lege et gra- "tiæ tempus traditionis loco susce- "pisse puto. Existimo siquidem "sacram legem id præscripsisse "quo protervam eorum qui intem- "peranter viverent concupiscentiam "castigaret, quemadmodum et alia "multa per alia præcepta ordinan- "tur et præscribuntur quo indo- "mitus quorundam in mulieres sti- "mulus retundatur. Quin et hæc "providentiæ quæ legem constituit "voluntas est, ut partus a depra- "vatione liberi sint. Quia enim "quicquid natura supervacaneum "est idem corruptivum est et inu- "tile, quod hic sanguis superfluus "sit, quæ illi obnoxiæ essent, in "immunditie ad id temporis vivere "illa [illas] lex jubet, quo ipso et- "iam nominis sono lascivi [lasciva] "concupiscentia ad temperantiam "redigatur, ne ex inutili et corrupta "materia ipsum animans coagmen- "tetur."

BOOK V. Ch. lxxiv. 4. lxxv. 1, 2.

they are loth to shew their faces, argueth that great divines are sometime more merry than wise. As for the women themselves, God accepting the service which they faithfully offer unto him, it is no great disgrace though they suffer pleasant witted men a little to intermingle with zeal scorn.

[4.] The name of Oblations applied not only here to those small and petit payments which yet are a part of the minister's right, but also generally given unto all such allowances as serve for their needful maintenance, is both ancient and convenient. For as the life of the clergy is spent in the service of God, so it is sustained with his revenue. Nothing therefore more proper than to give the name of Oblations to such payments in token that we offer unto him whatsoever his ministers receive.

Of the rites of Burial.

LXXV. But to leave this, there is a duty which the Church doth owe to the faithful departed, wherein forasmuch as the church of England is said* to do those things which are though "not unlawful" yet "inconvenient," because it appointeth a prescript form of service at burials, suffereth mourning apparel to be worn, and permitteth funeral sermons, a word or two concerning this point will be necessary, although it be needless to dwell long upon it.

[2.] The end of funeral duties is first to shew that love towards the party deceased which nature requireth; then to do him that honour which is fit both generally for man and particularly for the quality of his person; last of all to testify the care which the Church hath to comfort the living, and the hope which we all have concerning the resurrection of the dead.

For signification of love towards them that are departed mourning is not denied to be a thing convenient. As in truth the Scripture every where doth approve lamentation made unto this end. The Jews by our Saviour's tears therefore gathered in this case that his love towards Lazarus was great †. And that as mourning at such times is fit, so likewise that there may be a kind of attire suitable to a sorrowful affection and convenient for mourners to wear how plainly doth David's ‡ example shew, who being in heaviness went

* T. C. lib. iii. p. 236. † John xi. 35, 36. ‡ 2 Sam. xv. 30.

up to the mount with his head covered and all the people that were with him in like sort? White garments being fit to use at marriage feasts and such other times of joy, whereunto Solomon alluding when he requireth continual cheerfulness of mind speaketh in this sort *, "Let thy garments be "always white;" what doth hinder the contrary from being now as convenient in grief as this heretofore in gladness hath been? "If there be no sorrow" they say "it is hypocritical to "pretend it, and if there be to provoke it" by wearing such attire "is dangerous." Nay if there be, to shew it is natural, and if there be not, yet the signs are meet to shew what should be, especially sith it doth not come oftentimes to pass that men are fain to have their mourning gowns pulled off their backs for fear of killing themselves with sorrow that way nourished.

[3.] The honour generally due unto all men maketh a decent interring of them to be convenient even for very humanity's sake. And therefore so much as is mentioned in the burial of the widow's son †, the carrying of him forth upon a bier and the accompanying of him to the earth, hath been used even amongst infidels, all men accounting it a very extreme destitution ‡ not to have at the least this honour done them. Some man's estate may require a great deal more according as the fashion of the country where he dieth doth afford. And unto this appertained the ancient use of the Jews to embalm the corpse with sweet odours §, and to adorn the sepulchres of certain ||.

In regard of the quality of men it hath been judged fit to commend them unto the world at their death amongst the heathen in funeral orations, amongst the Jews in sacred poems ¶; and why not in funeral sermons also amongst Christians? Us it sufficeth that the known benefit hereof doth countervail millions of such inconveniences as are therein surmised, although they were not surmised only but found therein. The life and the death of saints is precious in God's sight. Let it not seem odious in our eyes if both the one and the other be spoken of then especially when the present

* Eccles. ix. 8.
† Luke vii. 12.
‡ Psalm lxxix. 3.
§ John xix. 40.
|| Matt. xxiii. 27.
¶ 2 Sam. i. 19.

occasion doth make men's minds the more capable of such speech. The care no doubt of the living both to live and to die well must needs be somewhat increased, when they know that their departure shall not be folded up in silence but the ears of many be made acquainted with it. Moreover when they hear how mercifully God hath dealt with their brethren in their last need, besides the praise which they give to God and the joy which they have or should have by reason of their fellowship and communion with saints, is not their hope also much confirmed against the day of their own dissolution? Again the sound of these things doth not so pass the ears of them that are most loose and dissolute in life but it causeth them one time or other to wish, "O that I might die the "death of the righteous and that my end might be like his!" Thus much peculiar good there doth grow at those times by speech concerning the dead, besides the benefit of public instruction common unto funeral with other sermons.

For the comfort of them whose minds are through natural affection pensive in such cases no man can justly mislike the custom which the Jews had to end their burials with funeral banquets, in reference whereunto the prophet Jeremy spake concerning the people whom God had appointed unto a grievous manner of destruction, saying* that men should not "give "them the cup of consolation to drink for their father or for "their mother," because it should not be now with them as in peaceable times with others, who bringing their ancestors unto the grave with weeping eyes have notwithstanding means wherewith to be recomforted. "Give wine," saith Solomon, "unto them that have grief of heart †." Surely he that ministereth unto them comfortable speech ‡ doth much more than give them wine.

[4.] But the greatest thing of all other about this duty of Christian burial is an outward testification of the hope which we have touching the resurrection of the dead. For which purpose let any man of reasonable judgment examine, whether it be more convenient for a company of men as it were in a dumb show to bring a corse to the place of burial, there to leave it covered with earth, and so end, or else to have the

* Jer. xvi. 7. † Prov. xxxi. 6. ‡ 1 Chron. xix. 2; Job ii. 11.

exequies devoutly performed with solemn recital of such lectures, psalms, and prayers, as are purposely framed for the stirring up of men's minds unto a careful consideration of their estate both here and hereafter.

Whereas therefore it is objected that neither the people of God under the Law, nor the Church in the Apostles' times did use any form of service in burial of their dead, and therefore that this order is taken up without any good example or precedent followed therein: first while the world doth stand they shall never be able to prove that all things which either the one or the other did use at burial are set down in holy Scripture, which doth not any where of purpose deliver the whole manner and form thereof, but toucheth only sometime one thing and sometime another which was in use, as special occasions require any of them to be either mentioned or insinuated. Again if it might be proved that no such thing was usual amongst them, hath Christ so deprived his Church of judgment that what rites and orders soever the later ages thereof have devised the same must needs be inconvenient?

Furthermore, that the Jews before our Saviour's coming had any such form of service although in Scripture it be not affirmed, yet neither is it there denied; (for the forbidding of priests to be present at burials letteth not but that others might discharge that duty, seeing all were not priests which had rooms of public function in their synagogues;) and if any man be of opinion that they had no such form of service, thus much there is to make the contrary more probable. The Jews at this day have, as appeareth in their form of funeral prayers and in certain of their funeral sermons published, neither are they so affected towards Christians, as to borrow that order from us, besides that the form thereof is such as hath in it sundry things which the very words of the Scripture itself do seem to allude unto, as namely after departure from the sepulchre unto the house whence the dead was brought it sheweth the manner of their burial feast, and a consolatory form of prayers appointed for the master of the synagogue thereat to utter, albeit I may not deny but it hath also some things which are not perhaps so ancient as the Law and the Prophets.

But whatsoever the Jews' custom was before the days of

our Saviour Christ, hath it once at any time been heard of that either church or Christian man of sound belief did ever judge this a thing unmeet, undecent, unfit for Christianity, till these miserable days, wherein under the colour of removing superstitious abuses the most effectual means both to testify and to strengthen true religion are plucked at, and in some places even pulled up by the very roots? Take away this which was ordained to shew at burials the peculiar hope of the Church of God concerning the dead, and in the manner of those dumb funerals what one thing is there whereby the world may perceive we are Christian men?

Of the nature of that Ministry which serveth for performance of divine duties in the Church of God, and how happiness not eternal only but also temporal doth depend upon it.

LXXVI. I come now unto that function which undertaketh the public ministry of holy things according to the laws of Christian religion. And because the nature of things consisting as this doth in action is known by the object whereabout they are conversant, and by the end or scope whereunto they are referred, we must know that the object of this function is both God and men; God in that he is publicly worshipped of his Church, and men in that they are capable of happiness by means which Christian discipline appointeth. So that the sum of our whole labour in this kind is to honour God and to save men.

For whether we severally take and consider men one by one, or else gather them into one society and body, as it hath been before declared that every man's religion is in him the wellspring of all other sound and sincere virtues, from whence both here in some sort and hereafter more abundantly their full joy and felicity ariseth, because while they live they are blessed of God and when they die their works follow them: so at this present we must again call to mind how the very worldly peace and prosperity, the secular happiness, the temporal and natural good estate both of all men and of all dominions hangeth chiefly upon religion, and doth evermore give plain testimony that as well in this as in other considerations the priest is a pillar of that commonwealth wherein he faithfully serveth God. For if these assertions be true, first that nothing can be enjoyed in this present world against his will which hath made all things; secondly that albeit God doth sometime permit the impious to *have*, yet impiety permitteth them not to *enjoy* no not temporal blessings on earth; thirdly

that God hath appointed those blessings to attend as handmaids upon religion; and fourthly that without the work of the ministry religion by no means can possibly continue, the use and benefit of that sacred function even towards all men's worldly happiness must needs be granted.

[2.] Now the first being a theorem both understood and confessed of all*, to labour in proof thereof were superfluous.

The second perhaps may be called in question except it be perfectly understood. By good things temporal therefore we mean length of days, health of body, store of friends and well-willers, quietness, prosperous success of those things we take in hand, riches with fit opportunities to use them during life, reputation following us both alive and dead, children or such as instead of children we wish to leave successors and partakers of our happiness. These things are naturally every man's desire, because they are good. And on whom God bestoweth the same †, them we confess he graciously blesseth.

Of earthly blessings the meanest is wealth, reputation the chiefest. For which cause we esteem the gain of honour an ample recompense for the loss of all other worldly benefits.

[3.] But forasmuch as in all this there is no certain perpetuity of goodness, nature hath taught to affect these things not for their own sake but with reference and relation to somewhat independently good, as is the exercise of virtue and speculation of truth. None whose desires are rightly ordered would wish to live, to breathe and move, without performance of those actions which are beseeming man's excellency. Wherefore having not how to employ it we wax weary even of life itself. Health is precious because sickness doth breed that pain which disableth action. Again why do men delight so much in the multitude of friends, but for that the actions of life being many do need many helping hands to further them? Between troublesome and quiet days we should make

* "Si creatura Dei merito et dispensatio Dei sumus. Quis enim magis diligit quam ille qui fecit? Quis autem ordinatius regit quam is qui et fecit et diligit? Quis vero sapientius et fortius ordinare et regere facta potest quam qui et facienda providit, et provisa perfecit? Quapropter omnem potestatem a Deo esse omnemque ordinationem et qui non legerunt sentiunt, et qui legerunt cognoscunt." Paul Oros. Hist. advers. Pagan. lib. ii. [c. 1.]

† Οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοὶ,
Τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα.
Eurip. Phœniss. [555.]

no difference if the one did not hinder and interrupt the other uphold our liberty of action. Furthermore if those things we do, succeed, it rejoiceth us not so much for the benefit we thereby reap as in that it probably argueth our actions to have been orderly and well guided*. As for riches, to him which hath and doth nothing with them they are a contumely. Honour is commonly presumed a sign of more than ordinary virtue and merit, by means whereof when ambitious minds thirst after it, their endeavours are testimonies how much it is in the eye of nature to possess that body the very shadow whereof is set at so high a rate. Finally such is the pleasure and comfort which we take in doing, that when life forsaketh us, still our desires to continue action and to work though not by ourselves yet by them whom we leave behind us, causeth us providently to resign into other men's hands the helps we have gathered for that purpose, devising also the best we can to make them perpetual. It appeareth therefore how all the parts of temporal felicity are only good in relation to that which useth them as instruments, and that they are no such good as wherein a right desire doth ever stay or rest itself.

[4.] Now temporal blessings are enjoyed of those which have them, know them, *esteem them according to that they are in their own nature.* Wherefore of the wicked whom God doth hate his usual and ordinary speeches are, that "blood-thirsty "and deceitful men shall not live out half their days†;" that God shall cause "a pestilence to cleave‡" unto the wicked, and shall strike them with consuming grief, with fevers, burning diseases, and sores which are past cure; that when the impious are fallen, all men shall tread them down and none shew countenance of love towards them as much as by pitying them in their misery; that the sins of the ungodly shall bereave them of peace; that all counsels, complots, and practices against God shall come to nothing; that the lot and inheritance of the unjust is beggary; that the name of unrighteous persons shall putrefy§, and the posterity of robbers starve. If any think that iniquity and peace, sin and prosperity can dwell together, they err, because they distinguish

* ——————— οἰόμεσθα γὰρ
Τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς. Eurip. Herac. [741.]

† Psalm lv. 23. ‡ Deut. xxviii. 21, 22, 27. § Prov. x. 7.

not aright between the matter, and that which giveth it the form of happiness, between possession and fruition, between the having and the enjoying of good things. The impious cannot enjoy that they have, partly because they receive it not as at God's hands, which only consideration maketh temporal blessings comfortable, and partly because through error placing it above things of far more price and worth they turn that to poison which might be food, they make their prosperity their own snare, in the nest of their highest growth they lay foolishly those eggs out of which their woful overthrow is afterwards hatched. Hereby it cometh to pass that wise and judicious men observing the vain behaviours of such as are risen to unwonted greatness have thereby been able to prognosticate their ruin. So that in very truth no impious or wicked man doth prosper on earth but either sooner or later the world may perceive easily how at such time as others thought them most fortunate they had but only the good estate which fat oxen have above lean, when they appeared to grow their climbing was towards ruin *.

The gross and bestial conceit of them which want understanding is only that the fullest bellies are happiest. Therefore the greatest felicity they wish to the commonwealth wherein they live is that it may but abound and stand, that they which are riotous may have to pour out without stint, that the poor may sleep and the rich feed them, that nothing unpleasant may be commanded, nothing forbidden men which themselves have a lust to follow, that kings may provide for the ease of their subjects and not be too curious about their manners, that wantonness, excess, and lewdness of life may be left free, and that no fault may be capital besides dislike of things settled in so good terms. But be it far from the just to dwell either in or near to the tents of these so miserable felicities.

[5.] Now whereas we thirdly affirm that religion and the fear of God as well induceth secular prosperity as everlasting bliss in the world to come, this also is true. For otherwise godliness could not be said to have the promises of both lives,

* "Ante ruinam elatio." Prov. xvi. 18. *Φιλέει ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν. οὐ γὰρ ἐᾷ φρονέειν μέγα ὁ θεὸς ἄλλον ἢ ἑωυτόν.* Herod. lib. vii. [c. 10, 5.]

to be that ample revenue wherein there is always sufficiency, and to carry with it a general discharge of want, even so general that David himself should protest he "never saw the "just forsaken*."

Howbeit to this we must add certain special limitations: as first that we do not forget how crazed and diseased minds (whereof our heavenly Physician must judge) receive oftentimes most benefit by being deprived of those things which are to others beneficially given, as appeareth in that which the wise man hath noted concerning them whose lives God mercifully doth abridge lest wickedness should alter their understanding†; again that the measure of our outward prosperity be taken by proportion with that which every man's estate in this present life requireth. External abilities are instruments of action. It contenteth wise artificers to have their instruments proportionable to their work, rather fit for use than huge and goodly to please the eye. Seeing then the actions of a servant do not need that which may be necessary for men of calling and place in the world, neither men of inferior condition many things which greater personages can hardly want, surely they are blessed in worldly respects that have wherewith to perform sufficiently what their station and place asketh, though they have no more ‡. For by reason of man's imbecility and proneness to elation of mind, too high a flow of prosperity is dangerous §; too low an ebb again as dangerous, for that the virtue of patience is rare, and the hand of necessity stronger than ordinary virtue is able to withstand. Solomon's discreet and moderate desire we all know, "Give "me, O Lord, neither riches nor penury‖." Men over high exalted either in honour or in power or in nobility or in wealth; they likewise that are as much on the contrary hand sunk either with beggary or through dejection or by baseness, do not easily give ear to reason, but the one exceeding apt unto outrages and the other unto petty mischiefs¶. For

* [Ps. xxxvii. 25.]

† [See Wisd. iv. 11.]

‡ Ἐπεὶ τά γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν. Eurip. Phœniss. [554.]

§ Ταπεινοτέρων ὁ λογισμὸς ἴσως, ἀλλ' οὐν ἀσφαλεστέρων, ἶσον ἀπέχειν καὶ ὕψους καὶ πτώματος. Greg. Nazian. Apol. 3. [t. i. p. 134. D.] "They may seem haply to be the "most deject but they are the wisest "for their own safety which fear "climbing no less than falling."

‖ [Prov. xxx. 8.]

¶ Vid. Arist. Polit. lib. iv. cap. 11.

greatness delighteth to shew itself by effects of power, and baseness to help itself with shifts of malice. For which cause a moderate indifferent temper between fulness of bread and emptiness hath been evermore thought and found (all circumstances duly considered) the safest and happiest for all estates, even for kings and princes themselves.

Again we are not to look that these things should always concur no not in them which are accounted happy, neither that the course of men's lives or of public affairs should continually be drawn out as an even thread (for that the nature of things will not suffer) but a just survey being made, as those particular men are worthily reputed good whose virtues be great and their faults tolerable, so him we may register for a man fortunate, and that for a prosperous or happy state, which having flourished doth not afterwards feel any tragical alteration such as might cause them to be a spectacle of misery to others.

Besides whereas true felicity consisteth in the highest operations of that nobler part of man which sheweth sometime greatest perfection not in using the benefits which delight nature but in suffering what nature can hardliest endure, there is no cause why either the loss of good if it tend to the purchase of better, or why any misery the issue whereof is their greater praise and honour that have sustained it should be thought to impeach that temporal happiness wherewith religion we say is accompanied, but yet in such measure, as the several degrees of men may require by a competent estimation, and unless the contrary do more advance, as it hath done those most heroical saints whom afflictions have made glorious. In a word not to whom no calamity falleth, but whom neither misery nor prosperity is able to move from a right mind them we may truly pronounce fortunate, and whatsoever doth outwardly happen without that precedent improbity for which it appeareth in the eyes of sound and impartial judges to have proceeded from divine revenge, it passeth in the number of human casualties whereunto we are all alike subject. No misery is reckoned more than common or human if God so dispose that we pass through it and come safe to shore, even as contrariwise men do not use to think those flourishing days happy which do end with tears.

[6.] It standeth therefore with these cautions firm and true, yea ratified by all men's unfeigned confessions drawn from the very heart of experience, that whether we compare men of note in the world with others of like degree and state, or else the same men with themselves; whether we confer one dominion with another or else the different times of one and the same dominion, the manifest odds between their very outward condition as long as they steadfastly were observed to honour God and their success being fallen from him, are remonstrances more than sufficient how all our welfare even on earth dependeth wholly upon our religion.

Heathens were ignorant of true religion. Yet such as that little was which they knew, it much impaired or bettered always their worldly affairs, as their love and zeal towards it did wane or grow.

Of the Jews did not even their most malicious and mortal adversaries all acknowledge that to strive against them it was in vain as long as their amity with God continued, that nothing could weaken them but apostasy? In the whole course of their own proceedings did they ever find it otherwise, but that during their faith and fidelity towards God every man of them was in war as a thousand strong, and as much as a grand senate for counsel in peaceable deliberations, contrariwise that if they swerved, as they often did, their wonted courage and magnanimity forsook them utterly, their soldiers and military men trembled at the sight of the naked sword; when they entered into mutual conference, and sate in council for their own good, that which children might have seen their gravest senators could not discern, their prophets saw darkness instead of visions, the wise and prudent were as men bewitched, even that which they knew (being such as might stand them in stead) they had not the grace to utter, or if any thing were well proposed it took no place, it entered not into the minds of the rest to approve and follow it, but as men confounded with strange and unusual amazements of spirit they attempted tumultuously they saw not what; and by the issues of all tempts they found no certain conclusion but this, "God and heaven are strong against us in all we do." The cause whereof was secret fear which took heart and courage from them, and the cause of their fear an inward guiltiness

that they all had offered God such apparent wrongs as were not pardonable.

[7.] But it may be the case is now altogether changed, and that in Christian religion there is not the like force towards temporal felicity. Search the ancient records of time, look what hath happened by the space of these sixteen hundred years, see if all things to this effect be not luculent and clear, yea all things so manifest that for evidence and proof herein we need not by uncertain dark conjectures surmise any to have been plagued of God for contempt, or blest in the course of faithful obedience towards true religion, more than only them whom we find in that respect on the one side guilty by their own confessions, and happy on the other side by all men's acknowledgment, who beholding the prosperous estate of such as are good and virtuous impute boldly the same to God's most especial favour, but cannot in like manner pronounce that whom he afflicteth above others with them he hath cause to be more offended. For virtue is always plain to be seen, rareness causeth it to be observed, and goodness to be honoured with admiration. As for iniquity and sin it lieth many times hid, and because we be all offenders it becometh us not to incline towards hard and severe sentences touching others, unless their notorious wickedness did sensibly before proclaim that which afterwards came to pass.

[8.] Wherefore the sum of every Christian man's duty is to labour by all means towards that which other men seeing in us may justify, and what we ourselves must accuse, if we fall into it, that by all means we can to avoid, considering especially that as hitherto upon the Church there never yet fell tempestuous storm the vapours whereof were not first noted to rise from coldness in affection and from backwardness in duties of service towards God, so if that which the tears of antiquity have uttered concerning this point should be here set down, it were assuredly enough to soften and to mollify an heart of steel. On the contrary part although we confess with St. Augustine most willingly, that the chiefest happiness for which we have some Christian kings in so great admiration above the rest is not because of their long reign, their calm and quiet departure out of this present life, the

settled establishment of their own flesh and blood succeeding them in royalty and power, the glorious overthrow of foreign enemies, or the wise prevention of inward dangers and of secret attempts at home; all which solaces and comforts of this our unquiet life it pleaseth God oftentimes to bestow on them which have no society or part in the joys of heaven, giving thereby to understand that these in comparison are toys and trifles far under the value and price of that which is to be looked for at his hands; but in truth the reason wherefore we most extol their felicity is if so be they have virtuously reigned, if honour have not filled their hearts with pride, if the exercise of their power hath been service and attendance upon the majesty of the Most High, if they have feared him as their own inferiors and subjects have feared them, if they have loved neither pomp nor pleasure more than heaven, if revenge hath slowly proceeded from them and mercy willingly offered itself, if so they have tempered rigour with lenity that neither extreme severity might utterly cut them off in whom there was manifest hope of amendment, nor yet the easiness of pardoning offences embolden offenders, if knowing that whatsoever they do their potency may bear it out they have been so much the more careful not to do any thing but that which is commendable in the best rather than usual with greatest personages, if the true knowledge of themselves hath humbled them in God's sight no less than God in the eyes of men hath raised them up; I say albeit we reckon such to be the happiest of them that are mightiest in the world, and albeit those things alone are happiness, nevertheless considering what force there is even in outward blessings to comfort the minds of the best disposed, and to give them the greater joy when religion and peace, heavenly and earthly happiness are wreathed in one crown, as to the worthiest of Christian princes it hath by the providence of the Almighty hitherto befallen: let it not seem to any man a needless and superfluous waste of labour that there hath been thus much spoken to declare how in them especially it hath been so observed, and withal universally noted even from the highest to the very meanest, how this peculiar benefit, this singular grace and preeminence religion hath, that either it guardeth as an heavenly shield from all calamities, or else conducteth us safe

through them, and permitteth them not to be miseries; it either giveth honours, promotions, and wealth, or else more benefit by wanting them than if we had them at will; it either filleth our houses with plenty of all good things, or maketh a salad of green herbs more sweet than all the sacrifices of the ungodly.

BOOK V. Ch. lxxvi. 9, 10. lxxvii. 1.

[9.] Our fourth proposition before set down was that religion without the help of spiritual ministry is unable to plant itself, the fruits thereof not possible to grow of their own accord. Which last assertion is herein as the first that it needeth no farther confirmation. If it did I could easily declare how all things which are of God he hath by wonderful art and wisdom sodered as it were together with the glue of mutual assistance, appointing the lowest to receive from the nearest to themselves what the influence of the highest yieldeth. And therefore the Church being the most absolute of all his works was in reason to be also ordered with like harmony, that what he worketh might no less in grace than in nature be effected by hands and instruments duly subordinated unto the power of his own Spirit. A thing both needful for the humiliation of man which would not willingly be debtor to any but to himself, and of no small effect to nourish that divine love which now maketh each embrace other not as men but as angels of God.

[10.] Ministerial actions tending immediately unto God's honour and man's happiness are either as contemplation, which helpeth forward the principal work of the ministry; or else they are parts of that principal work of administration itself, which work consisteth in doing the service of God's house * and in applying unto men the sovereign medicines of grace, already spoken of the more largely to the end it might thereby appear that we owe to the guides of our souls † even as much as our souls are worth, although the debt of our temporal blessings should be stricken off.

LXXVII. The ministry of things divine is a function which as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is no way deficient or

Of power given unto men to execute that heavenly office; of the gift of the Holy Ghost

* Luke xii. 42; 1 Cor. iv. 1; Tit. i. 7; 1 Pet. iv. 10; Ephes. iii. 2.

† Καὶ σεαυτόν μοι προσοφείλεις. Epist. ad Philem. [ver. 19.]

BOOK V. Ch. lxxvii. 2.

in ordination; and whether conveniently the power of order may be sought or sued for.

wanting unto man in necessaries, and hath therefore given us the light of his heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately or as the Church in his name investeth, it being neither possible for all nor for every man without distinction convenient to take upon him a charge of so great importance. They are therefore ministers of God, not only by way of subordination as princes and civil magistrates whose execution of judgment and justice the supreme hand of divine providence doth uphold, but ministers of God as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in Heaven could have said to man as our Lord did unto Peter, "Feed my sheep: Preach: Baptize: Do this in remem-"brance of me: Whose sins ye retain they are retained: "and their offences in heaven pardoned whose faults you "shall on earth forgive?" What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory, it raiseth men from the earth and bringeth God himself down from heaven, by blessing visible elements it maketh them invisible grace, it giveth daily the Holy Ghost, it hath to dispose of that flesh which was given for the life of the world and that blood which was poured out to redeem souls, when it poureth malediction upon the heads of the wicked they perish, when it revoketh the same they revive. O wretched blindness if we admire not so great power, more wretched if we consider it aright and notwithstanding imagine that any but God can bestow it!

[2.] To whom Christ hath imparted power both over that mystical body which is the society of souls, and over that natural which is himself for the knitting of both in one;

(a work which antiquity doth call the making of Christ's body;) the same power is in such not amiss both termed a kind of mark or character and acknowledged to be indelible. Ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special *order* consecrated unto the service of the Most High in things wherewith others may not meddle. Their difference therefore from other men is in that they are a distinct *order*. So Tertullian calleth them*. And St. Paul himself dividing the body of the Church of Christ into two moieties nameth the one part ἰδιώτας, which is as much as to say the Order of the Laity, the opposite part whereunto we in like sort term the Order of God's Clergy, and the spiritual power which he hath given them the power of their Order, so far forth as the same consisteth in the bare execution of holy things called properly the affairs of God†. For of the power of their jurisdiction over men's persons we are to speak in the books following.

[3.] They which have once received this power may not think to put it off and on like a cloak as the weather serveth, to take it reject and resume it as oft as themselves list, of which profane and impious contempt these later times have yielded as of all other kinds of iniquity and apostasy strange examples; but let them know which put their hands unto this plough, that once consecrated unto God they are made his peculiar inheritance for ever. Suspensions may stop, and degradations utterly cut off the use or exercise of power before given: but voluntarily it is not in the power of man to separate and pull asunder what God by his authority coupleth. So that although there may be through misdesert degradation as there may be cause of just separation after matrimony‡, yet if (as sometime it doth) restitution to former dignity or reconciliation after breach doth happen, neither doth the one nor the other ever iterate the first knot.

Much less is it necessary which some have urged concerning the reordination of such as others in times more corrupt did consecrate heretofore. Which error already quelled by St. Jerome doth not now require any other refutation.

* Tertull. de Adhort. Castit. [c. 7] † Heb. ii. 17. ‡ Matt. xix. [4—9.]

BOOK V. Ch. lxxvii. 4, 5.

[4.] Examples I grant there are which make for restraint of those men from admittance again into rooms of spiritual function, whose fall by heresy or want of constancy in professing the Christian faith hath been once a disgrace to their calling. Nevertheless as there is no law which bindeth, so there is no case that should always lead to shew one and the same severity towards persons culpable. Goodness of nature itself more inclineth to clemency than rigour. And we in other men's offences do behold the plain image of our own imbecility. Besides also, them that wander out of the way* it cannot be unexpedient to win with all hopes of favour, lest strictness used towards such as reclaim themselves should make others more obstinate in error. Wherefore after that the church of Alexandria had somewhat recovered itself from the tempests and storms of Arianism†, being in consultation about the reestablishment of that which by long disturbance had been greatly decayed and hindered, the ferventer sort gave quick sentence that touching them which were of the clergy and had stained themselves with heresy there should be none so received into the Church again as to continue in the order of the clergy. The rest which considered how many men's cases it did concern thought it much more safe and consonant to bend somewhat down towards them which were fallen, to shew severity upon a few of the chiefest leaders, and to offer to the rest a friendly reconciliation without any other demand saving only the abjuration of their error; as in the gospel that wasteful young man which returned home to his father's house was with joy both admitted and honoured, his elder brother hardly thought of for repining thereat, neither commended so much for his own fidelity and virtue as blamed for not embracing him freely whose unexpected recovery ought to have blotted out all remembrance of misdemeanours and faults past. But of this sufficient.

[5.] A thing much stumbled at in the manner of giving orders is our using those memorable words of our Lord and

* "In XII. Tabulis cautum est, "ut idem juris esset sanatibus quod "fortibus, id est bonis et qui nun- "quam defecerunt a populo Ro- "mano." Fest. in ver. Samnites.

† Ruffin. Hist. Eccles. lib. x. cap. 28.

Saviour Christ, "Receive the Holy Ghost." The * Holy Ghost they say we cannot give, and therefore we "foolishly" bid men receive it. Wise men for their authority's sake must have leave to befool them whom they are able to make wise by better instruction. Notwithstanding if it may please their wisdom as well to hear what fools can say as to control that which they do, thus we have heard some wise men teach, namely that the "Holy Ghost" may be used to signify not the Person alone but the gifts of the Holy Ghost †, and we know that spiritual gifts are not only abilities to do things miraculous, as to speak with tongues which were never taught us, to cure diseases without art, and such like, but also that the very authority and power which is given men in the Church to be ministers of holy things, this is contained within the number of those gifts whereof the Holy Ghost is author, and therefore he which giveth this power may say without absurdity or folly "Receive the Holy Ghost," such power as the Spirit of Christ hath endued his Church withal, such power as neither prince nor potentate, king nor Cæsar on earth can give. So that if men alone had devised this form of speech thereby to express the heavenly wellspring of that power which ecclesiastical ordinations do bestow, it is not so foolish but that wise men might bear with it.

[6.] If then our Lord and Saviour himself have used the selfsame form of words and that in the selfsame kind of action, although there be but the least show of probability, yea or any possibility that his meaning might be the same which ours is, it should teach sober and grave men not to be too venturous in condemning that of folly which is not impossible to have in it more profoundness of wisdom than flesh and blood should presume to control. Our Saviour after his resurrection from the dead gave his Apostles their commission saying ‡, "All power is given me in Heaven and in "earth: Go therefore and teach all nations Baptizing them "in the name of the Father and the Son and the Holy Ghost, "teaching them to observe all things whatsoever I have

* "Papisticus quidam ritus stulte "quidem ab illis et sine ullo Scrip-"turæ fundamento institutus, et a "disciplinæ nostræ auctoribus (pace "illorum dixerim) non magno pri-"mum judicio acceptus, minore ad-"huc in Ecclesia nostra retinetur." Ecclesiast. Discip. p. 53.

† Eccles. Discip. fol. 52. p. 2. li. 8.

‡ Matt. xxviii. 18.

"commanded you." In sum, "As my Father sent me, so "send I you." Whereunto St. John doth add farther that "having thus spoken he breathed on them and said, Receive "the Holy Ghost*." By which words he must of likelihood understand some gift of the Spirit which was presently at that time bestowed upon them, as both the speech of actual delivery in saying *Receive,* and the visible sign thereof his breathing did shew. Absurd it were to imagine our Saviour did both to the ear and also to the very eye express a real donation, and they at that time receive nothing.

[7.] It resteth then that we search what especial grace they did at that time receive. Touching miraculous power of the Spirit, most apparent it is that as then they received it not, but the promise thereof was to be shortly after performed. The words of St. Luke concerning that power are therefore set down with signification of the time to come †: "*Behold* "*I will send* the promise of my Father upon you, but tarry "you in the city of Jerusalem until ye be endued with power "from on high." Wherefore undoubtedly it was some other effect of the Spirit, the Holy Ghost in some other kind which our Saviour did then bestow. What other likelier than that which himself doth mention as it should seem of purpose to take away all ambiguous constructions, and to declare that the Holy Ghost which he then gave was a holy and a ghostly authority, authority over the souls of men, authority a part whereof consisteth in power to remit and retain sins ‡? "Receive the Holy Ghost: *whose sins soever ye remit they* "*are remitted; whose sins ye retain they are retained.*" Whereas therefore the other Evangelists had set down that Christ did before his suffering promise to give his Apostles the keys of the kingdom of heaven, and being risen from the dead promise moreover at that time a miraculous power of the Holy Ghost, St. John addeth that he also invested them even then with the power of the Holy Ghost for castigation and relaxation of sin, wherein was fully accomplished that which the promise of the Keys did import.

Seeing therefore that the same power is now given, why should the same form of words expressing it be thought foolish? The cause why we breathe not as Christ did on

* John xx. 22. † Luke xxiv. 49. ‡ John xx. 23.

them unto whom he imparted power is for that neither Spirit nor spiritual authority may be thought to proceed from us, which are but delegates or assigns to give men possession of his graces.

[8.] Now, besides that the power and authority delivered with those words is itself χάρισμα, a gracious donation which the Spirit of God doth bestow, we may most assuredly persuade ourselves that the hand which imposeth upon us the function of our ministry doth under the same form of words so tie itself thereunto, that he which receiveth the burden is thereby for ever warranted to have the Spirit with him and in him for his assistance*, aid, countenance and support in whatsoever he faithfully doth to discharge duty. Knowing therefore that when we take ordination we also receive the presence of the Holy Ghost, partly to guide, direct and strengthen us in all our ways, and partly to assume unto itself for the more authority those actions that appertain to our place and calling, can our ears admit such a speech uttered in the reverend performance of that solemnity, or can we at any time renew the memory and enter into serious cogitation thereof but with much admiration and joy? Remove what these foolish words do imply, and what hath the ministry of God besides wherein to glory? Whereas now, forasmuch as the Holy Ghost which our Saviour in his first ordinations gave doth no less concur with spiritual vocations throughout all ages, than the Spirit which God derived from Moses to them that assisted him in his government† did descend from them to their successors in like authority and place, we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace and authorize them, which no other offices on earth can challenge. Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts and deeds, are not ours but the Holy Ghost's.

* "Etsi necessarium est trepidare de merito, religiosum est tamen gaudere de dono: quoniam qui mihi oneris est auctor ipse fiet administrationis adjutor, et ne magnitudine gratiæ succumbat infirmus, dabit virtutem qui contulit dignitatem." Leo ser. 1. in anniver. die Assumpt. Τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἡμᾶς εἰς τὴν διακονίαν ταύτην. Greg. Nazian. [Orat. 5. ad fin.]

† Numb. xi. 17.

BOOK V. Ch. lxxvii. 9, 10.

Enough, if unfeignedly and in heart we did believe it, enough to banish whatsoever may justly be thought corrupt, either in bestowing, or in using, or in esteeming the same otherwise than is meet. For profanely to bestow, or loosely to use, or vilely to esteem of the Holy Ghost we all in show and profession abhor.

[9.] Now because the ministry is an office of dignity and honour, some* are doubtful whether any man may seek for it without offence, or to speak more properly doubtful they are not but rather bold to accuse our discipline in this respect, as not only permitting but requiring also ambitious suits and other oblique ways or means whereby to obtain it. Against this they plead that our Saviour did stay till his Father sent him, and the Apostles till he them; that the ancient Bishops in the Church of Christ were examples and patterns of the same modesty. Whereupon in the end they infer, "Let us "therefore at the length amend that custom of repairing from "all parts unto the bishop at the day of ordination, and of "seeking to obtain orders; let the custom of bringing com-"mendatory letters be removed; let men keep themselves at "home, expecting there the voice of God and the authority "of such as may call them to undertake charge."

[10.] Thus severely they censure and control ambition, if it be ambition which they take upon them to reprehend. For of that there is cause to doubt. Ambition as we understand it hath been accounted a vice which seeketh after honours inordinately. Ambitious minds esteeming it their greatest happiness to be admired, reverenced, and adored above others, use all means lawful and unlawful which may bring them to high rooms. But as for the power of order considered by itself and as in this case it must be considered, such reputation it hath in the eye of this present world, that they which affect it rather need encouragement to bear contempt than deserve blame as men that carry aspiring minds. The work whereunto this power serveth is commended, and the desire thereof allowed by the Apostle for good†. Nevertheless because the burden thereof is heavy and the charge great, it cometh many times to pass that the minds even of virtuous

* Auct. Libel. de Discip. Ecclesiast. [fol. 25—27, or p. 35, of Cartwright's Translation.]

† 1 Tim. iii. 1.

men are drawn into clean contrary affections, some in humility declining that by reason of hardness which others in regard of goodness only do with fervent alacrity covet. So that there is not the least degree in this service but it may be both in reverence shunned*, and of very devotion longed for.

If, then, the desire thereof may be holy religious and good, may not the profession of that desire be so likewise? We are not to think it so long good as it is dissembled and evil if once we begin to open it.

And allowing that it may be opened without ambition, what offence I beseech you is there in opening it there where it may be furthered and satisfied in case they to whom it appertaineth think meet? In vain are those desires allowed the accomplishment whereof it is not lawful for men to seek.

Power therefore of ecclesiastical order may be desired, the desire thereof may be professed, they which profess themselves that way inclined may endeavour to bring their desires to effect, and in all this no necessity of evil. Is it the bringing of testimonial letters wherein so great obliquity consisteth? What more simple, more plain, more harmless, more agreeable with the law of common humanity than that men where they are not known use for their easier access the credit of such as can best give testimony of them? Letters of any other construction our church discipline alloweth not, and these to allow is neither to require ambitious suings nor to approve any indirect or unlawful act.

[11.] The prophet Esay receiving his message at the hands of God and his charge by heavenly vision heard the voice of the Lord saying, "Whom shall I send; who shall go for "us†?" Whereunto he recordeth his own answer, "Then I "said, Here Lord I am, send me." Which in effect is the rule and canon whereby touching this point the very order of the church is framed. The appointment of times for solemn

* Τῶν παλαιῶν τοὺς εὐδοκιμωτάτους ἀνασκοπῶν εὑρίσκω, ὅσους πώποτε εἰς ἐπιστασίαν ἢ προφητείαν ἡ χάρις προὐβάλετο, τοὺς μὲν εἴξαντας προθύμως τῇ κλήσει τοὺς δὲ ἀναβαλλομένους τὸ χάρισμα, καὶ οὐδετέρων μεμπτὴν οὔτε τῶν ὑποχωρησάντων τὴν δειλίαν οὔτε τῶν ὁρμησάντων τὴν προθυμίαν, οἱ μὲν γὰρ τῆς διακονίας τὸ μέγεθος ηὐλαβήθησαν, οἱ δὲ τῷ καλοῦντι πιστεύσαντες ἠκολούθησαν. Greg. Nazian. Apologet. [p. 44.]

† Isaiah vi. 8.

BOOK V. Ch. lxxvii. 12, 13.

ordination is but the public demand of the Church in the name of the Lord himself, "Whom shall I send, who shall "go for us?" The confluence of men whose inclinations are bent that way is but the answer thereunto, whereby the labours of sundry being offered, the Church hath freedom to take whom her agents in such case think meet and requisite.

[12.] As for the example of our Saviour Christ who took not to himself this honour to be made our high priest, but received the same from him which said, "Thou art a Priest for "ever after the order of Melchisedec*," his waiting and not attempting to execute the office till God saw convenient time may serve in reproof of usurped honours, forasmuch as we ought not of our own accord to assume dignities, whereunto we are not called as Christ was. But yet it should be withal considered that a proud usurpation without any orderly calling is one thing, and another the bare declaration of willingness to obtain admittance, which willingness of mind I suppose did not want in him whose answer was to the voice of his heavenly calling, "Behold I am come to do thy will†." And had it been for him as it is for us expedient to receive his commission signed with the hands of men, to seek it might better have beseemed his humility than it doth our boldness to reprehend them of pride and ambition that make no worse kind of suits than by letters of information.

[13.] Himself in calling his Apostles prevented all cogitations of theirs that way, to the end it might truly be said of them, "Ye chose not me, but I of my own voluntary motion "made choice of you‡." Which kind of undesired nomination to ecclesiastical places befell divers of the most famous amongst the ancient Fathers of the Church in a clean contrary consideration. For our Saviour's election respected not any merit or worth, but took them which were furthest off from likelihood of fitness, that afterwards their supernatural ability and performance beyond hope might cause the greater admiration; whereas in the other mere admiration of their singular and rare virtues was the reason why honours were enforced upon them, which they of meekness and modesty did what

* Heb. v. 6. † Heb. x. 9. ‡ [S. John xv. 16.]

they could to avoid. But did they ever judge it a thing unlawful to wish or desire the office, the only charge and bare function of the ministry? Towards which labour what doth the blessed Apostle else but encourage saying, "He which de-"sireth it is desirous of a good work*?" What doth he else by such sentences but stir, kindle, and inflame ambition, if I may term that desire ambition, which coveteth more to testify love by painfulness in God's service, than to reap any other benefit?

[14.] Although of the very honour itself, and of other emoluments annexed to such labours, for more encouragement of man's industry, we are not so to conceive neither, as if no affection could be cast towards them without offence. Only as the wise man giveth counsel†, "Seek not to be made "a judge, lest thou be not able to take away iniquity, and "lest thou fearing the person of the mighty shouldest commit "an offence against thine uprightness;" so it always behoveth men to take good heed, lest affection to that which hath in it as well difficulty as goodness sophisticate the true and sincere judgment which beforehand they ought to have of their own ability, for want whereof many forward minds have found instead of contentment repentance. But forasmuch as hardness of things in themselves most excellent cooleth the fervency of men's desires, unless there be somewhat naturally acceptable to incite labour, (for both the method of speculative knowledge doth by things which we sensibly perceive conduct to that which is in nature more certain though less sensible, and the method of virtuous actions is also to train beginners at the first by things acceptable unto the taste of natural appetite, till our minds at the length be settled to embrace things precious in the eye of reason, merely and wholly for their own sakes,) howsoever inordinate desires do hereby take occasion to abuse the polity of God and nature, either affecting without worth, or procuring by unseemly means, that which was instituted and should be reserved for better minds to obtain by more approved courses; in which consideration the emperors Anthemius and Leo did worthily oppose against such ambitious practices that ancient famous

* [1 Tim. iii. 1.]

† Ecclus. vii. 6.

constitution wherein they have these sentences: "Let not a "prelate be ordained for reward or upon request, who should "be so far sequestered from all ambition that they which ad- "vance him might be fain to search where he hideth himself, "to entreat him drawing back, and to follow him till impor- "tunity have made him yield; let nothing promote him but "his excuses to avoid the burden; they are unworthy of that "vocation which are not thereunto brought unwillingly:" notwithstanding we ought not therefore with the odious name of ambition to traduce and draw into hatred every poor request or suit wherein men may seem to affect honour; seeing that ambition and modesty do not always so much differ in the mark they shoot at as in the manner of their prosecutions.

Yea even in this may be error also, if we still imagine them least ambitious which most forbear to stir either hand or foot towards their own preferments. For there are that make an idol of their great sufficiency, and because they surmise the place should be happy that might enjoy them, they walk every where like grave pageants observing whether men do not wonder why so small account is made of so rare worthiness, and in case any other man's advancement be mentioned they either smile or blush at the marvellous folly of the world which seeth not where dignities should offer themselves.

Seeing therefore that suits after spiritual functions may be as ambitiously forborne as prosecuted, it remaineth that the evenest line of moderation between both is* neither to follow them *without conscience*, nor *of pride* to withdraw ourselves utterly from them.

Of Degrees, whereby the power of order is distinguished; and concerning the attire of ministers.

LXXVIII. It pleased Almighty God to choose to himself† for discharge of the legal ministry one only tribe out of twelve others, the tribe of Levi, not all unto every divine service, but Aaron and his sons to one charge, the rest of that sanctified tribe to another. With what solemnities they were admitted into their functions, in what manner Aaron and his successors

* Μέσος εἰμί τις τῶν τε ἄγαν τολμηρῶν καὶ τῶν λίαν δειλῶν τῶν μὲν πάσαις ἐπιπηδώντων (προστασίαις) δειλότερος, τῶν δὲ φευγόντων πάσας θαρσαλεώτερος. Greg. Nazian. Apologet. [p. 43.]

† Πρὸς διατήρησιν καὶ φυλακὴν ὁσιότητος καὶ εὐσεβείας καὶ λειτουργιῶν αἳ πρὸς τὴν τοῦ Θεοῦ τιμὴν ἀναφέρονται. Philo, p. 297. [ed. Paris, 1552.]

the high priests ascended every Sabbath and festival day, offered, and ministered in the temple; with what sin-offering once every year they reconciled first themselves and their own house, afterwards the people unto God; how they confessed all the iniquities of the children of Israel, laid all their trespasses upon the head of a sacred goat, and so carried them out of the city; how they purged the holy place from all uncleanness, with what reverence they entered within the veil, presented themselves before the mercy seat, and consulted with the oracle of God: What service the other priests did continually in the holy place, how they ministered about the lamps, morning and evening, how every Sabbath they placed on the table of the Lord those twelve loaves with pure incense in perpetual remembrance of that mercy which the fathers the twelve tribes had found by the providence of God for their food, when hunger caused them to leave their natural soil and to seek for sustenance in Egypt; how they employed themselves in sacrifice day by day; finally what offices the Levites discharged, and what duties the rest did execute, it were a labour too long to enter into if I should collect that which Scriptures and other ancient records do mention.

Besides these there were indifferently out of all tribes from time to time, some called of God, as Prophets foreshewing them things to come, and giving them counsel in such particulars as they could not be directed in by the law; some chosen of men to read, study, and interpret the Law of God, as the sons or scholars of the old Prophets, in whose room afterwards Scribes and expounders of the law succeeded.

And because where so great variety is, if there should be equality, confusion would follow, the Levites were in all their service at the appointment and direction of the sons of Aaron or priests, they subject to the principal guides and leaders of their own order, and they all in obedience under the high priest. Which difference doth also manifest itself in the very titles that men for honour's sake gave unto them, terming Aaron and his successors High or Great; the ancients over the companies of priests, arch-priests; prophets, fathers; scribes and interpreters of the Law, masters.

[2.] Touching the ministry of the Gospel of Jesus Christ;

the whole body of the Church being divided into laity and clergy, the clergy are either presbyters or deacons.

I rather term the one sort Presbyters than Priests*, because in a matter of so small moment I would not willingly offend their ears to whom the name of Priesthood is odious though without cause. For as things are distinguished one from another by those true essential forms which being really and actually in them do not only give them the very last and highest degree of their natural perfection, but are also the knot, foundation and root whereupon all other inferior perfections depend, so if they that first do impose names did always understand exactly the nature of that which they nominate, it may be that then by hearing the terms of vulgar speech we should still be taught what the things themselves most properly are. But because words have so many artificers by whom they are made, and the things whereunto we apply them are fraught with so many varieties, it is not always apparent what the first inventors respected, much less what every man's inward conceit is which useth their words. For any thing myself can discern herein, I suppose that they which have bent their study to search more diligently such matters do for the most part find that names advisedly given had either regard unto that which is naturally most proper; or if perhaps to some other specialty, to that which is sensibly most eminent in the thing signified; and concerning popular use of words that which the wisdom of their inventors did intend thereby is not commonly thought of, but by the name the thing altogether conceived in gross, as may appear in that if you ask of the common sort what any certain word, for example, what a Priest doth signify, their manner is not to answer, a Priest is a clergyman which offereth

* "For so much as the common "and usual speech of England is "to note by the word *Priest* not a "minister of the Gospel but a sa-"crificer, which the minister of the "Gospel is not, therefore we ought "not to call the ministers of the "Gospel *Priests*. And that this is "the English speech, it appeareth by "all the English translations, which "translate always ἱερεῖς which were "sacrificers *Priests;* and do not on "the other side for any that ever I "read translate πρεσβύτερος *a Priest*. "Seeing therefore a Priest with us "and in our tongue doth signify "both by the papists' judgment in "respect of their abominable mass, "and also by the judgment of the "protestants in respect of the beasts "which were offered in the law, a "sacrificing office, which the minis-"ter of the Gospel neither doth nor "can execute; it is manifest that it "cannot be without great offence so "used." T. C. lib. i. p. 198.

sacrifice to God, but they shew some particular person whom they use to call by that name. And, if we list to descend to grammar, we are told by masters in those schools that the word *Priest* hath his right place* ἐπὶ τοῦ ψιλῶς προεστῶτος τῆς θεραπείας τοῦ Θεοῦ, "in him whose mere function or charge is "the service of God." Howbeit because the most eminent part both of heathenish and Jewish service did consist in sacrifice, when learned men declare what the word *Priest* doth *properly* signify *according to the mind of the first imposer* of that name, their ordinary scholies do well expound it to imply sacrifice†.

Seeing then that sacrifice is now no part of the church ministry how should the name of Priesthood be thereunto rightly applied? Surely even as St. Paul applieth the name of Flesh‡ unto that very substance of fishes which hath a proportionable correspondence to flesh, although it be in nature another thing. Whereupon when philosophers will speak warily, they make a difference between flesh in one sort of living creatures§ and that other substance in the rest which hath but a kind of analogy to flesh: the Apostle contrariwise having matter of greater importance whereof to speak nameth indifferently both flesh. The Fathers of the Church of Christ with like security of speech call usually the ministry of the Gospel *Priesthood* in regard of that which the Gospel hath *proportionable* to ancient sacrifices, namely the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice. As for the people when they hear the name it draweth no more *their minds* to any cogitation of sacrifice, than the name of a senator or of an alderman causeth them to think upon old age or to imagine that every one so termed must needs be ancient because years were respected in the first nomination of both.

[3.] Wherefore to pass by the name, let them use what dialect they will, whether we call it a Priesthood, a Presbyter-

* Etym. magn. [s. v. ἱερεύς.]

† Ἱερεῦσαι, θυσιάσαι. Hesych. [s. v. ἱερεῦσαι.] "Christus homo "dicitur quia natus est; Propheta "quia futura revelavit; Sacerdos "quia pro nobis hostiam se obtulit." Isid. Orig. lib. vii. cap. 2. [p. 55. E. ed. Du Breul.]

‡ 1 Cor. xv. 39.

§ Ἔχει δ' ἀπορίαν τί τὸ αἰσθητήριον τὸ τοῦ ἁπτοῦ ἁπτικὸν, πότερον ἡ σὰρξ καὶ ἐν τοῖς ἄλλοις τὸ ἀνάλογον, ἢ οὔ. Arist. de Anim. lib. ii. c. 11. [nº. 1.]

ship, or a Ministry it skilleth not: Although in truth the word *Presbyter* doth seem more fit, and in propriety of speech more agreeable than *Priest* with the drift of the whole Gospel of Jesus Christ. For what are they that embrace the Gospel but sons of God? What are churches but his families? Seeing therefore we receive the adoption and state of sons by their ministry whom God hath chosen out for that purpose, seeing also that when we are the sons of God, our continuance is still under their care which were our progenitors, what better title could there be given them than the reverend name of *Presbyters* or fatherly guides? The Holy Ghost throughout the body of the New Testament making so much mention of them doth not any where call them Priests. The prophet Esay I grant doth*; but in such sort as the ancient fathers, by way of analogy. A presbyter according to the proper meaning of the New Testament is "he unto whom our Saviour "Christ hath communicated the power of spiritual procrea-"tion." Out of twelve patriarchs issued the whole multitude of Israel according to the flesh. And according to the mystery of heavenly birth our Lord's Apostles we all acknowledge to be the patriarchs of his whole Church. St. John therefore beheld sitting about the throne of God in heaven four and twenty Presbyters, the one half fathers of the old, the other of the new Jerusalem†. In which respect the Apostles likewise gave themselves the same title‡, albeit that name were not proper but common unto them with others.

[4.] For of presbyters some were greater some less in power, and that by our Saviour's own appointment; the greater they which received fulness of spiritual power, the less they to whom less was granted. The Apostles' peculiar charge was to publish the Gospel of Christ unto all nations, and to deliver them his ordinances received by *immediate revelation from himself*§. Which preeminence excepted, to all other offices and duties incident into their order it was in them to ordain and consecrate whomsoever they thought meet, even as our Saviour did himself assign seventy other of his own disciples inferior presbyters, whose commission to preach and baptize

* Isaiah lxvi. 21.

† Rev. iv. 4; xxi. 14; Matt. xix. 28.

‡ 1 Pet. v. 1.

§ Οἱ τῶν ἱερῶν θεοπαραδότως νομοθέται. Dionys. Areop. p. 110. [de Eccl. Hier. 1, 5.]

was the same which the Apostles had. Whereas therefore we find that the very first sermon which the Apostles did publicly make was the conversion of above three thousand souls *, unto whom there were every day more and more added, they having no open place permitted them for the exercise of Christian religion, think we that twelve were sufficient to teach and administer sacraments in so many private places as so great a multitude of people did require? This harvest our Saviour no doubt foreseeing provided accordingly labourers for it beforehand. By which means it came to pass that the growth of that church being so great and so sudden, they had notwithstanding in a readiness presbyters enough to furnish it. And therefore the history doth make no mention by what occasion presbyters were instituted in Jerusalem, only we read of things which they did, and how the like were made afterwards elsewhere.

[5.] To these two degrees appointed of our Lord and Saviour Christ his Apostles soon after annexed deacons. Deacons therefore must know, saith Cyprian †, that our Lord himself did elect Apostles, but deacons after his ascension into heaven the Apostles ordained. Deacons were stewards of the Church, unto whom at the first was committed the distribution of church goods, the care of providing therewith for the poor, and the charge to see that all things of expense might be religiously and faithfully dealt in. A part also of their office was attendance upon their presbyters at the time of divine service. For which cause Ignatius ‡ to set forth the dignity of their calling saith, that they are in such case to the bishop as if angelical powers did serve him.

These only being the uses for which deacons were first made, if the Church hath sithence extended their ministry farther than the circuit of their labour at the first was drawn, we are not herein to think the ordinance of Scripture violated except there appear some prohibition which hath abridged the Church of that liberty. Which I note chiefly in regard of them to whom it seemeth a thing so monstrous that deacons should sometime be licensed to preach, whose institution was at the first to another end. To charge them for this as men

* Acts ii. 41, 47.

† Cypr. Ep. ix. l. 3. ad Rogatianum. [al. Ep. 3. t. ii. p. 6.]

‡ Ignat. Epist. ad Tral. [c. 7.]

BOOK V. Ch. lxxviii. 5.

not contented with their own vocations and as breakers into that which appertaineth unto others is very hard. For when they are thereunto once admitted, it is a part of their own vocation, it appertaineth now unto them as well as others, neither is it intrusion for them to do it being in such sort called, but rather in us it were temerity to blame them for doing it. Suppose we the office of teaching to be so repugnant unto the office of deaconship that they cannot concur in one and the same person? What was there done in the Church by deacons which the Apostles did not first discharge being teachers?

Yea but the Apostles found the burden of teaching so heavy that they judged it meet to cut off that other charge and to have deacons which might undertake it. Be it so. The multitude of Christians increasing in Jerusalem and waxing great, it was too much for the Apostles to teach and to minister unto tables also. The former was not to be slacked that this latter might be followed. Therefore unto this they appointed others. Whereupon we may rightly ground this axiom, that when the subject wherein one man's labours of sundry kinds are employed doth wax so great that the same men are no longer able to manage it sufficiently as before, the most natural way to help this is by dividing their charge into slips and ordaining of under officers, as our Saviour under twelve Apostles seventy Presbyters, and the Apostles by his example seven deacons to be under both. Neither ought it to seem less reasonable, that when the same men are sufficient both to continue in that which they do and also to undertake somewhat more, a combination be admitted in this case, as well as division in the former. We may not therefore disallow it in the church of Geneva, that Calvin and Beza were made both pastors and readers of divinity, being men so able to discharge both. To say they did not content themselves with their pastoral vocations, but brake into that which belonged to others; to allege against them, "He that "exhorteth in exhortation*," as against us, "He that dis-"tributeth in simplicity" is alleged in great dislike of granting license for deacons to preach, were very hard.

* Rom. xii. 8.

The ancient custom of the Church was to yield the poor much relief especially widows. But as poor people are always querulous and apt to think themselves less respected than they should be, we see that when the Apostles did what they could without hinderance to their weightier business yet there were which grudged that others had too much and they too little, the Grecian widows shorter commons than the Hebrews. By means whereof the Apostles saw it meet to ordain deacons. Now tract of time having clean worn out those first occasions for which the deaconship was then most necessary, it might the better be afterwards extended to other services, and so remain as at this present day a degree in the clergy of God which the Apostles of Christ did institute.

That the first seven deacons were chosen out of the seventy disciples is an error in Epiphanius*. For to draw men from places of weightier unto rooms of meaner labour had not been fit. The Apostles to the end they might follow teaching with more freedom committed the ministry of tables unto deacons. And shall we think they judged it expedient to choose so many out of those seventy to be ministers unto tables, when Christ himself had before made them teachers?

It appeareth therefore how long these three degrees of ecclesiastical order have continued in the Church of Christ, the highest and largest that which the Apostles, the next that which Presbyters, and the lowest that which Deacons had.

[6.] Touching Prophets, they were such men as having otherwise learned the Gospel had from above bestowed upon them a special gift of expounding Scriptures and of foreshewing things to come. Of this sort Agabus† was and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the clergy, because no man's gifts or qualities can make him a minister of holy things, unless ordination do give him power. And we no where find Prophets to have been made by ordination, but all whom the Church did ordain were either to serve as presbyters or as deacons.

[7.] Evangelists were presbyters of principal sufficiency whom the Apostles sent abroad and used as agents in eccle-

* Epiph. lib. i. c. 21. [t. i. p. 50.D.]

† Acts xxi. 10; xi. 27.

siastical affairs wheresoever they saw need. They whom we find to have been named in Scripture Evangelists as Ananias*, Apollos†, Timothy‡ and others were thus employed. And concerning Evangelists afterwards in Trajan's days, the history ecclesiastical noteth§ that many of the Apostles' disciples and scholars which were then alive and did with singular love of wisdom affect the heavenly word of God, to shew their willing minds in executing that which Christ first of all required at the hands of men, they sold their possessions, gave them to the poor, and betaking themselves to travel undertook the labour of Evangelists, that is they painfully preached Christ and delivered the Gospel to them who as yet had never heard the doctrine of faith.

Finally whom the Apostle nameth Pastors and Teachers what other were they than Presbyters also, howbeit settled in some certain charge and thereby differing from Evangelists?

[8.] I beseech them therefore which have hitherto troubled the Church with questions about degrees and offices of ecclesiastical calling, because they principally ground themselves upon two places, that all partiality laid aside they would sincerely weigh and examine whether they have not misinterpreted both places, and all by surmising incompatible offices where nothing is meant but sundry graces, gifts, and abilities, which Christ bestowed. To them of Corinth his words are these: "‖God placed in the Church first of all "some Apostles, secondly Prophets, thirdly teachers, after "them powers, then gifts of cures, aids, governments, kinds "of languages. Are all Apostles? Are all Prophets? Are "all Teachers? Is there power in all? Have all grace to "cure? Do all speak with tongues? Can all interpret? "But be you desirous of the better graces." They which plainly discern first that some *one general* thing there is which the Apostle doth here divide into all these branches, and do secondly conceive that general to be church offices, besides a number of other difficulties, can by no means possibly deny

* Acts ix. 17.

† Acts xviii. 24.

‡ 2 Tim. iv. 5, 9; 1 Tim. iii. 15; v. 14; ii. 8.

§ Euseb. Eccles. Hist. lib. iii. c. 38.

‖ 1 Cor. xii. 28.

but that many of these might concur in one man, and peradventure in some one all, which mixture notwithstanding their form of discipline doth most shun. On the other side admit that *communicants of special infused grace*, for the benefit of members knit into one body, the Church of Christ, are here spoken of, which was in truth the plain drift of that whole discourse, and see if every thing do not answer in due place with that fitness which sheweth easily what is likeliest to have been meant. For why are Apostles the first but because unto them was granted the revelation of all truth from Christ immediately? Why Prophets the second, but because they had of some things knowledge in the same manner? Teachers the next, because whatsoever was known to them it came by hearing, yet God withal made them able to instruct, which every one could not do that was taught. After gifts of education there follow general abilities to work things above nature, grace to cure men of bodily diseases, supplies against occurrent defects and impediments, dexterities to govern and direct by counsel, finally aptness to speak or interpret foreign tongues. Which graces not poured out equally but diversely sorted and given, were a cause why not only they all did furnish up the whole body but each benefit and help other.

[9.] Again the same Apostle otherwhere in like sort*, "To "every one of us is given grace according to the measure of "the gift of Christ. Wherefore he saith, When he ascended "up on high he led captivity captive and gave gifts unto men. "He therefore gave some Apostles and some Prophets and "some Evangelists and some Pastors and Teachers, for the "gathering together of saints, for the work of the ministry, "for the edification of the body of Christ." In this place none but gifts of instruction are expressed. And because of teachers some were Evangelists which neither had any part of their knowledge by revelation as the Prophets and yet in ability to teach were far beyond other Pastors, they are as having received one way less than Prophets and another way more than Teachers set accordingly between both. For the Apostle doth in neither place respect what any of them were by office or power given them through ordination, but what by grace they all had obtained through miraculous infusion

* Ephes. iv. 7, 8, 11, 12; Psalm lxviii. 18.

of the Holy Ghost. For in Christian religion this being the ground of our whole belief, that the promises which God of old had made by his Prophets concerning the wonderful gifts and graces of the Holy Ghost, wherewith the reign of the true Messias should be made glorious, were immediately after our Lord's ascension performed, there is no one thing whereof the Apostles did take more often occasion to speak. Out of men thus endued with gifts of the Spirit upon their conversion to Christian faith the Church had her ministers chosen, unto whom was given ecclesiastical power by ordination. Now because the Apostle in reckoning degrees and varieties of grace doth mention Pastors and Teachers, although he mention them not in respect of their ordination to exercise the ministry, but as examples of men especially enriched with the gifts of the Holy Ghost, divers learned and skilful men have so taken it as if those places did intend to teach what orders of ecclesiastical persons there ought to be in the Church of Christ, which thing we are not to learn from thence but out of other parts of Holy Scripture, whereby it clearly appeareth that churches apostolic did know but three degrees in the power of ecclesiastical order, at the first Apostles, Presbyters, and Deacons, afterwards instead of Apostles Bishops, concerning whose order we are to speak in the seventh book.

[10.] There is an error which beguileth many who much entangle both themselves and others by not distinguishing Services, Offices, and Orders ecclesiastical, the first of which three and in part the second may be executed by the laity, whereas none have or can have the third but the clergy. Catechists, Exorcists, Readers, Singers, and the rest of like sort, if the nature only of their labours and pains be considered, may in that respect seem clergymen, even as the Fathers for that cause term them usually Clerks*; as also in regard of the end whereunto they were trained up, which was to be ordered when years and experience should make them able. Notwithstanding inasmuch as they no way differed from others of the laity longer than during that work of service which at any time they might give over, being thereunto but admitted not tied by irrevocable ordination, we

* [See Bingham, Antiq. i. 5, 7.]

find them always exactly severed from that body whereof those three before rehearsed orders alone are natural parts.

[11.] Touching Widows, of whom some men are persuaded that if such as St. Paul* describeth may be gotten we ought to retain them in the Church for ever†; certain mean services there were of attendance, as about women at the time of their baptism, about the bodies of the sick and dead, about the necessities of travellers, wayfaring men, and such like, wherein the Church did commonly use them when need required, because they lived of the alms of the Church and were fittest for such purposes. St. Paul doth therefore to avoid scandal require that none but women well experienced and virtuously given, neither any under threescore year of age should be admitted of that number. Widows were never in the Church so highly esteemed as Virgins. But seeing neither of them did or could receive ordination, to make them ecclesiastical persons were absurd.

[12.] The ancientest therefore of the Fathers mention those three degrees of ecclesiastical order specified and no more. "When your captains," saith Tertullian‡, "that is "to say the Deacons, Presbyters and Bishops fly, who shall "teach the laity that they must be constant?" Again, "What "should I mention laymen§," saith Optatus, "yea or divers "of the ministry itself? To what purpose Deacons which are "in the third, or Presbyters in the second degree of priest-"hood, when the very heads and princes of all even certain "of the Bishops themselves were content to redeem life with "the loss of heaven?" Heaps of allegations in a case so evident and plain are needless. I may securely therefore conclude that there are at this day in the church of England no other than the same degrees of ecclesiastical order, namely Bishops, Presbyters, and Deacons, which had their beginning from Christ and his blessed Apostles themselves.

As for Deans, Prebendaries, Parsons, Vicars, Curates, Archdeacons, Chancellors, Officials, Commissaries and such other the like names, which being not found in Holy Scripture, we have been thereby through some men's error thought to allow of ecclesiastical degrees not known nor ever heard of in the

* 1 Tim. v. 9.
† T. C. lib. i. p. 191. [153.]
‡ Tertull. de Persecut. [c. 11.]
§ Optat. lib. i. [c. 13.]

BOOK V. Ch. lxxviii. 13. lxxix. 1.

better ages of former times; all these are in truth but titles of office whereunto partly ecclesiastical persons, and partly others are in sundry forms and conditions admitted as the state of the Church doth need, degrees of order still continuing the same they were from the first beginning.

[13.] Now what habit or attire doth beseem each order to use in the course of common life both for the gravity of his place and for example's sake to other men is a matter frivolous to be disputed of. A small measure of wisdom may serve to teach them how they should cut their coats. But seeing all well-ordered polities have ever judged it meet and fit by certain special distinct ornaments to sever each sort of men from other when they are in public, to the end that all may receive such compliments of civil honour as are due to their rooms and callings even where their persons are not known, it argueth a disproportioned mind in them whom so decent orders displease.

Of Oblations, Foundations, Endowments, Tithes, all intended for perpetuity of Religion; which purpose being chiefly fulfilled by the Clergy's certain and sufficient maintenance must needs by alienation of church livings be made frustrate.

LXXIX. We might somewhat marvel what the Apostle St. Paul should mean to say that "covetousness is idolatry*," if the daily practice of men did not shew that whereas nature requireth God to be honoured with wealth, we honour for the most part wealth as God. Fain we would teach ourselves to believe that for worldly goods it sufficeth frugally and honestly to use them to our own benefit, without detriment and hurt of others; or if we go a degree farther, and perhaps convert some small contemptible portion thereof to charitable uses, the whole duty which we owe unto God herein is fully satisfied. But forasmuch as we cannot rightly honour God unless both our souls and bodies be sometime employed merely in his service; again sith we know that religion requireth at our hands the taking away of so great a part of the time of our lives quite and clean from our own business and the bestowing of the same in his, suppose we that nothing of our wealth and substance is immediately due to God, but all our own to bestow and spend as ourselves think meet? Are not our riches as well his as the days of our life are his? Wherefore unless with part we acknowledge his supreme dominion by whose benevolence we have the whole,

* [Col. iii. 5.]

how give we honour to whom honour belongeth, or how hath God the things that are God's? I would know what nation in the world did ever honour God and not think it a point of their duty to do him honour with their very goods. So that this we may boldly set down as a principle clear in nature, an axiom which ought not to be called in question, a truth manifest and infallible, that men are eternally bound to honour God with their substance in token of thankful acknowledgment that all they have is from him. To honour him with our worldly goods, not only by spending them in lawful manner, and by using them without offence, but also by alienating from ourselves some reasonable part or portion thereof and by offering up the same to him as a sign that we gladly confess his sole and sovereign dominion over all, is a duty which all men are bound unto and a part of that very worship of God which as the law of God and nature itself requireth, so we are the rather to think all men no less strictly bound thereunto than to any other natural duty, inasmuch as the hearts of men do so cleave to these earthly things, so much admire them for the sway they have in the world, impute them so generally either to nature or to chance and fortune, so little think upon the grace and providence from which they come, that unless by a kind of continual tribute we did acknowledge God's dominion, it may be doubted that in short time men would learn to forget whose tenants they are, and imagine that the world is their own absolute free and independent inheritance.

[2.] Now concerning the kind or quality of gifts which God receiveth in that sort, we are to consider them partly as first they proceed from us, and partly as afterwards they are to serve for divine uses. In that they are testimonies of our affection towards God, there is no doubt but such they should be as beseemeth most his glory to whom we offer them. In this respect the fatness of Abel's sacrifice* is commended, the flower of all men's increase assigned to God by Solomon, the gifts and donations of the people rejected as oft as their cold affection to God-ward made their presents to be little worth. Somewhat the heathens saw touching that which

* [Gen. iv. 4.]

was herein fit, and therefore they unto their gods did not think they might consecrate any thing which was* *impure*, or *unsound*, or *already given*, or else *not truly their own to give.*

[3.] Again in regard of use, forasmuch as we know that God hath himself no need of worldly commodities, but taketh them because it is our good to be so exercised, and with no other intent accepteth them but to have them used for the endless continuance of religion, there is no place left of doubt or controversy but that we in the choice of our gifts are to level at the same mark, and to frame ourselves to his known intents and purposes. Whether we give unto God therefore that which himself by commandment requireth; or that which the public consent of the Church thinketh good to allot; or that which every man's private devotion doth best like, inasmuch as the gift which we offer proceedeth not only as a testimony of our affection towards God, but also as a mean to uphold religion, the exercise whereof cannot stand without the help of temporal commodities; if all men be taught of nature to wish and as much as in them lieth to procure the perpetuity of good things, if for that very cause we honour and admire their wisdom who having been founders of commonweals could devise how to make the benefit they left behind them durable, if especially in this respect we prefer Lycurgus before Solon and the Spartan before the Athenian polity, it must needs follow that as we do unto God very acceptable service in honouring him with our substance, so our service that way is then most acceptable when it tendeth to perpetuity.

[4.] The first permanent donations of honour in this kind are temples. Which works do so much set forward the exercise of religion, that while the world was in love with religion it gave to no sort greater reverence than to whom it could point and say, "These are the men that have built us "synagogues†." But of churches we have spoken sufficiently heretofore.

[5.] The next things to churches are the ornaments of churches, memorials which men's devotion hath added to re-

* "Purum, probum, profanum, suum." Fest. lib. xiv. [p. 397. ed. Dacerii.]
† [St. Luke vii. 5.]

main in the treasure of God's house not only for uses wherein the exercise of religion presently needeth them, but also partly for supply of future casual necessities whereunto the Church is on earth subject, and partly to the end that while they are kept they may continually serve as testimonies giving all men to understand that God hath in every age and nation such as think it no burden to honour him with their substance. The riches first of the tabernacle of God and then of the temple of Jerusalem arising out of voluntary gifts and donations were as we commonly speak a *nemo scit*, the value of them above that which any man would imagine. After that the tabernacle was made, furnished with all necessaries and set up, although in the wilderness their ability could not possibly be great, the very metal of those vessels which the princes of the twelve tribes gave to God for their first presents amounted even then to two thousand and four hundred shekels of silver, a hundred and twenty shekels of gold*, every shekel weighing half an ounce. What was given to the temple which Solomon erected, we may partly conjecture, when over and besides wood, marble, iron, brass, vestments, precious stones, and money, the sum which David delivered into Solomon's hands for that purpose was of gold in mass eight thousand and of silver seventeen thousand cichars†, every cichar containing a thousand and eight hundred shekels which riseth to nine hundred ounces in every one cichar: whereas the whole charge of the tabernacle did not amount unto thirty cichars. After their return out of Babylon they were not presently in case to make their second temple of equal magnificence and glory with that which the enemy had destroyed. Notwithstanding what they could they did‡. Insomuch that the building finished there remained in the coffers of the Church to uphold the fabric thereof six hundred and fifty cichars of silver, one hundred of gold§. Whereunto was added by Nehemias‖ of his own gift a thousand drachms of gold, fifty vessels of silver, five hundred and thirty priests' vestments, by other the princes of the fathers twenty thousand drachms of gold, two thousand and two hundred pieces of silver; by the rest of the

* Num. vii. 85, 86.

† 1 Chron. xxix. [2—7;] Exod. xxv. 28. [39?] xxxvii. 24.

‡ Ezra ii. 68, 69; Hag. ii. 3.

§ Ezra viii. 26.

‖ Nehem. vii. 70.

people twenty thousand of gold, two thousand of silver, threescore and seven attires of priests. And they furthermore bound themselves* towards other charges to give by the poll in what part of the world soever they should dwell the third of a shekel, that is to say the sixth part of an ounce, yearly. This out of foreign provinces they always sent in gold†. Whereof Mithridates is said‡ to have taken up by the way before it could pass to Jerusalem from Asia in one adventure eight hundred talents§; Crassus after that to have borrowed of the temple itself eight thousand; at which time Eleazar having both many other rich ornaments and all the tapestry of the temple under his custody thought it the safest way to grow unto some composition, and so to redeem the residue by parting with a certain beam of gold about seven hundred and a half in weight, a prey sufficient for one man as he thought who had never bargained with Crassus till then, and therefore upon the confidence of a solemn oath that no more should be looked for he simply delivered up a large morsel, whereby the value of that which remained was betrayed and the whole lost.

[6.] Such being the casualties whereunto moveable treasures are subject, the Law of Moses|| did both require eight and twenty cities together with their fields and whole territories in the land of Jewry to be reserved for God himself, and not only provide for the liberty of farther additions if men of their own accord should think good, but also for the safe preservation thereof unto all posterities¶, that no man's avarice or fraud by defeating so virtuous intents might discourage from like purposes. God's third endowment did therefore of old consist in lands.

[7.] Furthermore some cause no doubt there is why besides sundry other more rare donations of uncertain rate, the tenth should be thought a revenue so natural to be allotted out unto God. For of the spoils which Abraham had taken in war he delivered unto Melchisedec the Tithes**. The vow of Jacob at such time as he took his journey towards Haran was††, "If

* Nehem. x. 32.

† Cic. Orat. pro L. Flac. [c. 28.] "Cum aurum Judæorum nomine "quotannis ex Italia et ex omnibus "vestris provinciis Hierosolymam "exportari soleret, Flaccus sanxit "edicto ne ex Asia exportari liceret."

‡ Joseph. Antiq. lib. xiv. c. 7. §. 2.

§ Every talent in value six hundred crowns.

|| Numb. xxxv.

¶ Levit. xxv. 34; xxvii. 28.

** Gen. xiv. 20.

†† Gen. xxviii. 20.

"God will be with me and will keep me in this voyage which "I am to go, and will give me bread to eat and clothes to "put on, so that I may return to my father's house in safety, "then shall the Lord be my God, and this stone which I have "set up as a pillar the same shall be God's house, and of all "thou shalt give me I will give unto thee the tithe." And as Abraham gave voluntarily, as Jacob vowed to give God tithes, so the Law of Moses did require* at the hands of all men the selfsame kind of tribute, the tenth of their corn, wine, oil, fruit, cattle and whatsoever increase his heavenly providence should send. Insomuch that Painims being herein followers of their steps paid tithes likewise†.

Imagine we that this was for no cause done, or that there was not some special inducement to judge the tenth of our worldly profits the most convenient for God's portion? Are not all things by him created in such sort that the forms which give them their distinction are number, their operations measure, and their matter weight? *Three* being the mystical number of God's unsearchable perfection within himself; *seven* the number whereby our own perfections through grace are most ordered; and *ten*‡ the number of nature's perfections (for the beauty of nature is order, and the foundation of order number, and of number ten the highest we can rise unto without iteration of numbers under it) could nature better acknowledge the power of the God of nature than by assigning unto him that quantity which is the continent of all she possesseth? There are in Philo the Jew many arguments to shew the great congruity and fitness of this number in things consecrated unto God.

[8.] But because over-nice and curious speculations become not the earnestness of holy things, I omit what might be farther observed as well out of others as out of him touching the quantity of this general sacred tribute, whereby it cometh to pass that the meanest and the very poorest amongst men yielding unto God as much in proportion as the greatest, and many times in affection more, have this as a sensible token always assuring their minds, that in his sight, from whom all

* Deut. xiv. 22.

† Plin. Hist. Nat. l. xii. c. 14.

‡ Δεκὰς ἀριθμῶν τῶν ἀπὸ μονάδος ἐστὶ πέρας τελειότατον. Philo περὶ ἀποικ.

good is expected, they are concerning acceptation, protection, divine privileges and preeminences whatsoever, equals and peers with them unto whom they are otherwise in earthly respects inferiors; being furthermore well assured that the top as it were thus presented to God is neither lost nor unfruitfully bestowed, but doth sanctify to them again the whole mass, and that he by receiving a little undertaketh to bless all. In which consideration the Jews were accustomed to name their tithes the *hedge* of their riches*. Albeit a hedge do only fence and preserve that which is contained, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God demanded no such debt for his own need but for their only benefit that owe it. Wherefore detaining the same they hurt not him whom they wrong, and themselves whom they think they relieve they wound, except men will haply affirm that God did by fair speeches and large promises delude the world in saying†, "Bring ye all the tithes into the storehouse that "there may be meat in mine house," (deal truly, defraud not God of his due, but bring all,) "and prove if I will not open "unto you the windows of heaven and pour down upon you "an immeasurable blessing." That which St. James hath concerning the effect of our prayers unto God is for the most part of like moment in our gifts. We pray and obtain not, because he which knoweth our hearts doth know our desires are evil. In like manner we give and we are not the more accepted, because‡ he beholdeth how unwisely we spill our gifts in the bringing. It is to him which needeth nothing all one whether any thing or nothing be given him. But for our own good it always behoveth that whatsoever we offer up into his hands we bring it seasoned with this cogitation, "Thou Lord art worthy of all honour."

[9.] With the Church of Christ touching these matters it standeth as it did with the whole world before Moses. Whereupon for many years men being desirous to honour God in the same manner as other virtuous and holy personages before

* "Massoreth sepes est legis; "divitiarum sepes Decimæ." R. Aquiba in Pirk. Aboth. [fol. 35. Cracoviæ, 1660.]

† Mal. iii. 10.

‡ "Nemo libenter dedit quod non "accepit sed expressit." Sen. de Benef. lib. i. c. 1.

had done, both during the time of their life and if further ability did serve by such device as might cause their works of piety to remain always, it came by these means to pass that the Church from time to time had treasure proportionable unto the poorer or wealthier estate of Christian men. And as soon as the state of the Church could admit thereof, they easily condescended to think it most natural and most fit that God should receive as before of all men his ancient accustomed revenues of tithes.

[10.] Thus therefore both God and nature have taught to convert things temporal to eternal uses, and to provide for the perpetuity of religion even by that which is most transitory. For to the end that in worth and value there might be no abatement of any thing once assigned to such purposes, the law requireth precisely the best of that we possess, and to prevent all damages by way of commutation, where instead of natural commodities or other rights the price of them might be taken, the Law of Moses determined their rates, and the payments to be always made by the shekel of the sanctuary* wherein there was great advantage of weight above the ordinary current shekel. The truest and surest way for God to have always his own is by making him payment in kind out of the very selfsame riches which through his gracious benediction the earth doth continually yield. This where it may be without inconvenience is for every man's conscience safe. That which cometh from God to us by the natural course of his providence which we know to be innocent and pure is perhaps best accepted, because least spotted with the stain of unlawful or indirect procurement. Besides whereas prices daily change, nature which commonly is one must needs be the most indifferent and permanent standard between God and man.

[11.] But the main foundation of all, whereupon the security of these things dependeth, as far as any thing may be ascertained amongst men, is that the title and right which man had in every of them before donation, doth by the act and from the time of any such donation, dedication or grant, remain the proper possession of God till the world's end, unless him-

* Levit. xxvii. 25.

BOOK V. Ch. lxxix. 12, 13.

self renounce or relinquish it. For if equity have taught us that every one ought to enjoy his own; that what is ours no other can alienate from us but with our* own deliberate consent †; finally that no man having passed his consent or deed may change it to the prejudice of any other ‡, should we presume to deal with God worse than God hath allowed any man to deal with us?

[12.] Albeit therefore we be now free from the Law of Moses and consequently not thereby bound to the payment of tithes, yet because nature hath taught men to honour God with their substance, and Scripture hath left us an example of that particular proportion which for moral considerations hath been thought fittest by him whose wisdom could best judge, furthermore seeing that the Church of Christ hath long sithence entered into like obligation, it seemeth in these days a question altogether vain and superfluous whether tithes be a matter of divine right: because howsoever at the first it might have been thought doubtful, our case is clearly the same now with theirs unto whom St. Peter sometime spake saying §, "While it was whole it was whole thine." When our tithes might have probably seemed our own, we had colour of liberty to use them as we ourselves saw good. But having made them his whose they are, let us be warned by other men's example what it is *νοσφίσασθαι*, to wash or clip that coin which hath on it the mark of God.

[13.] For that all these are his possessions and that he doth himself so reckon them appeareth by the form of his own speeches. Touching gifts and oblations, "*Thou shalt give* "them *me* ‖;" touching oratories and churches, "*My house* "shall be called the house of prayer ¶;" touching tithes, "*Will a man spoil God*** ? yet behold even me your God ye "have *spoiled*††, notwithstanding ye ask wherein, as though

* L. xi. de Reg. Jur. [Dig. lib. L. tit. xvii. l. 11. p. 788.]

† "Cujus per errorem dati repetitio est, ejus consulto dati donatio est." L. i. D. de cond. indeb. [Dig. lib. L. xvii. 53.] This is the ground of *Consideration* in alienations from man to man.

‡ "Nemo potest mutare consilium suum in alterius præjudicium "[injuriam]." L. lxxv. de Reg. Jur. [Dig. lib. L. tit. xvii. l. 75. p. 791.]

§ Acts v. 4.

‖ Exod. xxii. 29, 30.

¶ Matt. xxi. 13.

** Mal. iii. 8.

†† "Non videntur rem amittere "quibus propria non fuit." L. lxxxiii. de Reg. Jur. [Dig. L. xvii. 83. p. 791.]

"ye were ignorant what injury there hath been offered in *tithes*, "ye are heavily accursed because with a kind of public consent "ye have joined yourselves in one to rob me, imagining the "commonness of your offence to be every man's particular "justification;" touching lands, "Ye shall offer to the Lord "a sacred portion of ground, and that sacred portion shall "belong to the priests *."

[14.] Neither did God only thus ordain amongst the Jews, but the very purpose intent and meaning of all that have honoured him with their substance was to invest him with the property of those benefits the use whereof must needs be committed to the hands of men. In which respect the style of ancient grants and charters is † "We have given "unto God both for us and our heirs for ever:" yea "We "know," saith Charles the Great ‡, "that the goods of the "Church are the sacred endowments of God, to the Lord "our God we offer and dedicate whatsoever we deliver unto "his Church." Whereupon the laws imperial do likewise divide all things in such sort that they make some to belong by right of nature indifferently unto every man, some to be the certain goods and possessions of commonweals, some to appertain unto several corporations or companies of men, some to be privately men's own in particular, and some to be separated quite from all men §, which last branch compriseth things sacred and holy, because thereof God alone is owner. The sequel of which received opinion as well without as within the walls of the house of God touching such possessions hath been ever, that there is not an act more honourable than by all means to amplify and to defend the patrimony of religion, not any more impious ‖ and hateful than to impair those possessions which men in former times when they gave unto holy uses were wont at the altar of God and in the presence of their ghostly superiors to make as they thought inviolable by words of fearful execration, saying, "These things we offer

* Ezek. xlv. 1, 4.

† Mag. Char. c. 1.

‡ Capit. Carol. l. vi. ca. 284. [285. ap. Lindenbrog. Cod. p. 1025.]

§ "Nullius autem sunt res sacræ "et religiosæ et sanctæ. Quod enim "divini juris est, id nullius in bonis "est." Inst. lib. ii. tit. 1. [§. 7. p. 9.]

‖ "Soli cum Diis sacrilegi pug-"nant." Curt. lib. vii. [c. 23.] "Sacrum sacrove commendatum "qui dempserit rapseritve, [cleperit, "rapsitque,] parricida esto." Leg. xii. Tab. [Cic. de Leg. ii. 9.] Capit. Carol. lib. vi. c. 285.

"to God; from whom if any take them away (which we hope "no man will attempt to do) but if any shall, let his account "be without favour in the last day, when he cometh to receive "the doom which is due for sacrilege against that Lord and "God unto whom we dedicate the same."

The best and most renowned Prelates of the Church of Christ have in this consideration rather sustained the wrath than yielded to satisfy the hard desire of their greatest commanders on earth coveting with ill advice and counsel that which they willingly should have suffered God to enjoy. There are of Martyrs whom posterity doth much honour, for that having under their hands the custody of such treasures* they could by virtuous delusion invent how to save them from prey, even when the safety of their own lives they gladly neglected; as one sometime an Archdeacon under Xistus the Bishop of Rome did, whom when his judge understood to be one of the church-stewards, thirst of blood began to slake and another humour to work, which first by a favourable countenance and then by quiet speech did thus calmly disclose itself†: "You that profess the Christian religion make "great complaint of the wonderful cruelty we shew towards "you. Neither peradventure altogether without cause. But "for myself, I am far from any such bloody purpose. Ye are "not so willing to live, as I unwilling that out of these lips "should proceed any capital sentence against you. Your "bishops are said to have rich vessels of gold and silver, "which they use in the exercise of their religion, besides the "fame is that numbers sell away their lands and livings, the "huge prices whereof are brought to your church-coffers, by "which means the devotion that maketh them and their "whole posterity poor must needs mightily enrich you, "whose God we know was no coiner of money, but left be-"hind him many wholesome and good precepts, as namely "that Cæsar should have of you the things that are fit for "and due to Cæsar. His wars are costly and chargeable "unto him. That which you suffer to rust in corners the "affairs of the commonwealth do need. Your profession is "not to make account of things transitory. And yet if ye

* "Deposita pietatis." Tertull. Apologet. [c. 39.]

† Prudent. Peristeph. [ii. Pass. Laurent. 57. seqq.]

"can be contented but to forego that which ye care not for, "I dare undertake to warrant you both safety of life and "freedom of using your conscience, a thing more acceptable "to you than wealth." Which fair parley the happy Martyr quietly hearing, and perceiving it necessary to make some shift for the safe concealment of that which being now desired was not unlikely to be more narrowly afterwards sought, he craved respite for three days to gather the riches of the Church together, in which space against the time the governor should come to the doors of the temple big with hope to receive his prey, a miserable rank of poor, lame, and impotent persons was provided, their names delivered him up in writing as a true inventory of the Church's goods, and some few words used to signify how proud the Church was of these treasures.

[15.] If men did not naturally abhor sacrilege, to resist or defeat so impious attempts would deserve small praise. But such is the general detestation of rapine in this kind, that whereas nothing doth either in peace or war more uphold men's reputation than prosperous success, because in common construction unless notorious improbity be joined with prosperity it seemeth to argue favour with God, they which once have stained their hands with these odious spoils do thereby fasten unto all their actions an eternal prejudice, in respect whereof for that it passeth through the world as an undoubted rule and principle that sacrilege is open defiance to God, whatsoever they afterwards undertake if they prosper in it men reckon it but Dionysius his navigation; and if any thing befall them otherwise it is not, as commonly, so in them ascribed to the great uncertainty of casual events, wherein the providence of God doth control the purposes of men oftentimes much more for their good than if all things did answer fully their heart's desire, but the censure of the world is ever directly against them both bitter and peremptory*.

* "Novimus multa regna et "reges eorum propterea cecidisse, "quia Ecclesias spoliaverunt, resque "earum vastaverunt," ["abstule-"runt," sic in Ed. Par. 1640.] "alienaverunt vel diripuerunt, Epi-"scopisque et Sacerdotibus, atque "quod majus est Ecclesiis eorum "abstulerunt, et pugnantibus dede-"runt. Quapropter nec fortes in "bello nec in fide stabiles fuerunt, "nec victores exstiterunt, sed terga

[16.] To make such actions therefore less odious, and to mitigate the envy of them, many colourable shifts and inventions have been used, as if the world did hate only Wolves and think the Fox a goodly creature. The time it may be will come * when they that either violently have spoiled or thus smoothly defrauded God shall find they did but deceive themselves. In the meanwhile there will be always some skilful persons which can teach a way how to grind treatably the Church with jaws that shall scarce move, and yet devour in the end more than they that come ravening with open mouth as if they would worry the whole in an instant; others also who having wastefully eaten out their own patrimony would be glad to repair if they might their decayed estates with the ruin they care not of what nor of whom so the spoil were theirs, whereof in some part if they happen to speed, yet commonly they are men born under that constellation which maketh them I know not how as unapt to enrich themselves as they are ready to impoverish others, it is their lot to sustain during life both the misery of beggars and the infamy of robbers.

But though no other plague and revenge should follow sacrilegious violations of holy things, the natural secret disgrace and ignominy, the very turpitude of such actions in the eye of a wise understanding heart is † itself a heavy punishment. Men of virtuous quality are by this sufficiently moved to beware how they answer and requite the mercies of God with injuries whether openly or indirectly offered.

I will not absolutely say concerning the goods of the Church that they may in no case be seized on by men, or that no obligation, commerce and bargain made between man

" multi vulnerati et plures interfecti " verterunt, regnaque et regiones et " quod pejus est regna cœlestia per- " diderunt, atque propriis hæreditatibus caruerunt et hactenus ca- " rent." Verba Carol. Mag. in Capit. Carol. lib. vii. c. 104.

* " Turno tempus erit, magno cum " optaverit emptum
" Intactum Pallanta, et cum spolia " ista diemque
" Oderit."
Virg. Æn. lib. x. 503.

† Ἡ τῶν πραγμάτων αἰσχύνη οὐδεμιᾶς ἐλάττων ζημίας τοῖς γε σώφροσι. Demosth. [Olynth. i. ad fin.] " Pœnam non dico legum quas sæpe " perrumpunt, sed ipsius turpitudi- " nis quæ acerbissima est non vi- " dent." Cic. Offic. lib. iii. [c. 8.] " Impunita tu credis esse quæ in- " visa sunt? aut ullum supplicium " gravius existimas publico odio." Sen. de Benef. lib. iii. c. 17.

and man can ever be of force to alienate the property which God hath in them. Certain cases I grant there are wherein it is not so dark what God himself doth warrant, but that we may safely presume him as willing to forego for our benefit, as always to use and convert to our benefit whatsoever our religion hath honoured him withal. But surely under the name of that which may be, many things that should not be are often done. By means whereof the Church most commonly for gold hath flannel, and whereas the usual saw of old was "Glaucus his change," the proverb is now, "A "church bargain."

[17.] And for fear lest covetousness alone should linger out the time too much and not be able to make havock of the house of God with that expedition which the mortal enemy thereof did vehemently wish, he hath by certain strong enchantments so deeply bewitched religion itself as to make it in the end an earnest solicitor and an eloquent persuader of sacrilege, urging confidently, that the very best service which all men of power can do to Christ is without any more ceremony to sweep all and to leave the Church as bare as in the day it was first born, that fulness of bread having made the children of the household wanton, it is without any scruple to be taken away from them and thrown to dogs; that they which laid the prices of their lands as offerings at the Apostles' feet did but sow the seeds of superstition; that they which endowed churches with lands poisoned religion; that tithes and oblations are now in the sight of God as the sacrificed blood of goats; that if we give him our hearts and affections our goods are better bestowed otherwise; that Irenæus Polycarp's disciple should not have said, "We offer "unto God our goods as tokens of thankfulness for that we "receive*," neither Origen, "He which worshippeth God "must by gifts and oblations acknowledge him the Lord of "all†;" in a word that to give unto God is error, reformation of error to take from the Church that which the blindness of former ages did unwisely give. By these or the like suggestions received with all joy and with like sedulity practised in certain parts of the Christian world they have brought to

* Iren. lib. iv. c. 34. † Orig. in 18. Num. hom. ix.

pass, that as David doth say of man so it is in hazard to be verified concerning the whole religion and service of God*: "The time thereof may peradventure fall out to be threescore "and ten years, or if strength do serve unto fourscore, what "followeth is likely to be small joy for them whosoever they "be that behold it." Thus have the best things been overthrown not so much by puissance and might of adversaries as through defect of counsel in them that should have upheld and defended the same.

Of Ordinations lawful without Title, and without any popular Election precedent, but in no case without regard of due information what their quality is that enter into Holy Orders.

LXXX. There are in a minister of God these four things to be considered, his ordination which giveth him power to meddle with things sacred, the charge or portion of the Church allotted unto him for exercise of his office, the performance of his duty according to the exigence of his charge, and lastly the maintenance which in that respect he receiveth. All ecclesiastical laws and canons which either concern the bestowing or the using of the power of ministerial order have relation to these four. Of the first we have spoken before at large.

[2.] Concerning the next, for more convenient discharge of ecclesiastical duties, as the body of the people must needs be severed by divers precincts, so the clergy likewise accordingly distributed. Whereas therefore religion did first take place in cities, and in that respect was a cause why the name of Pagans which properly signifieth country people came to be used in common speech for the same that infidels and unbelievers were, it followed thereupon that all such cities had their ecclesiastical colleges consisting of Deacons and of Presbyters, whom first the Apostles or their delegates the Evangelists did both ordain and govern. Such were the colleges of Jerusalem, Antioch, Ephesus, Rome, Corinth, and the rest where the Apostles are known to have planted our faith and religion. Now because religion and the cure of souls was their general charge in common over all that were near about them, neither had any one presbyter his several cure apart till Evaristus Bishop in the see of Rome about the year 112, began to assign precincts unto every church or title which the Christians held, and to

* Psalm xc. 10.

appoint unto each presbyter a certain compass whereof himself should take charge alone, the commodiousness of this invention caused all parts of Christendom to follow it, and at the length among the rest our own churches about the year 636 became divided in like manner. But other distinction of Churches there doth not appear any in the Apostles' writings save only according to those* cities wherein they planted the Gospel of Christ and erected ecclesiastical colleges. Wherefore to ordain κατὰ πόλιν throughout every city, and κατ' ἐκκλησίαν throughout every church† do in them signify the same thing. Churches then neither were nor could be in so convenient sort limited as now they are; first by the bounds of each state, and then within each state by more particular precincts, till at the length we descend unto several congregations termed *parishes* with far narrower restraint than this name at the first was used.

[3.] And from hence hath grown their error, who as oft as they read of the duty which ecclesiastical persons are now to perform towards the Church, their manner is always to understand by that church some particular congregation or parish church. They suppose that there should now be no man of ecclesiastical order which is not tied to some certain parish. Because the names of all church-officers are words of relation, because a shepherd must have his flock, a teacher his scholars, a minister his company which he ministereth unto, therefore it seemeth a thing in their eyes absurd and unreasonable that any man should be ordained a minister otherwise than only for some particular congregation.

Perceive they not how by this means they make it unlawful for the Church to employ men at all in converting nations? For if so be the Church may not lawfully admit to an ecclesiastical function unless it tie the party admitted unto some particular parish, then surely a thankless labour it is whereby men seek the conversion of infidels which know not Christ and therefore cannot be as yet divided into their special congregations and flocks.

[4.] But, to the end it may appear how much this one thing amongst many more hath been mistaken, there is first no precept requiring that presbyters and deacons be made in

* Acts xv. 36; Apoc. i. 20. † Tit. i. 5; Acts xiv. 23.

such sort and not otherwise. Albeit therefore the Apostles did make them in that order, yet is not their example such a law as without all exception bindeth to make them in no other order but that.

Again if we will consider that which the Apostles themselves did, surely no man can justly say that herein we practise any thing repugnant to their example. For by them there was ordained only in each Christian city a college of presbyters and deacons to administer holy things. *Evaristus* did a hundred years after the birth of our Saviour Christ begin the distinction of the church into parishes. Presbyters and deacons having been ordained before to exercise ecclesiastical functions in the church of Rome promiscuously, he was the first that tied them each one to his own station. So that of the two indefinite ordination of Presbyters and Deacons doth come more near the Apostles' example, and the tying of them to be made only for particular congregations may justlier ground itself upon the example of *Evaristus* than of any Apostle of Christ.

[5.] It hath been the opinion of wise men and good men heretofore that nothing was ever devised more singularly beneficial unto God's Church than this which our honourable predecessors have to their endless praise found out, by the erecting of such houses of study as those two most famous universities do contain, and by providing that choice wits after reasonable time spent in contemplation may at the length either enter into that holy vocation for which they have been so long nourished and brought up, or else give place and suffer others to succeed in their rooms, that so the Church may be always furnished with a number of men whose ability being first known by public trial in church labours there where men can best judge of them, their calling afterwards unto particular charge abroad may be according. All this is frustrate, those worthy foundations we must dissolve, their whole device and religious purpose which did erect them is made void, their orders and statutes are to be cancelled and disannulled, in case the Church be forbidden to grant any power of order unless it be with restraint to the party ordained unto some particular parish or congregation.

[6.] Nay might we not rather affirm of presbyters and of

deacons that the very nature of their ordination is unto necessary local restraint a thing opposite and repugnant? The emperor Justinian doth say of tutors*, "Certæ rei vel "causæ tutor dari non potest, quia personæ non causæ vel "rei tutor datur." He that should grant a tutorship restraining his grant to some one certain thing or cause should do but idly, because tutors are given for personal defence generally and not for managing of a few particular things or causes. So he that ordaining a presbyter or a deacon should in the form of ordination restrain the one or the other to a certain place might with much more reason be thought to use a vain and a frivolous addition, than they reasonably to require such local restraint as a thing which must of necessity concur evermore with all lawful ordinations. Presbyters and deacons are not by ordination consecrated unto places but unto functions. In which respect and in no other it is, that sith they are by virtue thereof bequeathed unto God, severed and sanctified to be employed in his service, which is the highest advancement that mortal creatures on earth can be raised unto, the Church of Christ hath not been acquainted in former ages with any such profane and unnatural custom as doth hallow men with ecclesiastical functions of order only for a time and then dismiss them again to the common affairs of the world: whereas contrariwise from the place or charge where that power hath been exercised we may be by sundry good and lawful occasions translated, retaining nevertheless the selfsame power which was first given.

[7.] It is some grief to spend thus much labour in refuting a thing that hath so little ground to uphold it, especially sith they themselves that teach it do not seem to give thereunto any great credit, if we may judge their minds by their actions. There are amongst them that have done the work of ecclesiastical persons sometime in the families of noblemen, sometime in much more public and frequent congregations, there are that have successively gone through perhaps seven or eight particular churches after this sort, yea some that at one and the same time have been, some which at this present hour are in real obligation of ecclesiastical duty and possession of commodity thereto belonging even in

* Inst. lib. i. tit. 14. sect. 4.

sundry particular churches within the land, some there are amongst them which will not so much abridge their liberty as to be fastened or tied unto any place, some which have bound themselves to one place only for a time and that time being once expired have afterwards voluntarily given unto other places the like experience and trial of them. All this I presume they would not do if their persuasion were as strict as their words pretend.

[8.] But for the avoiding of these and such other the like confusions as are incident unto the cause and question whereof we presently treat, there is not any thing more material than first to separate exactly the nature of the ministry from the use and exercise thereof; secondly to know that the only true and proper act of ordination is to invest men with that power which doth make them ministers by consecrating their persons to God and his service in holy things during term of life whether they exercise that power or no; thirdly that to give them a title or charge where to use their ministry concerneth not the making but the placing of God's ministers, and therefore the laws which concern only their election or admission unto place of charge are not appliable to infringe any way their ordination; fourthly that as oft as any ancient constitution, law, or canon is alleged concerning either ordinations or elections, we forget not to examine whether the present case be the same which the ancient was, or else do contain some just reason for which it cannot admit altogether the same rules which former affairs of the Church now altered did then require.

[9.] In the question of making ministers without *a title*, which to do they say is a thing unlawful, they should at the very first have considered what the name of *title* doth imply, and what affinity or coherence ordinations have with titles, which thing observed would plainly have shewed them their own error. They are not ignorant that when they speak of a title they handle that which belongeth to the placing of a minister in some charge, that the place of charge wherein a minister doth execute his office requireth some house of God for the people to resort unto, some definite number of souls unto whom he there administereth holy things, and some certain allowance whereby to sustain life; that the Fathers at

the first named *oratories* and houses of prayer titles, thereby signifying how God was interessed in them and held them as his own possessions. But because they know that the Church had ministers before Christian temples and oratories were, therefore some of them understand by a title a *definite congregation* of people only, and so deny that any ordination is lawful which maketh ministers that have no certain flock to attend, forgetting how the Seventy whom Christ himself did ordain ministers had their calling in that manner, whereas yet no certain charge could be given them. Others referring the name of a title especially to the *maintenance* of the minister infringe all ordination made*, except they which receive orders be first entitled to a competent ecclesiastical benefice, and (which is most ridiculously strange) except besides their present title to some such benefice they have likewise "some other title of annual rent or pension, whereby" they may be "relieved in case through infirmity, sickness, or "other lawful impediment" they grow unable "to execute" their "ecclesiastical function." So that every man lawfully ordained must bring a bow which hath two strings, a title of present right and another to provide for future possibility or chance.

[10.] Into these absurdities and follies they slide by misconceiving the true purpose of certain canons, which indeed have forbidden to ordain a minister without a title, not that simply it is unlawful so to ordain, but because it might grow to an inconveniency if the Church did not somewhat restrain that liberty. For seeing they which have once received ordination cannot again return into the world, it behoveth them which ordain to foresee how such shall be afterwards able to live, lest their poverty and destitution should redound to the disgrace and discredit of their calling. Which evil prevented, those very laws which in that respect forbid, do expressly admit ordinations to be made at large and without title,

* "Unlawful to ordain a minister without a title." Abstract, p. 243, and p. 246. "The law requireth that every one admitted "unto orders having for his present relief some ecclesiastical "benefice should also have some "other title unto some annual rent "or pension, whereby he might "be relieved in case he were not "able through infirmity sickness or "other lawful impediment to execute his ecclesiastical office and "function."

namely if the party so ordained have of his own for the sustenance of this life, or if the bishop which giveth him orders will find him competent allowance till some place of ministration from whence his maintenance may arise be provided for him, or if any other fit and sufficient means be had against the danger before mentioned.

[11.] Absolutely therefore it is not true that any ancient canon of the Church which is or ought to be with us in force doth make ordinations at large unlawful, and as the state of the Church doth stand they are most necessary. If there be any conscience in men touching that which they write or speak, let them consider as well what the present condition of all things doth now suffer, as what the ordinances of former ages did appoint; as well the weight of those causes for which our affairs have altered, as the reasons in regard whereof our fathers and predecessors did sometime strictly and severely keep that which for us to observe now is neither meet nor always possible. In this our present cause and controversy whether any not having title of right to a benefice may be lawfully ordained a minister, is it not manifest in the eyes of all men, that whereas the name of a benefice doth signify some standing ecclesiastical revenue taken out of the treasure of God and allotted to a spiritual person, to the end he may use the same and enjoy it as his own for term of life unless his default cause deprivation, the clergy for many years after Christ had no other benefices but only their canonical portions, or monthly dividends allowed them according to their several degrees and qualities out of the common stock of such gifts, oblations and tithes as the fervour of Christian piety did then yield? Yea that even when ministers had their churches and flocks assigned unto them in several, yet for maintenance of life their former kind of allowance continued, till such time as bishops and churches cathedral being sufficiently endowed with lands, other presbyters enjoyed instead of their first benefices the tithes and profits of their own congregations whole to themselves? Is it not manifest that in this realm, and so in other the like dominions, where the tenure of lands is altogether grounded on military laws, and held as in fee under princes which are not made heads of the people by force of voluntary election, but born the sovereign lords of those

whole and entire territories, which territories their famous progenitors obtaining by way of conquest retained what they would in their own hands and divided the rest to others with reservation of sovereignty and capital interest, the building of churches and consequently the assigning of either parishes or benefices was a thing impossible without consent of such as were principal owners of land; in which consideration for their more encouragement hereunto they which did so far benefit the Church had by common consent granted (as great equity and reason was) a right for them and their heirs till the world's end to nominate in those benefices men whose quality the bishop allowing might admit them thereunto? Is it not manifest that from hence inevitably such inequality of parishes hath grown, as causeth some through the multitude of people which have resort unto one church to be more than any one man can wield, and some to be of that nature by reason of chapels annexed, that they which are incumbents should wrong the church if so be they had not certain stipendiaries under them, because where the corps of the profit or benefice is but one the title can be but one man's and yet the charge may require more?

[12.] Not to mention therefore any other reason whereby it may clearly appear how expedient it is and profitable for this Church to admit ordinations without title, this little may suffice to declare how impertinent their allegations against it are out of ancient canons, how untrue their confident asseverations that only through negligence of popish prelates the custom of making such kind of ministers hath prevailed in the church of Rome against their canons, and that with us it is expressly against the laws of our own government when a minister doth serve as a stipendiary curate, which kind of service nevertheless the greatest rabbins of that part do altogether follow. For howsoever they are loth peradventure to be named curates, stipendiaries they are and the labour they bestow is in other men's cures, a thing not unlawful for them to do, yet unseemly for them to condemn which practise it.

[13.] I might here discover the like oversight throughout all their discourses made in behalf of the people's pretended right to elect their ministers before the bishop may lawfully ordain. But because we have otherwhere at large disputed

of popular elections, and of the right of patronage wherein is drowned whatsoever the people under any pretence or colour may seem to challenge about admission and choice of the pastors that shall feed their souls, I cannot see what one duty there is which always ought to go before ordination, but only care of the party's worthiness as well for integrity and virtue as knowledge, yea for virtue more, inasmuch as defect of knowledge may sundry ways be supplied, but the scandal of vicious and wicked life is a deadly evil.

Of the Learning that should be in Ministers, their Residence, and the number of their Livings.

LXXXI. The truth is that of all things hitherto mentioned the greatest is that threefold blot or blemish of notable ignorance, unconscionable absence from the cures whereof men have taken charge, and insatiable hunting after spiritual preferments without either care or conscience of the public good. Whereof to the end that we may consider as in God's own sight and presence with all uprightness, sincerity and truth, let us particularly weigh and examine in every of them first how far forth they are reprovable by reasons and maxims of common right; secondly whether that which our laws do permit be repugnant to those maxims, and with what equity we ought to judge of things practised in this case, neither on the one hand defending that which must be acknowledged out of square, nor on the other side condemning rashly whom we list for whatsoever we disallow.

[2.] Touching arguments therefore taken from the principles of common right to prove that ministers should be learned *, that they ought to be resident upon their livings, and that more than one only benefice or spiritual living may not be granted unto one man; the first † because St. Paul requireth in a minister ability to teach, to convince, to distribute the word rightly, because also the Lord himself hath protested they ‡ shall be no priests to him which have rejected knowledge, and because § if the blind lead the blind they must both needs fall into the pit: the second because teachers are shepherds ‖ whose flocks can be at no time secure from danger, they are watchmen whom the enemy doth always besiege, their labours in the Word and Sacraments admit no intermission ¶,

* T. C. lib. i. p. 70. 66. 69.

† 1 Tim. iii. 2; Titus i. 9; 2 Tim. ii. 15.

‡ Hosea iv. 6.

§ Matt. xv. 14.

‖ Luke ii. 8.

¶ Acts xx. 2.

their duty requireth instruction and conference with men in private *, they are the living oracles of God to whom the people must resort for counsel, they are commanded † to be patterns of holiness, leaders ‡, feeders §, supervisors || amongst their own, it should be their grief as it was the Apostle's ¶ to be absent though necessarily from them over whom they have taken charge: finally the last because plurality and residence are opposite, because the placing of one clerk in two churches is a point of merchandise and filthy gain **, because no man can serve two masters ††, because every one should remain in that vocation whereto he is called ‡‡; what conclude they of all this? Against ignorance, against nonresidence, and against plurality of livings is there any man so raw and dull but that the volumes which have been written both of old and of late may make him in so plentiful a cause eloquent?

For if by that which is *generally* just and requisite we measure what knowledge there should be in a minister of the Gospel of Christ; the arguments which light of nature offereth, the laws and statutes which scripture hath, the canons that are taken out of ancient synods, the decrees and constitutions of sincerest times, the sentences of all antiquity, and in a word even every man's full consent and conscience is against ignorance in them that have charge and cure of souls.

Again what availeth it if we be learned and not faithful? or what benefit hath the Church of Christ if there be in us sufficiency without endeavour or care to do that good which our place exacteth? Touching the pains and industry therefore wherewith men are in conscience bound to attend the work of their heavenly calling even as much as in them lieth bending thereunto their whole endeavour, without either fraud, sophistication, or guile; I see not what more effectual obligation or bond of duty there should be urged than their own only vow and promise made unto God himself at the time of their ordination. The work which they have undertaken requireth both care and fear. Their sloth that negligently perform it maketh them subject to malediction. Be-

* 1 Sam. i. 19. [9—18.]
† 1 Tim. iv. 12.
‡ S. John x. 4.
§ 1 Pet. v. 2.
|| Acts xx. 28.
¶ 1 Thess. ii. 17.
** Concil. Nic. can. 15.
†† Matt. vi. 24.
‡‡ 1 Cor. vii. 24.

sides we also know that the fruit of our pains in this function is life both to ourselves and others.

And do we yet need incitements to labour? Shall we stop our ears both against those conjuring exhortations which Apostles, and against the fearful comminations which Prophets have uttered out of the mouth of God, the one for prevention the other for reformation of our sluggishness in this behalf? St. Paul *, "Attend to yourselves and to all the "flock whereof the Holy Ghost hath made you overseers, to "feed the Church of God which he hath purchased with his "own blood." Again †, "I charge thee before God and the "Lord Jesus Christ which shall judge the quick and the dead "at his coming, preach the word; be instant." Jeremy ‡, "Wo unto the pastors that destroy and scatter the sheep of "my pasture, I will visit you for the wickedness of your works, "saith the Lord, the remnant of my sheep I will gather toge-"ther out of all countries and will bring them again to their "folds, they shall grow and increase, and I will set up shep-"herds over them which shall feed them." Ezekiel §, "Should "not the shepherds, should they not feed the flocks? Ye eat "the fat, and ye clothe yourselves with the wool, but the weak "ye have not strengthened, the sick ye have not cured, neither "have ye bound up the broken nor brought home again that "which was driven away, ye have not inquired after that which "was lost, but with cruelty and rigour ye have ruled. Where-"fore, as I live, saith the Lord God, I will require my sheep "at their hands, nor shall the shepherds feed themselves any "more, for I will deliver my sheep from their mouths, they "shall no more devour them."

Nor let us think to excuse ourselves if haply we labour though it be at random, and sit not altogether idle abroad. For we are bound to attend that part of the flock of Christ whereof the Holy Ghost hath made us overseers. The residence of ministers upon their own peculiar charge is by so much the rather necessary, for that absenting themselves from the place where they ought to labour they neither can do the good which is looked for at their hands, nor reap that comfort which sweeteneth life to them that spend it in these

* Acts xx. 28.
† 2 Tim. iv. 1.
‡ Jer. xxiii. 1—4.
§ Ezek. xxxiv. 2, 8, 10.

travails upon their own. For it is in this as in all things else, which are through private interest dearer than what concerneth either others wholly or us but in part and according to the rate of a general regard.

As for plurality it hath not only the same inconveniences which are observed to grow by absence, but over and besides at the least in common construction a show of that worldly humour which men do think should not reign so high.

[3.] Now from hence their collections are as followeth, first a repugnancy or contradiction between the principles of common right and that which our laws in special considerations have allowed; secondly a nullity or frustration of all such acts as are by them supposed opposite to those principles, an invalidity in all ordinations of men unable to preach and in all dispensations which mitigate the law of common right for the other two. And why so? Forsooth because* whatsoever we do in these three cases and not by virtue of common right, we must yield it of necessity done by warrant of peculiar right or privilege. Now "a privilege is said to be that that "for favour of certain persons cometh forth *against* common "right, things *prohibited* are dispensed with because things "*permitted* are dispatched by common right, but things *for-* "*bidden* require dispensations. By which descriptions of a "privilege and dispensation it is," they say, "apparent," that a privilege must license and authorize the same which the law against ignorance, nonresidence and plurality doth infringe, and so be a law contrariant or repugnant to the law of nature and the law of God, because "all the reasons whereupon the "positive law of man against these three was first established "are taken and drawn from the law of nature, and the law "of God." For answer whereunto we will but lead them to answer themselves.

[4.] First therefore if they will grant (as they must) that all direct oppositions of speech require one and the selfsame subject to be meant on both parts where opposition is pretended, it will follow that either the maxims of common right do enforce *the very same things* not to be good which we say are good, grounding ourselves on the reasons by virtue whereof our privileges are established; or if the one do not reach unto

* Abstract, p. 117.

that *particular subject* for which the other have provided, then there is no contradiction between them. In all contradictions if the one part be true the other eternally must be false. And therefore if the principles of common right do at any time truly enforce *that particular* not to be good which privileges make good, it argueth invincibly that such privileges have been grounded upon some error. But to say that every privilege is opposite unto the principles of common right, because it dispenseth with that which common right doth prohibit, hath gross absurdity. For the voice of equity and justice is that a general law doth never derogate from a special privilege, whereas if the one were contrariant to the other, a general law being in force should always dissolve a privilege.

The reason why many are deceived by imagining that so it should do, and why men of better insight conclude directly it should not, doth rest in the *subject or matter* itself, which matter *indefinitely* considered in laws of common right is in privileges considered as *beset and limited with special circumstances*, by means whereof to them which respect it but by way of generality it seemeth one and the same in both, although it be not the same if once we descend to particular consideration thereof. Precepts do always propose perfection, not such as none can attain unto, for then in vain should we ask or require it at the hands of men, but such perfection as all men must aim at to the end that as largely as human providence and care can extend it, it may take place. Moral laws are the rules of politic, those politic which are made to order the whole Church of God rules unto all particular churches, and the laws of every particular church rules unto every particular man within the body of the same church. Now because the higher we ascend in these rules the further still we remove from those specialties, which being proper to the subject whereupon our actions must work are therefore chiefly considered by us, by them least thought upon that wade altogether in the two first kinds of general directions, their judgment cannot be exact and sound concerning either laws of churches or actions of men in particular, because they determine of effects by a part of the causes only out of which they grow, they judge conclusions by demi-

premises and half-principles, they lay them in the balance stripped from those necessary material circumstances, which should give them weight, and by show of falling uneven with the scale of most universal and abstracted rules, they pronounce that too light which is not, if they had the skill to weigh it. This is the reason why men altogether conversant in study do know how to teach but not how to govern; men experienced contrariwise govern well, yet know not which way to set down orderly the precepts and reasons of that they do.

He that will therefore judge rightly of things done must join with his forms and conceits of general speculation the matter wherein our actions are conversant. For by this shall appear what equity there is in those privileges and peculiar grants or favours which otherwise will seem repugnant to justice, and because in themselves considered they have a show of repugnancy, this deceiveth those great clerks which hearing a privilege defined to be "an especial right brought "in by their power and authority that make it for some public "benefit against the general course of reason*," are not able to comprehend how the word *against* doth import Exception without any Opposition at all. For inasmuch as the hand of justice must distribute to *every particular* what is due, and judge what is due with respect had no less of particular circumstances than of general rules and axioms, it cannot fit all sorts with one measure, the wills, counsels, qualities and states of men being divers.

For example, the law of common right bindeth all men to keep their promises, perform their compacts, and answer the faith they have given either for themselves or others. Notwithstanding he which bargaineth with one under years can have no benefit by this allegation, because he bringeth it against a person which is exempt from the common rule. Shall we then conclude that thus to exempt certain men from the law of common right is against God, against nature, against whatsoever may avail to strengthen and justify that law before alleged; or else acknowledge (as the truth is) that

* "Jus singulare est, quod con- "tra tenorem rationis propter ali- "quam utilitatem auctoritate con- "stituentium introductum est." Paulus ff. de Legib. [Dig. lib. 1. tit. iii. 16.]

special causes are to be ordered by special rules; that if men grown unto ripe age disadvantage themselves by bargaining yet what they have wittingly done is strong and in force against them, because they are able to dispose and manage their own affairs, whereas youth for lack of experience and judgment being easily subject to circumvention is therefore justly exempt from the law of common right whereunto the rest are justly subject? This plain inequality between men of years and under years is a cause why equity and justice cannot apply equally the same general rule to both, but ordereth the one by common right and granteth to the other a special privilege.

Privileges are either transitory or permanent. Transitory such as serve only some one turn, or at the most extend no further than to this or that man * with the end of whose natural life they expire; permanent such as the use whereof doth continue still, for that they belong unto certain *kinds* of men and causes which never die. Of this nature are all immunities and preeminences which for just considerations one sort of men enjoyeth above another both in the Church and commonwealth, no man suspecting them of contrariety to any branch of those laws or reasons whereupon the general right is grounded.

[5.] Now there being general laws and rules whereby it cannot be denied but the Church of God standeth bound to provide that the ministry may be learned, that they which have charge may reside upon it, and that it may not be free for them in scandalous manner to multiply ecclesiastical livings; it remaineth in the next place to be examined, what the laws of the Church of England do admit which may be thought repugnant to any thing hitherto alleged, and in what special consideration they seem to admit the same.

Considering therefore that to furnish all places of cure in this realm it is not an army of twelve thousand learned men that would suffice, nor two universities that can always furnish as many as decay in so great a number, nor a fourth part of the livings with cure that when they fall are able to yield sufficient maintenance for learned men, is it not plain that

* "Privilegium personale cum "persona exstinguitur, et privilegium datum actioni transit cum actione." Op. de Regulis, par. 1. 227.

unless the greatest part of the people should be left utterly without the public use and exercise of religion there is no remedy but to take into the ecclesiastical order a number of men meanly qualified in respect of learning? For whatsoever we may imagine in our private closets or talk for communication's sake at our boards, yea or write in our books through a notional conceit of things needful for performance of each man's duty, if once we come from the theory of learning to take out so many learned men, let them be diligently viewed out of whom the choice shall be made, and thereby an estimate made what degree of skill we must either admit or else leave numbers utterly destitute of guides, and I doubt not but that men endued with sense of common equity will soon discern that besides eminent and competent knowledge we are to descend to a lower step, receiving knowledge in that degree which is but tolerable.

When we commend any man for learning our speech importeth him to be more than meanly qualified that way; but when laws do require learning as a quality which maketh capable of any function, our measure to judge a learned man by must be some certain degree of learning beneath which we can hold no man so qualified. And if every man that listeth may set that degree himself, how shall we ever know when laws are broken when kept, seeing one man may think a lower degree sufficient, another may judge them unsufficient that are not qualified in some higher degree. Wherefore of necessity either we must have some judge in whose conscience they that are thought and pronounced sufficient are to be so accepted and taken, or else the law itself is to set down the very lowest degree of fitness that shall be allowable in this kind.

So that the question doth grow to this issue. St. Paul requireth learning in presbyters, yea such learning as doth enable them to exhort in doctrine which is sound, and to disprove them that gainsay it. What measure of ability in such things shall serve to make men capable of that kind of office he doth not himself precisely determine, but referreth it to the conscience of Titus* and others which had to deal in ordaining presbyters. We must therefore of necessity make

* Titus i. 9.

this demand, whether the Church lacking such as the Apostle would have chosen may with good conscience take out of such as it hath in a meaner degree of fitness them that may serve to perform the service of public prayer, to minister the sacraments unto the people, to solemnize marriage, to visit the sick and bury the dead, to instruct by reading although by preaching they be not as yet so able to benefit and feed Christ's flock. We constantly hold that in this case the Apostle's law is not broken. He requireth more in presbyters than there is found in many whom the Church of England alloweth. But no man being tied unto impossibilities, to do that we cannot we are not bound.

It is but a stratagem of theirs therefore and a very indirect practice, when they publish large declamations to prove that learning is required in the ministry, and to make the silly people believe that the contrary is maintained by the Bishops and upheld by the laws of the land; whereas the question in truth is not whether learning be required, but whether a church wherein there is not sufficient store of learned men to furnish all congregations should do better to let thousands of souls grow savage, to let them live without any public service of God, to let their children die unbaptized, to withhold the benefit of the other sacrament from them, to let them depart this world like Pagans without any thing so much as read unto them concerning the way of life, than as it doth in this necessity, to make such presbyters as are so far forth sufficient although they want that ability of preaching which some others have.

[6.] In this point therefore we obey necessity, and of two evils we take the less; in the rest a public utility is sought and in regard thereof some certain inconveniences tolerated, because they are recompensed with greater good. The law giveth liberty of nonresidence for a time to such as will live in universities, if they faithfully there labour to grow in knowledge that so they may afterwards the more edify and the better instruct their congregations. The Church in their absence is not destitute, the people's salvation not neglected for the present time, the time of their absence is in the intendment of law bestowed to the Church's great advantage and benefit, those necessary helps are procured by it which turn by many degrees more to the people's comfort in time to come than if

their pastors had continually abidden with them. So that the law doth hereby provide in some part to remedy and help that evil which the former necessity hath imposed upon the Church. For compare two men of equal meanness, the one perpetually resident, the other absent for a space in such sort as the law permitteth. Allot unto both some nine years' continuance with cure of souls. And must not three years' absence in all probability and likelihood make the one more profitable than the other unto God's Church, by so much as the increase of his knowledge gotten in those three years may add unto six years' travail following? For the greater ability there is added to the instrument wherewith it pleaseth God to save souls, the more facility and expedition it hath to work that which is otherwise hardlier effected.

As much may be said touching absence granted to them that attend in the families of bishops, which schools of gravity, discretion and wisdom, preparing men against the time that they come to reside abroad, are in my poor opinion even the fittest places that any ingenuous mind can wish to enter into between departure from private study and access to a more public charge of souls, yea no less expedient for men of the best sufficiency and most maturity in knowledge, than the universities themselves are for the ripening of such as be raw.

Employment in the families of noblemen or in princes' courts hath another end for which the selfsame leave is given not without great respect to the good of the whole Church. For assuredly whosoever doth well observe how much all inferior things depend upon the orderly courses and motions of those greater orbs will hardly judge it either meet or good that the Angels assisting them should be driven to betake themselves unto other stations, although by nature they were not tied where now they are, but had charge also elsewhere, as long as their absence from beneath might but tolerably be supplied, and by descending their rooms above should become vacant. For we are not to dream in this case of any platform which bringeth equally high and low unto parish churches, nor of any constraint to maintain at their own charge men sufficient for that purpose; the one so repugnant to the majesty and greatness of English nobility, the other so improbable and unlikely to take effect that they which mention

either of both seemed not indeed to have conceived what either is. But the eye of law is the eye of God, it looketh into the hearts and secret dispositions of men, it beholdeth how far one star differeth from another in glory, and as men's several degrees require accordingly it guideth them, granting unto principal personages privileges correspondent to their high estates, and that not only in civil but even in spiritual affairs, to the end they may love that religion the more which no way seeketh to make them vulgar, no way diminisheth their dignity and greatness, but to do them good doth them honour also, and by such extraordinary favours teacheth them to be in the Church of God the same which the Church of God esteemeth them, more worth than thousands.

It appeareth therefore in what respect the laws of this realm have given liberty of nonresidence; to some that their knowledge may be increased and their labours by that mean be made afterwards the more profitable, to others lest the houses of great men should want that daily exercise of religion wherein their example availeth as much yea many times peradventure more than the laws themselves with the common sort.

[7.] A third thing respected both in permitting absence and also in granting to some that liberty of addition or plurality which necessarily enforceth their absence is a mere both just and conscionable regard, that as men are in quality and as their services are in weight for the public good, so likewise their rewards and encouragements by special privilege of law might somewhat declare how the state itself doth accept their pains, much abhorring from their bestial and savage rudeness which think that oxen should only labour and asses feed. Thus to readers in universities, whose very paper and book expenses their ancient allowances and stipends at this day do either not or hardly sustain; to governors of colleges, lest the great overplus of charges necessarily enforced upon them by reason of their place, and very slenderly supplied by means of that change in the present condition of things which their founders could not foresee; to men called away from their cures and employed in weightier business either of the church or commonwealth, because to impose upon them a burden which requireth their absence and not to release them from the duty of residence were a kind of cruel and barbarous

injustice; to residents in cathedral churches or upon dignities ecclesiastical, forasmuch as these being rooms of greater hospitality, places of more respect and consequence than the rest, they are the rather to be furnished with men of best quality, and the men for their quality's sake to be favoured above others; I say unto all these in regard of their worth and merit the law hath therefore given leave while themselves bear weightier burdens to supply inferior by deputation, and in like consideration partly, partly also by way of honour to learning, nobility, and authority, permitteth that men which have taken theological degrees in schools, the suffragans of bishops, the household chaplains of men of honour or in great office, the brethren and sons of lords temporal or of knights if God shall move the hearts of such to enter at any time into holy orders, may obtain to themselves a faculty or license to hold two ecclesiastical livings though having cure, any spiritual person of the Queen's council three such livings, her chaplains what number of promotions herself in her own princely wisdom thinketh good to bestow upon them.

[8.] But, as it fareth in such cases, the gap which for just considerations we open unto some letteth in others through corrupt practices to whom such favours were neither meant nor should be communicated. The greatness of the harvest and the scarcity of able workmen hath made it necessary that law should yield to admit numbers of men but slenderly and meanly qualified. Hereupon because whom all other worldly hopes have forsaken they commonly reserve ministerial vocation as their last and surest refuge ever open to forlorn men, the Church that should nourish them whose service she needeth hath obtruded upon her their service that know not otherwise how to live and sustain themselves. These finding nothing more easy than means to procure the writing of a few lines to some one or other which hath authority, and nothing more usual than too much facility in condescending unto such requests, are often received into that vocation whereunto their unworthiness is no small disgrace.

Did any thing more aggravate the crime of Jeroboam's profane apostasy than that he chose to have his clergy the scum and refuse of his whole land? Let no man spare to tell it them, they are not faithful towards God that burden wilfully

his Church with such swarms of unworthy creatures. I will not say of all degrees in the ministry that which St. Chrysostom* doth of the highest, "He that will undertake so weighty "a charge had need to be a man of great understanding, "rarely assisted with divine grace, for integrity of manners, "purity of life, and for all other virtues, to have in him more "than a man:" but surely this I will say with Chrysostom, "We need not doubt whether God be highly displeased with "us, or what the cause of his anger is, if things of so great "fear and holiness as are the least and lowest duties of his "service be thrown wilfully on them whose not only mean "but bad and scandalous quality doth defile whatsoever they "handle." These eyesores and blemishes in continual attendants about the service of God's sanctuary do make them every day fewer that willingly resort unto it, till at length all affection and zeal towards God be extinct in them, through a wearisome contempt of their persons which for a time only live by religion and are for recompense in fine the death of the nurse that feedeth them. It is not obscure how incommodious the Church hath found both this abuse of the liberty which law is enforced to grant, and not only this but the like abuse of that favour also which law in other considerations already mentioned affordeth touching residence and plurality of spiritual livings.

Now that which is practised corruptly to the detriment and hurt of the Church against the purpose of those very laws which notwithstanding are pretended in defence and justification thereof, we must needs acknowledge no less repugnant to the grounds and principles of common right than the fraudulent proceedings of tyrants to the principles of just sovereignty. Howbeit not so those special privileges which are but instruments wrested and forced to serve malice.

There is in the patriarch of heathen philosophers this precept, "Let no husbandman nor no handicraftsman be a "priest †." The reason whereupon he groundeth is a maxim in the law of nature, "it importeth greatly the good of all "men that God be reverenced," with whose honour it standeth

* Chrysost. de Sacerd. lib. iii. c. 15, 16. [vi. 18. ed. Savile.]

† Οὔτε γεωργὸν οὔτε βάναυσον ἱερέα καταστατέον· ὑπὸ γὰρ τῶν πολιτῶν πρέπει τιμᾶσθαι τοὺς θεούς. Arist. Polit. lib. vii. c. 9.

not that they which are publicly employed in his service should live of base and manuary trades. Now compare herewith the Apostle's words*. "Ye know that these hands have ministered "to my necessities and to them that are with me." What think we? Did the Apostle any thing opposite herein or repugnant to the rules and maxims of the law of nature? The selfsame reasons that accord his actions with the law of nature shall declare our privileges and his laws no less consonant.

[9.] Thus therefore we see that although they urge very colourably the Apostle's own sentences, requiring that a minister should be able to divide rightly the word of God, that they who are placed in charge should attend unto it themselves which in absence they cannot do, and that they which have divers cures must of necessity be absent from some, whereby the law apostolic seemeth apparently broken, which law requiring attendance cannot otherwise be understood than so as to charge them with perpetual residence; again though in every of these causes they infinitely heap up the sentences of Fathers, the decrees of popes, the ancient edicts of imperial authority, our own national laws and ordinances prohibiting the same and grounding evermore their prohibitions partly on the laws of God and partly on reasons drawn from the light of nature, yet hereby to gather and infer contradiction between those laws which forbid indefinitely and ours which in certain cases have allowed the ordaining of sundry ministers whose sufficiency for learning is but mean, again the licensing of some to be absent from their flocks, and of others to hold more than one only living which hath cure of souls, I say to conclude repugnancy between these especial permissions and the former general prohibitions which set not down their own limits is erroneous, and the manifest cause thereof ignorance in differences of matter which both sorts of law concern.

[10.] If then the considerations be reasonable, just and good, whereupon we ground whatsoever our laws have by special right permitted; if only the effects of abused privileges be repugnant to the maxims of common right, this main foundation of repugnancy being broken whatsoever they have built thereupon falleth necessarily to ground. Whereas therefore upon surmise or vain supposal of opposition between our special and the principles of common right they gather

* Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

that such as are with us ordained ministers before they can preach be neither lawful, because the laws already mentioned forbid generally to create such, neither are they indeed ministers although we commonly so name them, but whatsoever they execute by virtue of such their pretended vocation is void; that all our grants and tolerations as well of this as the rest are frustrate and of no effect, the persons that enjoy them possess them wrongfully and are deprivable at all hours; finally that other just and sufficient remedy of evils there can be none besides the utter abrogation of these our mitigations and the strict establishment of former ordinances to be absolutely executed whatsoever follow; albeit the answer already made in discovery of the weak and unsound foundation whereupon they have built these erroneous collections may be thought sufficient, yet because our desire is rather to satisfy if it be possible than to shake them off, we are with very good will contented to declare the causes of all particulars more formally and largely than the equity of our own defence doth require.

There is crept into the minds of men at this day a secret pernicious and pestilent conceit that the greatest perfection of a Christian man doth consist in discovery of other men's faults, and in wit to discourse of our own profession. When the world most abounded with just, righteous, and perfect men, their chiefest study was the exercise of piety, wherein for their safest direction they reverently hearkened to the readings of the law of God, they kept in mind the oracles and aphorisms of wisdom which tended unto virtuous life, if any scruple of conscience did trouble them for matter of actions which they took in hand, nothing was attempted before counsel and advice were had, for fear lest rashly they might offend. We are now more confident, not that our knowledge and judgment is riper, but because our desires are another way. Their scope was obedience, ours is skill; their endeavour was reformation of life, our virtue nothing but to hear gladly the reproof of vice*; they in the practice of their religion

* Ἀλλ' οἱ πολλοὶ ταῦτα μὲν οὐ πράττουσιν, ἐπὶ δὲ τὸν λόγον καταφεύγοντες οἴονται φιλοσοφεῖν καὶ οὕτως ἔσεσθαι σπουδαῖοι· ὅμοιόν τι ποιοῦντες τοῖς κάμνουσιν οἳ τῶν ἰατρῶν ἀκούουσι μὲν ἐπιμελῶς ποιοῦσι δὲ οὐδὲν τῶν προσταττομένων. ὥσπερ οὖν οὐδὲ ἐκεῖνοι εὖ ἕξουσι τὸ σῶμα οὕτω θεραπευόμενοι, οὐδὲ οὗτοι τὴν ψυχὴν οὕτω φιλοσοφοῦντες. Arist. Eth. lib. ii. cap. 3.

wearied chiefly their knees and hands, we especially our ears and tongues. We are grown as in many things else so in this to a kind of intemperancy which (only sermons excepted) hath almost brought all other duties of religion out of taste. At the least they are not in that account and reputation which they should be.

[11.] Now because men bring all religion in a manner to the only office of hearing sermons, if it chance that they who are thus conceited do embrace any special opinion different from other men, the sermons that relish not that opinion can in no wise please their appetite. Such therefore as preach unto them but hit not the string they look for are respected as unprofitable, the rest as unlawful and indeed no ministers if the faculty of sermons want. For why? A minister of the word should they say be able "rightly to *divide* the "word*." Which apostolic canon many think they do well observe, when in opening the sentences of holy Scripture they draw all things favourably spoken unto one side; but whatsoever is reprehensive, severe, and sharp, they have others on the contrary part whom that must always concern; by which their over partial and unindifferent proceeding while they thus labour amongst the people to divide the word, they make the word a mean to divide and distract the people.

'Ορθοτομεῖν "to divide aright" doth note in the Apostles' writings soundness of doctrine only; and in meaning standeth opposite to καινοτομεῖν "the broaching of new opinions "against that which is received." For questionless the first things delivered to the Church of Christ were pure and sincere truth. Which whosoever did afterward oppugn could not choose but divide the Church into two moieties, in which division such as taught what was first believed held the truer part, the contrary side in that they were teachers of novelty erred.

For prevention of which evil there are in this church many singular and well-devised remedies, as namely the use of subscribing to the articles of religion before admission to degrees of learning or to any ecclesiastical living, the custom of

* [2 Tim. ii. 15.]

reading the same articles and of approving them in public assemblies wheresoever men have benefices with cure of souls, the order of testifying under their hands allowance of the book of common prayer and the book of ordaining ministers, finally the discipline and moderate severity which is used either in otherwise correcting or silencing them that trouble and disturb the Church with doctrines which tend unto innovation, it being better that the Church should want altogether the benefit of such men's labours than endure the mischief of their inconformity to good laws; in which case if any repine at the course and proceedings of justice, they must learn to content themselves with the answer of M. Curius *, which had sometime occasion to cut off one from the body of the commonwealth, in whose behalf because it might have been pleaded that the party was a man serviceable, he therefore began his judicial sentence with this preamble, "Non "esse opus reip. eo cive qui parere nesciret: The common-"wealth needeth men of quality yet never those men which "have not learned how to obey."

[12.] But the ways which the church of England taketh to provide that they who are teachers of others may do it soundly, that the purity and unity as well of ancient discipline as doctrine may be upheld, that avoiding singularities we may all glorify God with one heart and one tongue, they of all men do least approve, that most urge the Apostle's rule and canon. For which cause they allege it not so much to that purpose, as to prove that unpreaching ministers (for so they term them) can have no true nor lawful calling in the Church of God. St. Augustine hath said of the will of man that "simply to will proceedeth from nature, but our well-"willing is from grace." We say as much of the minister of God, "publicly to teach and instruct the Church is necessary "in every ecclesiastical minister, but ability to teach by ser-"mons is a grace which God doth bestow on them whom he "maketh sufficient for the commendable discharge of their "duty." That therefore wherein a minister differeth from other Christian men is not as some have childishly imagined the "sound preaching of the word of God †," but as they are

* Valer. lib. vi. cap. 3. [§. 4.]

† Oxf. Man. p. 21.

lawfully and truly governors to whom authority of regiment is given in the commonwealth according to the order which polity hath set, so canonical ordination in the Church of Christ is that which maketh a lawful minister *as touching the validity of any act which appertaineth to that vocation.* The cause why St. Paul willed Timothy not to be over hasty in ordaining ministers was (as we very well may conjecture) because imposition of hands doth consecrate and make them ministers whether they have gifts and qualities fit for the laudable discharge of their duties or no. If want of learning and skill to preach did frustrate their vocation, ministers ordained before they be grown unto that maturity should receive new ordination whensoever it chanceth that study and industry doth make them afterwards more able to perform the office, than which what conceit can be more absurd? Was not St. Augustine himself contented to admit an assistant in his own church, a man of small erudition; considering that what he wanted in knowledge was supplied by those virtues which made his life a better orator than more learning could make others whose conversation was less holy? Were the priests sithence Moses all able and sufficient men learnedly to interpret the law of God? or was it ever imagined that this defect should frustrate what they executed, and deprive them of right unto any thing they claimed by virtue of their priesthood? Surely as in magistrates the want of those gifts which their office needeth is cause of just imputation of blame in them that wittingly choose unsufficient and unfit men when they might do otherwise, and yet therefore is not their choice void, nor every action of magistracy frustrate in that respect: so whether it were of necessity or even of very carelessness that men unable to preach should be taken in pastors' rooms, nevertheless it seemeth to be an error in them which think that the lack of any such perfection defeateth utterly their calling.

[13.] To wish that all men were so qualified as their places and dignities require, to hate all sinister and corrupt dealings which hereunto are any let; to covet speedy redress of those things whatsoever whereby the Church sustaineth detriment, these good and virtuous desires cannot offend any but ungodly minds. Notwithstanding some in the true vehemency, and

others under the fair pretence of these desires, have adventured that which is strange, that which is violent and unjust. There are * which in confidence of their general allegations concerning the knowledge, the residence, and the single livings of ministers, presume not only to annihilate the solemn ordinations of such as the Church must of force admit, but also to urge a kind of universal proscription against them, to set down articles, to draw commissions, and almost to name themselves of the *Quorum* for inquiry into men's estates and dealings, whom at their pleasure they would deprive and make obnoxious to what punishment themselves list; and that not for any violation of laws either spiritual or civil, but because men have trusted the laws too far, because they have held and enjoyed the liberty which law granteth, because they had not the wit to conceive as these men do that laws were made to entrap the simple by permitting those things in show and appearance which indeed should never take effect, forasmuch as they were but granted with a secret condition to be put in practice "if they should be profitable and agreeable "with the word of God;" which condition failing in all ministers that cannot preach, in all that are absent from their livings, and in all that have divers livings, (for so it must be presumed though never as yet proved,) therefore as men which have broken the law of God and nature they are deprivable at all hours. Is this the justice of that discipline whereunto all Christian churches must stoop and submit themselves? Is this the equity wherewith they labour to reform the world?

[14.] I will no way diminish the force of those arguments whereupon they ground. But if it please them to behold the visage of these collections in another glass, there are civil as well as ecclesiastical unsufficiencies, nonresidences, and pluralities; yea the reasons which light of nature hath ministered against both are of such affinity that much less they cannot enforce in the one than in the other.

When they that bear great offices be persons of mean worth, the contempt whereinto their authority groweth weakeneth the sinews of the whole state †. Notwithstanding

* The Author of the Abstract.

† Μεγάλων κύριοι καθεστῶτες ἂν εὐτελεῖς ὦσι μεγάλα βλάπτουσι. Arist. Polit. ii. cap. 11.

where many governors are needful and they not many whom their quality can commend, the penury of worthier must needs make the meaner sort of men capable*.

Cities in the absence of their governors are as ships wanting pilots at sea. But were it therefore justice to punish whom superior authority pleaseth to call from home†, or alloweth to be employed elsewhere?

In committing many offices to one man‡ there are apparently these inconveniences: the commonwealth doth lose the benefit of serviceable men which might be trained up in those rooms; it is not easy for one man to discharge many men's duties well; in service of warfare and navigation were it not the overthrow of whatsoever is undertaken, if one or two should engross such offices as being now divided into many hands are discharged with admirable both perfection and expedition?

Nevertheless be it far from the mind of any reasonable man to imagine, that in these considerations princes either ought of duty to revoke all such kind of grants though made with very special respect to the extraordinary merit of certain men, or might in honour demand of them the resignation of their offices with speech to this or the like effect: "Forasmuch as "you A. B. by the space of many years have done us that "faithful service in most important affairs, for which we "always judging you worthy of much honour have therefore "committed unto you from time to time very great and "weighty offices, which offices hitherto you quietly enjoy; "we are now given to understand that certain grave and "learned men have found in the books of ancient philosophers "divers arguments drawn from the common light of nature, "and declaring the wonderful discommodities which use to "grow by dignities thus heaped together in one: for which "cause at this present moved in conscience and tender care

* "Nec ignoro maximos honores "ad parum dignos penuria meli- "orum solere deferri." Mamertin. Paneg. ad Julian. [p. 231. ed. Plantin. 1599.]

† "Neque enim æquum visum "est absentem reipub. causa inter "reos referri dum reipub. operatur." Ulpian. [Digest. lib. xlviii. tit. v. leg. 15. "Si maritus." ad legem Juliam, de adulter.

‡ Arist. Polit. lib. ii. cap. 11. See the like preamble framed by the Author of the Abstract, where he fancieth a Bishop deposing one unapt to preach whom himself had before ordained. [p. 89, 90.]

"for the public good we have summoned you hither, to "dispossess you of those places and to depose you from those "rooms, whereof indeed by virtue of our own grant, yet "against reason, you are possessed. Neither ought you, "or any other, to think us rash, light, or unconstant, in so "doing. For we tell you plain that herein we will both say "and do that thing which the noble and wise emperor some-"time both said and did in a matter of far less weight than "this, 'Quod inconsulto fecimus consulto revocamus,' 'That "which we unadvisedly have done we advisedly will revoke "and undo.'"

Now for mine own part the greatest harm I would wish them who think that this were consonant with equity and right, is that they might but live where all things are with such kind of justice ordered, till experience have taught them to see their error.

[15.] As for the last thing which is incident into the cause whereof we speak, namely what course were the best and safest whereby to remedy such evils as the Church of God may sustain where the present liberty of the law is turned to great abuse, some light we may receive from abroad not unprofitable for direction of God's own sacred house and family. The Romans being a people full of generosity and by nature courteous did no way more shew their gentle disposition than by easy condescending to set their bondmen at liberty. Which benefit in the happier and better times of the commonwealth was bestowed for the most part as an ordinary reward of virtue, some few now and then also purchasing freedom with that which their just labours could gain and their honest frugality save. But as the empire daily grew up so the manners and conditions of men decayed, wealth was honoured and virtue not cared for, neither did any thing seem opprobrious out of which there might arise commodity and profit, so that it could be no marvel in a state thus far degenerated, if when the more ingenuous sort were become base, the baser laying aside all shame and face of honesty did some by robberies, burglaries, and prostitutions of their bodies gather wherewith to redeem liberty; others obtain the same at the hands of their lords by serving them as vile instruments in those attempts which had been worthy to be revenged with

ten thousand deaths. A learned, judicious, and polite historian having mentioned so foul disorders giveth his judgment and censure of them in this sort*: "Such eyesores in the "commonwealth have occasioned many virtuous minds to "condemn altogether the custom of granting liberty to any "bondslave, forasmuch as it seemed a thing absurd that a "people which commanded all the world should consist "of so vile refuse. But neither is this the only custom "wherein the profitable inventions of former are depraved "by latter ages, and for myself I am not of their opinion "that wish the abrogation of so grossly used customs, which "abrogation might peradventure be cause of greater incon-"veniences ensuing, but as much as may be I would rather "advise that redress were sought through the careful provi-"dence of chief rulers and overseers of the commonwealth, "by whom a yearly survey being made of all that are manu-"mised, they which seem worthy might be taken and divided "into tribes with other citizens, the rest dispersed into colo-"nies abroad or otherwise disposed of that the commonwealth "might sustain neither harm nor disgrace by them."

The ways to meet with disorders growing by abuse of laws are not so intricate and secret, especially in our case, that men should need either much advertisement or long time for the search thereof. And if counsel to that purpose may seem needful, this Church (God be thanked) is not destitute of men endued with ripe judgment whensoever any such thing shall be thought necessary. For which end at this present to propose any special inventions of mine own might argue in a man of my place and calling more presumption perhaps than wit.

[16.] I will therefore leave it entire unto graver consideration, ending now with request only and most earnest suit: first that they which give ordination would as they tender the very honour of Jesus Christ, the safety of men and the endless good of their own souls, take heed lest unnecessarily and through their default the Church be found worse or less furnished than it might be:

Secondly that they which by right of patronage have power

* Dionys. Halicar. Rom. Antiq. lib. iv. c. 24.

to present unto spiritual livings, and may in that respect much damnify the Church of God, would for the ease of their own account in the dreadful day somewhat consider what it is to betray for gain the souls which Christ hath redeemed with blood, what to violate the sacred bond of fidelity and solemn promise given at the first to God and his Church by them, from whose original interest together with the selfsame title of right the same obligation of duty likewise is descended:

Thirdly that they unto whom the granting of dispensations is committed, or which otherwise have any stroke in the disposition of such preferments as appertain unto learned men, would bethink themselves what it is to respect any thing either above or besides merit; considering how hardly the world taketh it when to men of commendable note and quality there is so little respect had, or so great unto them whose deserts are very mean, that nothing doth seem more strange than the one sort because they are not accounted of, and the other because they are; it being every man's hope and expectation in the church of God especially that the only purchase of greater rewards should be always greater deserts, and that nothing should ever be able to plant a thorn where a vine ought to grow:

Fourthly that honourable personages, and they who by virtue of any principal office in the commonwealth are enabled to qualify a certain number and make them capable of favours or faculties above others, suffer not their names to be abused contrary to the true intent and meaning of wholesome laws by men in whom there is nothing notable besides covetousness and ambition:

Fifthly that the graver and wiser sort in both universities, or whosoever they be with whose approbation the marks and recognizances of all learning are bestowed, would think the Apostle's caution against unadvised ordinations not impertinent or unnecessary to be borne in mind even when they grant those degrees of schools, which degrees are not *gratiæ gratis datæ*, kindnesses bestowed by way of humanity, but they are *gratiæ gratum facientes,* favours which always imply a testimony given to the Church and commonwealth concerning men's sufficiency for manners and knowledge, a testimony

upon the credit whereof sundry statutes of the realm are built, a testimony so far available that nothing is more respected for the warrant of divers men's abilities to serve in the affairs of the realm, a testimony wherein if they violate that religion wherewith it ought to be always given, and do thereby induce into error such as deem it a thing uncivil to call the credit thereof in question, let them look that God shall return back upon their heads and cause them in the state of their own corporations to feel either one way or other the punishment of those harms which the Church through their negligence doth sustain in that behalf:

Finally and to conclude, that they who enjoy the benefit of any special indulgence or favour which the laws permit would as well remember what in duty towards the Church and in conscience towards God they ought to do, as what they may do by using to their own advantage whatsoever they see tolerated; no man being ignorant that the cause why absence in some cases hath been yielded unto and in equity thought sufferable is the hope of greater fruit through industry elsewhere; the reason likewise wherefore pluralities are allowed unto men of note, a very sovereign and special care that as fathers in the ancient world did declare the preeminence of priority in birth by doubling the worldly portions of their first-born, so the Church by a course not unlike in assigning men's rewards might testify an estimation had proportionably of their virtues, according to the ancient rule apostolic, "They which excel in labour ought to excel in honour*;" and therefore unless they answer faithfully the expectation of the Church herein, unless sincerely they bend their wits day and night both to sow because they reap, and to sow as much more abundantly as they reap more abundantly than other men, whereunto by their very acceptance of such benignities they formally bind themselves, let them be well assured that the honey which they eat with fraud shall turn in the end into true gall, forasmuch as laws are the sacred image of his wisdom who most severely punisheth those colourable and subtle crimes that seldom are taken within the walk of human justice†.

* [1 Tim. v. 17.]

† For the main hypothesis or foundation of these conclusions, let that before set down in the ninth, be read together with this last, the eighty-first paragraph.

[17.] I therefore conclude that the grounds and maxims of common right, whereupon ordinations of ministers unable to preach, tolerations of absence from their cures, and the multiplications of their spiritual livings are disproved, do but indefinitely enforce them unlawful, not unlawful universally and without exception; that the laws which indefinitely are against all these things, and the privileges which make for them in certain cases are not the one repugnant to the other; that the laws of God and nature are violated through the effects of abused privileges; that neither our ordinations of men unable to make sermons nor our dispensations for the rest, can be justly proved frustrate by virtue of any such surmised opposition between the special laws of this Church which have permitted and those general which are alleged to disprove the same; that when privileges by abuse are grown incommodious there must be redress; that for remedy of such evils there is no necessity the Church should abrogate either in whole or in part the specialties before-mentioned; and that the most to be desired were a voluntary reformation thereof on all hands which may give passage unto any abuse.

OF THE

LAWS

OF

ECCLESIASTICAL POLITY.

BOOK VI.

CONTAINING THEIR FIFTH ASSERTION, WHICH IS, THAT OUR LAWS ARE CORRUPT AND REPUGNANT TO THE LAWS OF GOD, IN MATTER BELONGING TO THE POWER OF ECCLESIASTICAL JURISDICTION, IN THAT WE HAVE NOT THROUGHOUT ALL CHURCHES CERTAIN LAY-ELDERS ESTABLISHED FOR THE EXERCISE OF THAT POWER.

BOOK VI. Ch. i. 1.

The question between us, whether all congregations or parishes ought to have lay-elders invested with power of jurisdiction in spiritual causes.

THE same men which in heat of contention do hardly either speak or give ear to reason, being after sharp and bitter conflict retired to a calm remembrance of all their former proceedings; the causes that brought them into quarrel, the course which their stirring affections have followed, and the issue whereunto they are come; may peradventure, as troubled waters, in small time, of their own accord, by certain easy degrees settle themselves again, and so recover that clearness of well-advised judgment, whereby they shall stand at the length indifferent, both to yield and admit any reasonable satisfaction, where before they could not endure with patience to be gainsayed. Neither will I despair of the like success in these unpleasant controversies touching ecclesiastical policy; the time of silence which both parts have willingly taken to breathe, seeming now as it were a pledge of all men's quiet contentment to hear with more indifferency the weightiest * and last remains of that cause, Jurisdiction †, Dignity ‡, Dominion Ecclesiastical §. For, let not any man imagine, that the bare and naked difference of a few ceremonies could either have kindled so much fire, or have caused it to flame so long; but that the parties which herein laboured mightily for change, and (as they say) for

* [See Pref. iv. 5.] † Lib. vi. ‡ Lib. vii. § Lib. viii.

Reformation, had somewhat more than this mark only whereat to aim.

[2.] Having therefore drawn out a complete form, as they supposed, of public service to be done to God, and set down their plot for the office of the ministry in that behalf; they very well knew how little their labours so far forth bestowed would avail them in the end, without a claim of jurisdiction to uphold the fabric which they had erected; and this neither likely to be obtained but by the strong hand of the people, nor the people unlikely to favour it; the more, if overture were made of their own interest, right, and title thereunto. Whereupon there are many which have conjectured this to be the cause, why in all the projects of their discipline (it being manifest that their drift is to wrest the key of spiritual authority out of the hands of former governors, and equally to possess therewith the pastors of all several congregations) the people, first for surer accomplishment, and then for better defence thereof, are pretended necessary actors in those things, whereunto their ability for the most part is as slender, as their title and challenge unjust.

[3.] Notwithstanding whether they saw it necessary for them so to persuade the people, without whose help they could do nothing; or else, (which I rather think,) the affection which they bare towards this new form of government made them to imagine it God's own ordinance, their doctrine is, "that by the law of God, there must be for ever in all "congregations certain lay-elders, ministers of ecclesiastical "jurisdiction," inasmuch as our Lord and Saviour by testament (for so they presume) hath left all ministers or pastors in the Church executors equally to the whole power of spiritual jurisdiction, and with them hath joined the people as colleagues. By maintenance of which assertion there is unto that part apparently gained a twofold advantage; both because the people in this respect are much more easily drawn to favour it, as a matter of their own interest; and for that, if they chance to be crossed by such as oppose against them, the colour of divine authority, assumed for the grace and countenance of that power in the vulgar sort, furnisheth their leaders with great abundance of matter, behoveful for their encouragement to proceed always with hope of fortunate

success in the end, considering their cause to be as David's was, a just defence of power given them from above, and consequently, their adversaries' quarrel the same with Saul's, by whom the ordinance of God was withstood.

[4.] Now on the contrary side, if this their surmise prove false; if such, as in justification whereof no evidence sufficient either hath been or can be alleged (as I hope it shall clearly appear after due examination and trial), let them then consider whether those words of Korah, Dathan and Abiram against Moses and against Aaron*, "It is too much that ye "take upon you, seeing all the congregation is holy," be not the very true abstract and abridgment of all their published Admonitions, Demonstrations, Supplications, and Treatises whatsoever, whereby they have laboured to void the rooms of their spiritual superiors before authorized, and to advance the new fancied sceptre of lay presbyterial power.

The nature of spiritual jurisdiction.

II. But before there can be any settled determination, whether truth do rest on their part, or on ours, touching lay-elders; we are to prepare the way thereunto, by explication of some things requisite and very needful to be considered; as first, how besides that spiritual power which is of Order, and was instituted for performance of those duties whereof there hath been speech sufficient already had, there is in the Church no less necessary a second kind, which we call the power of Jurisdiction. When the Apostle doth speak of ruling the Church of God †, and of receiving accusations ‡, his words have evident reference to the power of jurisdiction. Our Saviour's words to the power of order, when he giveth his disciples charge §, saying, "Preach; baptize; do this in "remembrance of me." "A Bishop" (saith Ignatius) "doth "bear the image of God and of Christ; of God in ruling, of "Christ in administering, holy things ‖." By this therefore we see a manifest difference acknowledged between the power of Ecclesiastical Order, and the power of Jurisdiction ecclesiastical.

* Numb. xvi. 3.

† Acts xx. 28.

‡ 1 Tim. v. 19.

§ Mark xvi. 15; Matt. xxviii. 19; 1 Cor. xi. 24.

‖ Τίμα μὲν τὸν Θεὸν, ὡς αἴτιον τῶν ὅλων καὶ κύριον· Ἐπίσκοπον δὲ, ὡς ἀρχιερέα, Θεοῦ εἰκόνα φοροῦντα· κατὰ μὲν τὸ ἄρχειν, Θεοῦ, κατὰ δὲ τὸ ἱερατεύειν, Χριστοῦ. Epist. [interpol.] ad Smyrn. [c. 9.]

[2.] The spiritual power of the Church being such as neither can be challenged by right of nature, nor could by human authority be instituted, because the forces and effects thereof are supernatural and divine; we are to make no doubt or question, but that from him which is the Head it hath descended unto us that are the body now invested therewith. He gave it for the benefit and good of souls, as a mean to keep them in the path which leadeth unto endless felicity, a bridle to hold them within their due and convenient bounds, and if they do go astray, a forcible help to reclaim them. Now although there be no kind of spiritual power, for which our Lord Jesus Christ did not give both commission to exercise, and direction how to use the same, although his laws in that behalf recorded by the holy evangelists be the only ground and foundation, whereupon the practice of the Church must sustain itself: yet, as all multitudes, once grown to the form of societies, are even thereby naturally warranted to enforce upon their own subjects particularly those things which public wisdom shall judge expedient for the common good: so it were absurd to imagine the Church itself, the most glorious amongst them, abridged of this liberty; or to think that no law, constitution, or canon, can be further made either for limitation or amplification in the practice of our Saviour's ordinances, whatsoever occasion be offered through variety of times and things, during the state of this unconstant world, which bringing forth daily such new evils as must of necessity by new remedies be redrest, did both of old enforce our venerable predecessors, and will always constrain others, sometime to make, sometime to abrogate, sometime to augment, and again to abridge sometime; in sum, often to vary, alter, and change customs incident into the manner of exercising that power which doth itself continue always one and the same. I therefore conclude, that spiritual authority is a power which Christ hath given to be used over them which are subject unto it for the eternal good of their souls, according to his own most sacred laws and the wholesome positive constitutions of his Church.

In doctrines referred unto action and practice, as this is which concerneth spiritual jurisdiction, the first step towards sound and perfect understanding is the knowledge of the end,

because thereby both use doth frame, and contemplation judge all things.

Of Penitence the chiefest end propounded by spiritual Jurisdiction. Two kinds of Penitency; the one a private duty towards God, the other a duty of external discipline. Of the Virtue of Repentance, from which the former duty proceedeth; and of Contrition, the first part of that duty.

III. Seeing then that the chiefest cause of spiritual jurisdiction is to provide for the health and safety of men's souls, by bringing them to see and repent their grievous offences committed against God, as also to reform all injuries offered with the breach of Christian love and charity, towards their brethren, in matters of ecclesiastical cognizance; the use of this power shall by so much the plainlier appear, if first the nature of repentance itself be known.

We are by repentance to appease whom we offend by sin. For which cause, whereas all sins deprive us of the favour of Almighty God, our way of reconciliation with him is the inward secret repentance of the heart; which inward repentance alone sufficeth, unless some special thing, in the quality of sin committed, or in the party that hath done amiss, require more. For besides our submission in God's sight, repentance must not only proceed to the private contentation of men, if the sin be a crime injurious; but also further, where the wholesome discipline of God's Church exacteth a more exemplary and open satisfaction*. Now the Church being satisfied with outward repentance, as God is with inward, it shall not be amiss, for more perspicuity, to term this latter always the Virtue, that former the Discipline of Repentance: which discipline hath two sorts of penitents to work upon, inasmuch as it hath been accustomed to lay the offices of repentance on some seeking, others shunning them; on some at their own voluntary request, on others altogether against their wills; as shall hereafter appear by store of ancient examples. Repentance being therefore either in the sight of God alone, or else with the notice also of men: without the one, sometimes throughly performed, but always practised more or less, in our daily devotions and prayers, we

* "Pœnitentiæ secundæ, et unius, "quanto in actu [arcto] negotium "est, tanto operosior probatio est, "ut non sola conscientia profera-"tur, sed aliquo etiam actu admi-"nistretur." "Second penitency, "following that before baptism, and "being not more than once admitted "in one man, requireth by so much "the greater labour to make it "manifest, for that it is not a work "which can come again in trial, but "must be therefore with some open "solemnity executed, and not left "to be discharged with the privity "of conscience alone." Tertull. de Pœnit. [c. 9.]

have no remedy for any fault; whereas the other is only required in sins of a certain degree and quality: the one necessary for ever, the other so far forth as the laws and orders of God's Church shall make it requisite: the nature, parts, and effects of the one always the same; the other limited, extended, varied by infinite occasions.

[2.] The virtue of repentance in the heart of man is God's handy work, a fruit or effect of divine grace. Which grace continually offereth itself, even unto them that have forsaken it, as may appear by the words of Christ in St. John's Revelation *, "I stand at the door and knock:" nor doth he only knock without, but also within assist to open, whereby access and entrance is given to the heavenly presence of that saving power, which maketh man a repaired Temple for God's good Spirit again to inhabit. And albeit the whole train of virtues which are implied in the name of grace be infused at one instant; yet because when they meet and concur unto any effect in man, they have their distinct operations rising orderly one from another; it is no unnecessary thing that we note the way or method of the Holy Ghost in framing man's sinful heart to repentance.

A work, the first foundation whereof is laid by opening and illuminating the eye of faith, because by faith are discovered the principles of this action, whereunto unless the understanding do first assent, there can follow in the will towards penitency no inclination at all. Contrariwise, the resurrection of the dead, the judgment of the world to come, and the endless misery of sinners being apprehended, this worketh fear; such as theirs was, who feeling their own distress and perplexity, in that passion besought our Lord's Apostles earnestly to give them counsel what they should do †. For fear is impotent and unable to advise itself; yet this good it hath, that men are thereby made desirous to prevent, if possibly they may, whatsoever evil they dread. The first thing that wrought the Ninevites' repentance was fear of destruction within forty days ‡: signs and miraculous works of God, being extraordinary representations of divine power, are commonly wont to stir any the most wicked with

* [Rev. iii. 20.] † Acts ii. 37. ‡ Jonah iii. 5.

terror, lest the same power should bend itself against them. And because tractable minds, though guilty of much sin, are hereby moved to forsake those evil ways which make his power in such sort their astonishment and fear; therefore our Saviour denounced his curse against Corazin and Bethsaida, saying, that if Tyre and Sidon had seen that which they did, those signs which prevailed little with the one would have brought the other's repentance *. As the like thereunto did in the men given to curious arts, of whom the apostolic history saith †, that "fear came upon them, and "many which had followed vain sciences, burnt openly the "very books out of which they had learned the same." As fear of contumely and disgrace amongst men, together with other civil punishments, are a bridle to restrain from many heinous acts whereinto men's outrage would otherwise break; so the fear of divine revenge and punishment, where it taketh place, doth make men desirous to be rid likewise from that inward guiltiness of sin, wherein they would else securely continue.

[3.] Howbeit, when faith hath wrought a fear of the event of sin, yet repentance hereupon ensueth not, unless our belief conceive both the possibility and means to avert evil: the possibility, inasmuch as God is merciful, and most willing to have sin cured; the means, because he hath plainly taught what is requisite and shall suffice unto that purpose. The nature of all wicked men is, for fear of revenge to hate whom they most wrong; the nature of hatred, to wish that destroyed which it cannot brook; and from hence ariseth the furious endeavour of godless and obdurate sinners to extinguish in themselves the opinion of God, because they would not have him to be, whom execution of endless woe doth not suffer them to love. Every sin against God abateth, and continuance in sin extinguisheth our love towards him. It was therefore said to the angel of Ephesus having sinned ‡, "Thou art "fallen away from thy first love;" so that, as we never decay in love till we sin, in like sort neither can we possibly forsake sin, unless we first begin again to love. What is love towards God, but a desire of union with God? And shall we imagine

* S. Matth. xi. 21. † [Acts xix. 17, 19.] ‡ [Rev. ii. 4.]

a sinner converting himself to God, in whom there is no desire of union with God presupposed? I therefore conclude, that fear worketh no man's inclination to repentance, till somewhat else have wrought in us love also. Our love and desire of union with God ariseth from the strong conceit which we have of his admirable goodness. The goodness of God which particularly moveth unto repentance, is his mercy towards mankind, notwithstanding sin: for let it once sink deeply into the mind of man, that howsoever we have injuried God, his very nature is averse from revenge, except unto sin we add obstinacy; otherwise always ready to accept our submission as a full discharge or recompense for all wrongs; and can we choose but begin to love him whom we have offended? or can we but begin to grieve that we have offended him whom we now love? Repentance considereth sin as a breach of the law of God, an act obnoxious to that revenge, which notwithstanding may be prevented, if we pacify God in time.

The root and beginning of penitency therefore is the consideration of our own sin, as a cause which hath procured the wrath, and a subject which doth need the mercy of God. For unto man's understanding there being presented, on the one side, tribulation and anguish upon every soul that doth evil; on the other, eternal life unto them which by continuance in well-doing seek glory, and honour, and immortality: on the one hand, a curse to the children of disobedience; on the other, to lovers of righteousness all grace and benediction: yet between these extremes, that eternal God, from whose unspotted justice and undeserved mercy the lot of each inheritance proceedeth, is so inclinable rather to shew compassion than to take revenge, that all his speeches in Holy Scripture are almost nothing else but entreaties of men to prevent destruction by amendment of their wicked lives; all the works of his providence little other than mere allurements of the just to continue steadfast, and of the unrighteous to change their course; all his dealings and proceedings such towards true converts, as have even filled the grave writings of holy men with these and the like most sweet sentences: "Repentance "(if I may so speak *) stoppeth God in his way, when being

* Cassian. Col. 20. c. 4. [Bibl. Patr. Colon. t. v. p. 2. 206.]

"provoked by crimes past he cometh to revenge them with "most just punishments; yea, it tieth as it were the hands "of the avenger, and doth not suffer him to have his will." Again, "*The merciful eye of God towards men hath no "power to withstand penitency, at what time soever it comes "in presence." And again, "God doth not take it so in evil "part, though we wound that which he hath required us to "keep whole, as that after we have taken hurt there should "be in us no desire to receive his help." Finally, lest I be carried too far in so large a sea, "There was never any man "condemned of God but for neglect, nor justified except he "had care, of repentance."

[4.] From these considerations, setting before our eyes our inexcusable both unthankfulness in disobeying so merciful, and foolishness in provoking so powerful a God, there ariseth necessarily a pensive and corrosive desire that we had done otherwise; a desire which suffereth us to foreslow no time, to feel no quietness within ourselves, to take neither sleep nor food with contentment, never to give over supplications, confessions, and other penitent duties, till the light of God's reconciled favour shine in our darkened soul.

Fulgentius asking the question, why David's confession should be held for effectual penitence, and not Saul's; answereth†, that the one hated sin, the other feared only punishment in this world: Saul's acknowledgment of sin was fear, David's both fear and also love. This was the fountain of Peter's tears, this the life and spirit of David's eloquence, in those most admirable hymns entitled Penitential, where the words of sorrow for sin do melt the very bowels of God remitting it, and the comforts of grace in remitting sin carry him which sorrowed rapt as it were into heaven with ecstasies of joy and gladness. The first motive of the Ninevites unto repentance was their belief in a sermon of fear, but the next and most immediate, an axiom of love‡; "Who can tell

* Basil. Episc. Seleuc. p. 106, [ed. Commelin. 1596.] *Φιλάνθρωπον βλέμμα προσιοῦσα ναὶ δεῖται μετάνοιαν.* Chrys. in 1 Cor. Hom. 8. [§. 4. t. x. p. 71. C. ed. Bened.] *Οὐ τὸ τρωθῆναι οὕτω δεινὸν, ὡς τὸ τρωθέντα μὴ βούλεσθαι θεραπεύεσθαι.* Marc. Erem. [de Pœnit. ap. Biblioth. Patr. Par. 1624, t. i. p. 915. D.] *Οὐδεὶς κατεκρίθη, εἰ μὴ μετανοίας κατεφρόνησε, καὶ οὐδεὶς ἐδικαιώθη, εἰ μὴ ταύτης ἐπεμελήσατο.*

† Fulg. de Remis. Peccat. lib. ii. cap. 15.

‡ Jon. c. iii. 9.

"whether God will turn away his fierce wrath, that we perish "not?" No conclusion such as theirs, "Let every man turn "from his evil way," but out of premises such as theirs were, fear and love. Wherefore the well-spring of repentance is faith, first breeding fear, and then love; which love causeth hope, hope resolution of attempt*; "I will go to my Father, "and say, I have sinned against heaven and against thee;" that is to say, I will do what the duty of a convert requireth.

[5.] Now in a penitent's or convert's duty, there are included, first, the aversion of the will from sin†; secondly, the submission of ourselves to God by supplication and prayer; thirdly, the purpose of a new life, testified with present works of amendment: which three things do very well seem to be comprised in one definition, by them which handle repentance, as a virtue that hateth, bewaileth, and sheweth a purpose to amend sin. We offend God in thought, word, and deed. To the first of which three, they make contrition; to the second, confession; and to the last, our works of satisfaction, answerable.

Contrition doth not here import those sudden pangs and convulsions of the mind which cause sometimes the most forsaken of God to retract their own doings; it is no natural passion or anguish, which riseth in us against our wills, but a deliberate aversion of the will of man from sin; which being always accompanied with grief, and grief oftentimes partly with tears, partly with other external signs, it hath been thought, that in these things contrition doth chiefly consist: whereas the chiefest thing in contrition is that alteration whereby the will, which was before delighted with sin, doth now abhor and shun nothing more. But forasmuch as we cannot hate sin in ourselves without heaviness and grief, that there should be in us a thing of such hateful quality, the will averted from sin must needs make the affection suitable; yea, great reason why it should so do: for sith the will by conceiving sin hath deprived the soul of life; and of life there is no recovery without repentance, the death of sin; repentance not able to kill sin, but by withdrawing the will from it; the will unpossible to be withdrawn, unless it concur with a con-

* [Luke xv. 18.]

† Senten. lib. 4. d. 14.

trary affection to that which accompanied it before in evil: is it not clear that as an inordinate delight did first begin sin, so repentance must begin with a just sorrow, a sorrow of heart, and such a sorrow as renteth the heart; neither a feigned nor a slight sorrow; not feigned, lest it increase sin; nor slight, lest the pleasures of sin overmatch it.

[6.] Wherefore of Grace, the highest cause from which man's penitency doth proceed; of faith, fear, love, hope, what force and efficiency they have in repentance; of parts and duties thereunto belonging, comprehended in the schoolmen's definitions; finally, of the first among those duties, contrition, which disliketh and bewaileth iniquity, let this suffice.

And because God will have offences by repentance not only abhorred within ourselves, but also with humble supplication displayed before him, and a testimony of amendment to be given, even by present works, worthy repentance, in that they are contrary to those we renounce and disclaim: although the virtue of repentance do require that her other two parts, confession and satisfaction, should here follow; yet seeing they belong as well to the discipline as to the virtue of repentance, and only differ for that in the one they are performed to man, in the other to God alone; I had rather distinguish them in joint handling, than handle them apart, because in quality and manner of practice they are distinct.

Of the Discipline of Repentance instituted by Christ, practised by the Fathers, converted by the Schoolmen into a Sacrament: and of Confession: that which belongeth to the virtue of repentance, that which was used among the Jews, that which the Papacy imagineth a Sacrament, and that which ancient discipline practised.

IV. Our Lord and Saviour in the sixteenth of St. Matthew's Gospel giveth his Apostles regiment in general over God's Church*. For they that have the keys of the kingdom of heaven are thereby signified to be stewards of the house of God, under whom they guide, command, judge, and correct his family. The souls of men are God's treasure, committed to the trust and fidelity of such as must render a strict account for the very least which is under their custody. God hath not invested them with power to make a revenue thereof, but to use it for the good of them whom Jesus Christ hath most dearly bought.

And because their office herein consisteth of sundry functions, some belonging to doctrine, some to discipline, all contained in the name of the Keys; they have for matters of discipline, as well litigious as criminal, their courts and

* Matt. xvi. 19.

consistories erected by the heavenly authority of his most sacred voice, who hath said, *Dic Ecclesiæ,* Tell the Church*: against rebellious and contumacious persons which refuse to obey their sentence, armed they are with power to eject such out of the Church, to deprive them of the honours, rights, and privileges of Christian men, to make them as heathens and publicans, with whom society was hateful.

Furthermore, lest their acts should be slenderly accounted of, or had in contempt, whether they admit to the fellowship of saints or seclude from it, whether they bind offenders or set them again at liberty, whether they remit or retain sins, whatsoever is done by way of orderly and lawful proceeding, the Lord himself hath promised to ratify. This is that grand original warrant, by force whereof the guides and prelates in God's Church, first his Apostles†, and afterwards others following them successively‡, did both use and uphold that discipline, the end whereof is to heal men's consciences, to cure their sins, to reclaim offenders from iniquity, and to make them by repentance just.

Neither hath it of ancient time for any other respect been accustomed to bind by ecclesiastical censures, to retain so bound till tokens of manifest repentance appeared, and upon apparent repentance to release, saving only because this was received as a most expedient method for the cure of sin.

[2.] The course of discipline in former ages reformed open transgressors by putting them unto offices of open penitence; especially confession, whereby they declared their own crimes in the hearing of the whole Church, and were not from the time of their first convention capable of the holy mysteries of Christ, till they had solemnly discharged this duty.

Offenders in secret, knowing themselves altogether as unworthy to be admitted to the Lord's table, as the others which were withheld, being also persuaded, that if the Church did direct them in the offices of their penitency, and assist them with public prayer, they should more easily obtain that they sought, than by trusting wholly to their own endeavours; finally, having no impediment to stay them from it but bashfulness, which countervailed not the former inducements, and

* Matt. xviii. 17.

† Matt. xviii. 18; John xx. 23; 1 Cor. v. 3; 2 Cor. ii. 6.

‡ 1 Tim. i. 20.

besides was greatly eased by the good construction which the charity of those times gave to such actions, wherein men's piety and voluntary care to be reconciled to God, did purchase them much more love, than their faults (the testimonies of common frailty) were able to procure disgrace; they made it not nice to use some one of the ministers of God, by whom the rest might take notice of their faults, prescribe them convenient remedies, and in the end after public confession, all join in prayer unto God for them.

[3.] The first beginners of this custom had the more followers, by means of that special favour which always was with good consideration shewed towards voluntary penitents above the rest. But as professors of Christian belief grew more in number, so they waxed worse, when kings and princes had submitted their dominions unto the sceptre of Jesus Christ, by means whereof persecution ceasing, the Church immediately became subject to those evils which peace and security bringeth forth; there was not now that love which before kept all things in tune, but every where schisms, discords, dissensions amongst men, conventicles of heretics, bent more vehemently against the sounder and better sort than very infidels and heathens themselves; faults not corrected in charity, but noted with delight, and kept for malice to use when deadliest opportunities should be offered. Whereupon, forasmuch as public confessions became dangerous and prejudicial to the safety of well-minded men, and in divers respects advantageous to the enemies of God's Church, it seemed first unto some, and afterwards generally, requisite, that voluntary penitents should surcease from open confession.

Instead whereof, when once private and secret confession had taken place with the Latins, it continued as a profitable ordinance, till the Lateran council had decreed, that all men once in a year at the least should confess themselves to the priest. So that being thus made a thing both general and also necessary, the next degree of estimation whereunto it grew, was to be honoured and lifted up to the nature of a sacrament; that as Christ did institute Baptism to give life, and the Eucharist to nourish life, so Penitency might be thought a sacrament ordained to recover life, and Confession a part of the sacrament.

They define therefore their private penitency * to be "a "sacrament of remitting sins after baptism:" the virtue of repentance, "a detestation of wickedness †, with full purpose "to amend the same, and with hope to obtain pardon at God's "hands." Wheresoever the Prophets cry *Repent*, and in the Gospel Saint Peter maketh the same exhortation to the Jews as yet unbaptized, they will have the virtue of repentance only to be understood; the sacrament, where he adviseth Simon Magus to repent, because the sin of Simon Magus was after baptism.

Now although they have only external repentance for a sacrament, internal for a virtue, yet make they sacramental repentance nevertheless to be composed of three parts, contrition, confession, and satisfaction: which is absurd; because contrition, being an inward thing, belongeth to the virtue and not to the sacrament of repentance, which must consist of external parts, if the nature thereof be external. Besides, which is more absurd, they leave out absolution; whereas some of their school-divines ‡, handling penance in the nature of a sacrament, and being not able to espy the least resemblance of a sacrament save only in absolution (for a sacrament by their doctrine must both signify and also confer or bestow some special divine grace), resolved themselves, that the duties of the penitent could be but mere preparations to the sacrament, and that the sacrament itself was wholly in absolution. And albeit Thomas with his followers have thought it safer, to maintain as well the services of the penitent, as the words of the minister, necessary unto the essence of their sacrament; the services of the penitent, as a cause material; the words of absolution, as a formal; for that by them all things else are perfected to the taking away of sin; which opinion now reigneth in all their schools, sithence the time that the council of Trent § gave it solemn approbation, seeing

* Soto in iv. Sent. d. 14. q. 1. art. 1. p. 344. ed. Douay, 1613.

† Idem, ead. dist. q. 2. art. i. [p. 359.]

‡ Scot. Sent. iv. d. 14. q. 4. t. ix. p. 81. ed. Wading.

§ Sess. xiv. c. 3. "Docet sancta "Synodus sacramenti pœnitentiæ "formam, in qua præcipue ipsius "vis sita est, in illis ministri verbis "positam esse, *Ego te absolvo*. Sunt "autem quasi materia hujus sacra-"menti ipsius pœnitentis actus, "nempe contritio, confessio; et sa-"tisfactio."

they all make absolution, if not the whole essence, yet the very form whereunto they ascribe chiefly the whole force and operation of their sacrament; surely to admit the matter as a part, and not to admit the form, hath small congruity with reason.

Again, forasmuch as a sacrament is complete, having the matter and form which it ought, what should lead them to set down any other part of sacramental repentance, than confession and absolution, as Durandus hath done? For touching satisfaction, the end thereof, as they understand it, is a further matter, which resteth after the sacrament administered, and therefore can be no part of the sacrament. Will they draw in contrition with satisfaction, which are no parts, and exclude absolution, a principal part, yea, the very complement, form, and perfection of the rest, as themselves account it?

[4.] But for their breach of precepts in art, it skilleth not, if their doctrine otherwise concerning penitency, and in penitency touching confession, might be found true. We say, let no man look for pardon, which doth smother and conceal sin, where in duty it should be revealed. The cause why God requireth confession to be made to him is, that thereby testifying a deep hatred of our own iniquities, the only cause of his hatred and wrath towards us, we might, because we are humble, be so much the more capable of that compassion and tender mercy, which knoweth not how to condemn sinners that condemn themselves. If it be our Saviour's own principle, that the conceit we have of our debt forgiven, proportioneth our thankfulness and love to him at whose hands we receive pardon *, doth not God foresee, that they which with ill-advised modesty seek to hide their sin like Adam †, that they which rake it up under ashes, and confess it not, are very unlikely to requite with offices of love afterwards the grace which they shew themselves unwilling to prize at the very time when they sue for it; inasmuch as their not confessing what crimes they have committed, is a plain signification, how loth they are that the benefit of God's most gracious pardon should seem great? Nothing more true than

* Luc. vii. 47. † Job xxxi. 33.

that of Tertullian *, "Confession doth as much abate the "weight of men's offences, as concealment doth make them "heavier. For he which confesseth hath a purpose to ap-"pease God; he, a determination to persist and continue ob-"stinate, which keepeth them secret to himself." St. Chrysostom almost in the same words †, "Wickedness is by being "acknowledged lessened, and doth grow by being hid. If "men having done amiss let it slip, as though they knew no "such matter, what is there to stay them from falling often "into one and the same evil? To call ourselves sinners avail-"eth nothing, except we lay our faults in the balance, and "take the weight of them one by one. Confess thy crimes to "God, disclose thy transgressions before the Judge, by way "of humble supplication and suit, if not with tongue, at the "least with heart, and in this sort seek mercy. A general "persuasion that thou art a sinner will neither so humble "nor bridle thy soul, as if the catalogue of thy sins examined "severally be continually kept in mind. This shall make "thee lowly in thine own eyes, this shall preserve thy feet "from falling, and sharpen thy desire towards all good things. "The mind I know doth hardly admit such unpleasant re-"membrances, but we must force it, we must constrain it "thereunto. It is safer now to be bitten with the memory, "than hereafter with the torment of sin."

The Jews, with whom no repentance for sin is held available without confession, either conceived in mind or uttered; which latter kind they call usually וִדּוּי, confession delivered by word of mouth ‡; had first that general confession which once every year was made, both severally by each of the people for himself upon the day of expiation, and by the priest for them all §, acknowledging unto God ‖ the manifold transgressions of the whole nation, his own personal offences

* "Tantum relevat confessio de-"lictorum, quantum dissimulatio ex-"aggerat. Confessio autem [enim] "satisfactionis consilium est, dissi-"mulatio contumaciæ." Tertull. de Pœnit. [c. 8. fin.]

† Chry. hom. 30. in Epist. ad Hebr. [Opp. tom. iv. 589. 20. ed. Savil.]

‡ Levit. xvi. 21.

§ "All Israel is bound on the "day of expiation to repent and "confess." R. Mos. in lib. Mitsuoth haggadol. par. 2. præ. 16.

‖ "On the day of expiation the "high-priest maketh three express "confessions." Idem, eodem loco.

likewise, together with the sins, as well of his family, as of the rest of his rank and order.

They had again their voluntary confessions, at all times and seasons, when men, bethinking themselves of their wicked conversation past, were resolved to change their course, the beginning of which alteration was still confession of sins.

Thirdly, over and besides these, the law imposed upon them also that special confession which they in their books call וִדּוּי עַל עָוֹן מְיוּחָד, confession of that particular fault for which we namely seek pardon at God's hands. The words of the law* concerning confession in this kind are as followeth: "When a man or woman shall commit any sin "that men commit, and transgress against the Lord, their sin "which they have done" (that is to say, the very deed itself in particular) "they shall acknowledge." In Leviticus, after certain transgressions there mentioned, we read the like†: "When a man hath sinned in any one of these things, he "shall then confess, how in that thing he hath offended." For such kind of special sins they had also special sacrifices, wherein the manner was, that the offender should lay his hands on the head of the sacrifice which he brought, and should there make confession to God, saying‡, "Now, O "Lord, that I have offended, committed sin and done "wickedly in thy sight, this or this being my fault; behold "I repent me, and am utterly ashamed of my doings; my "purpose is, never to return more to the same crime."

§ Finally, there was no man amongst them at any time, either condemned to suffer death, or corrected, or chastised with stripes, none ever sick and near his end, but they called upon him to repent and confess his sins.

Of malefactors convict by witnesses, and thereupon either adjudged to die, or otherwise chastised, their custom was to exact, as Joshua did of Achan, open confession‖: "My son, "now give glory to the Lord God of Israel; confess unto

* Num. v. 6. † Lev. v. 5.

‡ Misne Tora, Tractatu Teshuba, cap. 1. [t. i. fol. 7. Venet. 1550.] et R. M. in lib. Misnoth, par. 2. cap. 16.

§ Mos. in Misnoth. par. 2. præ. 16. "None of them, whom either "the house of judgment hath con- "demned to die, or of them which "are to be punished with stripes, "can be clear by being executed or "scourged, till they repent and con- "fess their faults." [Ibid.] "To him "which is sick and draweth towards "death, they say, Confess."

‖ Jos. vii. 19.

"him, and declare unto me what thou hast committed; "conceal it not from me."

Concerning injuries and trespasses which happen between men, they highly commend such as will acknowledge before many. "It is in him which repenteth accepted as an high "sacrifice, if he will confess before many, make them ac- "quainted with his oversights, and reveal the transgressions "which have passed between him and any of his brethren; "saying, I have verily offended this man, thus and thus I "have done unto him; but behold I do now repent and am "sorry. Contrariwise, whosoever is proud, and will not be "known of his faults, but cloaketh them, is not yet come to "perfect repentance; for so it is written*, 'He that hideth "his sins shall not prosper:'" which words of Solomon they do not further extend, than only to sins committed against men, which are in that respect meet before men to be acknowledged particularly. "But in sins between man and God, "there is no necessity that man should himself make any "such open and particular recital of them:" to God they are known, and of us it is required, that we cast not the memory of them carelessly and loosely behind our backs, but keep in mind, as near as we can, both our own debt, and his grace which remitteth the same.

[5.] Wherefore, to let pass Jewish confession, and to come unto them which hold confession in the ear of the priest commanded, yea, commanded in the nature of a sacrament, and thereby so necessary that sin without it cannot be pardoned; let them find such a commandment in holy Scripture, and we ask no more. John the Baptist was an extraordinary person; his birth, his actions of life, his office extraordinary. It is therefore recorded for the strangeness of the act, but not set down as an everlasting law for the world †, "that to him "Jerusalem and all Judæa made confession of their sins;" besides, at the time of this confession, their pretended sacrament of repentance, as they grant, was not yet instituted; neither was it sin after baptism which penitents did there confess. When that which befell the seven sons of Sceva ‡, for using the name of our Lord Jesus Christ in their conjurations, was notified to Jews and Grecians in Ephesus, it brought

* [Prov. xxviii. 13.] † Matt. iii. 6. ‡ Acts xix. 18. [14.]

an universal fear upon them, insomuch that divers of them which had believed before, but not obeyed the laws of Christ as they should have done, being terrified by this example, came to the Apostle, and confessed their wicked deeds. Which good and virtuous act no wise man, (as I suppose,) will disallow, but commend highly in them, whom God's good Spirit shall move to do the like when need requireth. Yet neither hath this example the force of any general commandment or law, to make it necessary for every man to pour into the ears of the priest whatsoever hath been done amiss, or else to remain everlastingly culpable and guilty of sin; in a word, it proveth confession practised as a virtuous act, but not commanded as a sacrament.

Now concerning St. James his exhortation *, whether the former branch be considered, which saith, "Is any sick "amongst you? let him call for the ancients of the Church, "and let them make their prayers for him;" or the latter, which stirreth up all Christian men unto mutual acknowledgment of faults among themselves, "Lay open your minds, "make your confessions one to another;" is it not plain, that the one hath relation to that gift of healing, which our Saviour promised his Church, saying †, "They shall lay their hands "on the sick, and the sick shall recover health;" relation to that gift of healing, whereby the Apostle imposed his hands on the father of Publius ‡, and made him miraculously a sound man; relation, finally, to that gift of healing, which so long continued in practice after the Apostles' times, that whereas the Novatianists denied the power of the Church of God in curing sin after baptism, St. Ambrose asked them again §, "Why it might not as well prevail with God for spiritual as "for corporal and bodily health; yea, wherefore," saith he, "do ye yourselves lay hands on the diseased, and believe it "to be a work of benediction or prayer, if happily the sick "person be restored to his former safety?" And of the other member, which toucheth mutual confession, do not some of themselves, as namely Cajetan, deny that any other confession is meant, than only that, "which seeketh either associa-"tion of prayers, or reconciliation, and pardon of wrongs?"

* James v. 14, 16. † Mark xvi. 18. ‡ Acts xxviii. 8.
§ Ambros. de Pœnitentia, lib. i. cap. 8.

Is it not confessed by the greatest part of their own retinue, that we cannot certainly affirm sacramental confession to have been meant or spoken of in this place? Howbeit Bellarmine, delighted to run a course by himself where colourable shifts of wit will but make the way passable, standeth as formally for this place, and no less for that in St. John, than for this.

St. John saith*, "If we confess our sins, God is faithful "and just to forgive our sins, and to cleanse us from all un-"righteousness;" doth St. John say, If we confess to the priest, God is righteous to forgive; and if not, that our sins are unpardonable? No, but the titles of God, *just* and *righteous*, do import that he pardoneth sin only for his promise sake; "And there is not" (they say) "any promise "of forgiveness upon confession made to God without the "priest." Not any promise, but with this condition, and yet this condition no where exprest? Is it not strange, that the Scripture speaking so much of repentance, and of the several duties which appertain thereunto, should ever mean, and no where mention, that one condition, without which all the rest is utterly of none effect? or will they say, because our Saviour hath said to his ministers, "Whose sins ye retain," &c. and because they can remit no more than what the offenders have confest, that therefore, by virtue of this promise, it standeth with the righteousness of God to take away no man's sins, until by auricular confession they be opened unto the priest?

[6.] They are men that would seem to honour antiquity, and none more to depend upon the reverend judgment thereof. I dare boldly affirm, that for many hundred years after Christ the Fathers held no such opinion; they did not gather by our Saviour's words any such necessity of seeking the priest's absolution from sin, by secret and (as they now term it) sacramental confession: public confession they thought necessary by way of discipline, not private confession, as in the nature of a sacrament, necessary.

For to begin with the purest times, it is unto them which read and judge without partiality a thing most clear, that the ancient ἐξομολόγησις or Confession, defined by Tertullian to be a discipline of humiliation and submission, framing men's

* 1 John i. 9.

behaviour in such sort as may be fittest to move pity, the confession which they use to speak of in the exercise of repentance, was made openly in the hearing of the whole both ecclesiastical consistory and assembly. *This is the reason wherefore he perceiving that divers were better content their sores should secretly fester and eat inward, than be laid so open to the eyes of many, blameth greatly their unwise bashfulness, and to reform the same, persuadeth with them, saying, "Amongst thy brethren and fellow-servants, which are "partakers with thee of one and the same nature, fear, joy, "grief, sufferings, (for of one common Lord and Father we "all have received one spirit,) why shouldst thou not think "with thyself, that they are but thine ownself? wherefore "dost thou avoid them, as likely to insult over thee, whom "thou knowest subject to the same haps? At that which "grieveth any one part, the whole body cannot rejoice, it "must needs be that the whole will labour and strive to help "that wherewith a part of itself is molested."

St. Cyprian, being grieved with the dealings of them, who in time of persecution had through fear betrayed their faith, and notwithstanding thought by shift to avoid in that case the necessary discipline of the church, wrote for their better instruction the book intituled *De Lapsis;* a treatise concerning such as had openly forsaken their religion, and yet were loth openly to confess their fault in such manner as they should have done: in which book he compareth with this sort of men, certain others which had but a purpose only to have departed from the faith; and yet could not quiet their minds, till this very secret and hidden fault was confest: "How much both greater in faith," saith St. Cyprian, "and "also as touching their fear better are those men, who "although neither sacrifice nor libel† could be objected "against them, yet because they thought to have done that "which they should not, even this their intent they dolefully "open unto God's priests; they confess that whereof their

* "Plerosque hoc opus ut publi- "cationem sui aut suffugere, aut de "die in diem differre præsumo pu- "doris magis memores quam salu- "tis; velut illi qui, in partibus ve- "recundioribus corporis contracta "vexatione, conscientiam meden- "tium vitant, et ita cum erubescen- "tia sua pereunt." Tertull. de Pœnit. [c. 10.]

† [Qui necessitatem sacrificandi pecunia apud magistratum redimebant, accepta securitatis syngrapha Libellatici dicebantur.]

"conscience accuseth them, the burden that presseth their "minds they discover, they foreslow not of smaller and "slighter evils to seek remedy." He saith, they declared their fault, not to one only man in private, but they revealed it to God's priests; they confest it before the whole consistory of God's ministers.

Salvianus, (for I willingly embrace their conjecture, who ascribe those homilies to him, which have hitherto by common error past under the counterfeit name of Eusebius Emesenus,) I say, Salvianus, though coming long after Cyprian in time, giveth nevertheless the same evidence for this truth, in a case very little different from that before alleged; his words are these: "* Whereas, most dearly beloved, we see that "penance oftentimes is sought and sued for by holy souls, "which even from their youth have bequeathed themselves a "precious treasure unto God, let us know that the inspiration "of God's good spirit moveth them so to do for the benefit of "his Church, and let such as are wounded learn to inquire "for that remedy, whereunto the very soundest do thus offer "and obtrude as it were themselves, that if the virtuous do "bewail small offences, the other cease not to lament great. "And surely, when a man that hath less need, performeth *sub* "*oculis Ecclesiæ*, in the view, sight, and beholding of the "whole Church, an office worthy of his faith and compunc-"tion for sin, the good which others thereby reap is his own "harvest, the heap of his rewards groweth by that which "another gaineth, and through a kind of spiritual usury, from "that amendment of life which others learn by him, there "returneth lucre into his coffers."

The same Salvianus, in another of his Homilies†, "If "faults happily be not great and grievous, (for example, if a "man have offended in word, or in desire, worthy of reproof, "if in the wantonness of his eye, or the vanity of his heart,) "the stains of words and thoughts are by daily prayer to be "cleansed, and by private compunction to be scoured out: but "if any man examining inwardly his own conscience, have "committed some high and capital offence, as, if by bearing

* Hom. i. de initio Quadragesimæ, [tom. v. par. 1. p. 552. Biblioth. Patr. Col. Agripp. 1618.]

† Hom. 10, ad Monachos, [p. 586, 7.] "Graviores, et acriores et "publicas curas requirunt."

"false witness he have quelled and betrayed his faith, and by "rashness of perjury have violated the sacred name of truth; "if with the mire of lustful uncleanness he have sullied the "veil of baptism, and the gorgeous robe of virginity; if by "being the cause of any man's death, he have been the death "of the new man within himself; if by conference with sooth-"sayers, wizards, and charmers, he hath enthralled himself to "Satan: these and such like committed crimes cannot throughly "be taken away with ordinary, moderate, and secret satisfac-"tion; but greater causes do require greater and sharper re-"medies: they need such remedies as are not only sharp, but "solemn, open, and public." Again*, "Let that soul," saith he, "answer me, which through pernicious shamefastness is "now so abasht to acknowledge his sin *in conspectu fratrum,* "before his brethren, as he should have been before abasht "to commit the same, what he will do in the presence of that "Divine tribunal, where he is to stand arraigned in the assem-"bly of a glorious and celestial host?"

I will hereunto add but St. Ambrose's testimony; for the places which I might allege are more than the cause itself needeth. "There are many," saith he †, "who fearing the "judgment that is to come, and feeling inward remorse of "conscience, when they have offered themselves unto peni-"tency and are enjoined what they shall do, give back for "the only scar which they think that public supplication will "put them unto." He speaketh of them which sought voluntarily to be penanced, and yet withdrew themselves from open confession, which they that were penitents for public crimes could not possibly have done, and therefore it cannot be said he meaneth any other than secret sinners in that place.

Gennadius, a Presbyter of Marsiles, in his book touching Ecclesiastical Assertions, maketh but two kinds of confession necessary: the one in private to God alone for smaller offences; the other open, when crimes committed are heinous and great: "Although," saith he, "a man be bitten with "the conscience of sin, let his will be from thenceforward to "sin no more; let him, before he communicate, satisfy with

* Hom. 8. ad Monach. [p.585.] † Lib. ii. de Pœnit. c. 9. [t. ii. p.434. E.]

"tears and prayers, and then putting his trust in the mercy "of Almighty God (whose wont is to yield unto godly con-"fessions) let him boldly receive the sacrament. But I speak "this of such as have not burthened themselves with capital "sins: them I exhort to satisfy first by public penance, that "so being reconciled by the sentence of the priest, they may "communicate safely with others."

Thus still we hear of public confessions, although the crimes themselves discovered were not public; we hear that the cause of such confessions was not the openness, but the greatness, of men's offences; finally, we hear that the same being now not held by the church of Rome to be sacramental, were the only penitential confessions used in the Church for a long time, and esteemed as necessary remedies against sin.

They which will find auricular confessions in St. Cyprian*, therefore, must seek out some other passage than that which Bellarmine allegeth; "Whereas in smaller faults which are "not committed against the Lord himself, there is a com-"petent time assigned unto penitency, and that confession is "made, after that observation † and trial had been had of "the penitent's behaviour, neither may any communicate till "the Bishop and clergy have laid their hands upon him; "how much more ought all things to be warily and stayedly "observed, according to the discipline of the Lord, in those "most grievous and extreme crimes." St. Cyprian's speech is against rashness in admitting idolaters to the holy Communion, before they had shewed sufficient repentance, considering that other offenders were forced to stay out their time, and that they made not their public confession, which was the last act of penitency, till their life and conversation had been seen into, not with the eye of auricular scrutiny, but of pastoral observation, according to that in the council of Nice ‡, where, thirteen years being set for the penitency of certain offenders, the severity of this decree is mitigated with special caution: "That in all such cases, the mind of

* Cypr. Epist. 12. [al. 17. c. 1. ap. Bellarmin. de Pœnit. lib. iii. c. 7. t. ii. 39. ed. Fell.]

† "Inspecta vita ejus qui agit "pœnitentiam."

‡ Conc. Nic. par. 2. c. 12. "Pro "fide et conversatione pœniten-"tium." [t. ii. 36.]

"the penitent and the manner of his repentance is to be "noted, that as many as with fear and tears and meekness, "and the exercise of good works, declared themselves to be "converts indeed, and not in outward appearance only, "towards them the Bishop at his discretion might use more "lenity." If the council of Nice suffice not, let Gratian, the founder of the Canon Law, expound Cyprian, who sheweth * that the stint of time in penitency is either to be abridged or enlarged, as the penitent's faith and behaviour shall give occasion. "I have easilier found out men," saith St. Ambrose †, "able to keep themselves free from crimes, than "conformable to the rules which in penitency they should "observe." St. Gregory Bishop of Nyse complaineth and inveigheth bitterly against them, who in the time of their penitency lived even as they had done always before ‡: "Their countenance as cheerful, their attire as neat, their "diet as costly, and their sleep as secure as ever, their "worldly business purposely followed, to exile pensive "thoughts from their minds, repentance pretended, but "indeed nothing less exprest:" these were the inspections of life whereunto St. Cyprian alludeth; as for auricular examinations he knew them not.

[7.] Were the Fathers then without use of private confession as long as public was in use? I affirm no such thing. The first and ancientest that mentioneth this confession is Origen, by whom it may seem that men, being loth to present rashly themselves and their faults unto the view of the whole Church, thought it best to unfold first their minds to some one special man of the clergy, which might either help them himself, or refer them to an higher court, if need were. "Be therefore circumspect," saith Origen §, "in making "choice of the party to whom thou meanest to confess thy "sin; know thy physician before thou use him: if he find "thy malady such as needeth to be made public, that others "may be the better by it, and thyself sooner helpt, his coun-"sel must be obeyed and followed."

* De Pœnitent. dist. i. cap. *Mensuram.* [in Corp. Jur. Can. p. 368.]

† Ambros. de Pœnitentia, lib. ii. cap. 10. [t. ii. 436.]

‡ Greg. Nyss. Orat. in eos qui alios acerbe judicant. [tom. ii. p. 136. ed. Par. 1638.]

§ Origen. in Psal. xxxvii. [Hom. ii. §. 6.]

That which moved sinners thus voluntarily to detect themselves both in private and in public, was fear to receive with other Christian men the mysteries of heavenly grace, till God's appointed stewards and ministers did judge them worthy. It is in this respect that St. Ambrose findeth fault with certain men which sought imposition of penance, and were not willing to wait their time, but would be presently admitted communicants. "Such people," saith he *, "do "seek, by so rash and preposterous desires, rather to bring "the priest into bonds than to loose themselves." In this respect it is that St. Augustine hath likewise said †, "When "the wound of sin is so wide, and the disease so far gone, "that the medicinable body and blood of our Lord may not "be touched, men are by the Bishop's authority to sequester "themselves from the altar, till such time as they have re-"pented, and be after reconciled by the same authority."

Furthermore, because the knowledge how to handle our own sores is no vulgar and common art, but we either carry towards ourselves for the most part an over-soft and gentle hand, fearful of touching too near the quick; or else, endeavouring not to be partial, we fall into timorous scrupulosities, and sometimes into those extreme discomforts of mind, from which we hardly do ever lift up our heads again; men thought it the safest way to disclose their secret faults, and to crave imposition of penance from them whom our Lord Jesus Christ hath left in his Church to be spiritual and ghostly physicians, the guides and pastors of redeemed souls, whose office doth not only consist in general persuasions unto amendment of life, but also in the private particular cure of diseased minds.

Howsoever the Novatianists presume to plead against the Church, saith Salvianus ‡, that "every man ought to be his "own penitentiary, and that it is a part of our duty to "exercise, but not of the Church's authority to impose or "prescribe repentance;" the truth is otherwise, the best and strongest of us may need in such cases direction: "What

* Ambros. de Pœnitentia, lib. ii. cap. 9. "Hi non tam se solvere cu-"piunt quam Sacerdotem ligare."

† Aug. in Hom. de Pœnit. [Serm. 351. c. 4. tom. v. 1356, 1359.

‡ Hom. de Pœnit. Ninivit. [Bibl. Patr. Col. t. v. par. i. p. 569.]

"doth the Church in giving penance, but shew the remedies "which sin requireth? or what do we in receiving the same, "but fulfil her precepts? what else but sue unto God with "tears and fasts, that his merciful ears may be opened?"

St. Augustine's exhortation is directly to the same purpose; "* Let every man while he hath time judge himself, and "change his life of his own accord; and when this is resolved "upon, let him from the disposers of the holy sacraments † "learn in what manner he is to pacify God's displeasure."

But the greatest thing which made men forward and willing upon their knees to confess whatsoever they had committed against God, and in no wise to be withheld from the same with any fear of disgrace, contempt, or obloquy, which might ensue, was their fervent desire to be helped and assisted with the prayers of God's saints. Wherein as St. James ‡ doth exhort unto mutual confession, alleging this only for a reason, that just men's devout prayers are of great avail with God; so it hath been heretofore the use of penitents for that intent to unburthen their minds, even to private persons, and to crave their prayers. Whereunto Cassianus alluding, counselleth §, "That if men possest with dulness of "spirit be themselves unapt to do that which is required, "they should in meek affection seek health at the least by "good and virtuous men's prayers unto God for them." And to the same effect Gregory, Bishop of Nyss ‖: "Humble "thyself, and take unto thee such of thy brethren as are of "one mind, and do bear kind affection towards thee, that "they may together mourn and labour for thy deliverance. "Shew me thy bitter and abundant tears, that I may blend "mine own with them." But because of all men there is or should be none in that respect more fit for troubled and distressed minds to repair unto than God's ministers, he proceedeth further ¶: "Make the priest, as a father, partaker "of thy affliction and grief; be bold to impart unto him the "things that are most secret, he will have care both of thy "safety and of thy credit."

* Aug. Hom. de Pœnit. [i. Serm. 351, c. 4. §. 9.] citatur a Grat. [de Pœnit.] dist. 1. c. *judicet.*

† "A præpositis sacramentorum "accipiat satisfactionis suæ mo-"dum."

‡ James v. 16.

§ Cassian. coll. 20. c. 8. [7. Bibl. Patr. Col. t. v. pars ii. 207. E.]

‖ Greg. Nyss. Orat. in eos qui alios acerbe judicant, [t. ii. p. 137.]

¶ [Ibid.]

"Confession," saith Leo *, "is first to be offered to God, "and then to the priest, as to one which maketh supplication "for the sins of penitent offenders." Suppose we, that men would ever have been easily drawn, much less of their own accord have come unto public confession, whereby they knew they should sound the trumpet of their own disgrace; would they willingly have done this, which naturally all men are loth to do, but for the singular trust and confidence which they had in the public prayers of God's Church? "Let thy "mother the Church weep for thee," saith St. Ambrose †, "let her wash and bathe thy faults with her tears: our Lord "doth love that many should become suppliants for one." In like sort, long before him, Tertullian ‡, "Some few as-"sembled make a Church, and the Church is as Christ him-"self; when thou dost therefore put forth thy hands to the "knees of thy brethren, thou touchest Christ, it is Christ "unto whom thou art a suppliant; so when they pour out "their tears over them, it is even Christ that taketh com-"passion; Christ which prayeth when they pray: neither "can that be easily denied, for which the Son is himself "contented to become a suitor."

[8.] Whereas in these considerations therefore, voluntary penitents had been long accustomed, for great and grievous crimes, though secret, yet openly both to repent and confess, as the canons of ancient discipline required; the Greek church first, and in process of time the Latin altered this order, judging it sufficient and more convenient that such offenders should do penance and make confession in private only. The cause why the Latins did, Leo declareth, saying, "§ Although that ripeness of faith be commendable, which "for the fear of God doth not fear to incur shame before all "men; yet because every one's crimes are not such, that it "can be free and safe for them to make publication of all "things wherein repentance is necessary; let a custom so "unfit to be kept be abrogated, lest many forbear to use "the remedies of penitency, whilst they either blush or are "afraid to acquaint their enemies with those acts for which

* Leo i. Ep. 7, 8. [al. 136, t. i. 718, ed. Quesnel.] ad Episc. Campan. citat. a Grat. de Pœn. d. 1. c. *sufficit.*

† Ambros. lib. ii. de Pœnit. c. 10. [t. ii. p. 436.]

‡ Tertull. de Pœnit. [c. 10.]

§ Leo i. Ep. 7, 8.

"the laws may take hold upon them. Besides, it shall win "the more to repentance, if the consciences of sinners be not "emptied into the people's ears." And to this only cause doth Sozomen impute the change which the Grecians made, by ordaining throughout all churches certain penitentiaries to take the confessions, and appoint the penances of secret offenders. Socrates (for this also may be true, that moe inducements than one did set forward an alteration so generally made) affirmeth the Grecians (and not unlikely) to have especially respected therein the occasion, which the Novatianists took at the multitude of public penitents, to insult over the discipline of the Church, against which they still cried out wheresoever they had time and place, "*He that sheweth "sinners favour, doth but teach the innocent to sin." And therefore they themselves admitted no man to their communion upon any repentance, which once was known to have offended after baptism, making sinners thereby not the fewer, but the closer and the more obdurate, how fair soever their pretence might seem.

[9.] The Grecians' canon for some one presbyter in every Church to undertake the charge of penitency, and to receive their voluntary confessions which had sinned after baptism, continued in force for the space of about some hundred years, till Nectarius, and the bishops of churches under him, began a second alteration, abolishing even that confession which their penitentiaries took in private. There came to the penitentiary of the Church of Constantinople a certain gentlewoman, and to him she made particular confession of her faults committed after baptism, whom thereupon he advised to continue in fasting and prayer, that as with tongue she had acknowledged her sins, so there might appear in her likewise some work worthy of repentance. But the gentlewoman goeth forward, and detecteth herself of a crime, whereby they were forced to disrobe an ecclesiastical person, that is, to degrade a deacon of the same Church. When the matter by this mean came to public notice, the people were in a kind of tumult offended, not only at that which was done, but much more, because the Church should thereby endure

* Facinoris viam monstrat innoxiis, qui nocentibus post scelera blanditur.

open infamy and scorn. The clergy perplexed and altogether doubtful what way to take, till one Eudæmon, born in Alexandria, but at that time a priest in the church of Constantinople, considering that the cause of voluntary confession, whether public or private, was especially to seek the Church's aid, as hath been before declared, lest men should either not communicate with others, or wittingly hazard their souls, if so be they did communicate, and that the inconvenience which grew to the whole Church was otherwise exceeding great, but especially grievous by means of so manifold offensive detections, which must needs be continually more, as the world did itself wax continually worse (for antiquity together with the gravity and severity thereof (saith Sozomen) had already begun by little and little to degenerate into loose and careless living, whereas before offences were less, partly through bashfulness in them which opened their own faults, and partly by means of their great austerity which sate as judges in this business): these things Eudæmon having weighed with himself, resolved easily the mind of Nectarius, that the penitentiaries' office must be taken away, and for participation in God's holy mysteries every man be left to his own conscience; which was, as he thought, the only mean to free the Church from danger of obloquy and disgrace. "Thus much," saith Socrates, "I am the bolder to relate, because I received it "from Eudæmon's own mouth, to whom my answer was at "that time; Whether your counsel, sir, have been for the "Church's good, or otherwise, God knoweth: but I see you "have given occasion, whereby we shall not now any more "reprehend one another's faults, nor observe that apostolic "precept, which saith, Have no fellowship with the unfruit-"ful works of darkness, but rather be ye also reprovers of "them." With Socrates, Sozomen both agreeth in the occasion of abolishing penitentiaries; and moreover testifieth also, that in his time, living with the younger Theodosius, the same abolition did still continue, and that the bishops had in a manner every where followed the example given them by Nectarius.

[10.] Wherefore to implead the truth of this history, Cardinal Baronius allegeth that Socrates, Sozomen and Eudæmon were all Novatianists; and that they falsify in saying (for

so they report), that as many as held the consubstantial being of Christ, gave their assent to the abrogation of the fore-rehearsed canon. The sum is, he would have it taken for a fable, and the world to be persuaded that Nectarius did never any such thing *. Why then should Socrates first and afterwards Sozomen publish it? To please their pew-fellows, the disciples of Novatian. A poor gratification, and they very silly friends, that would take lies for good turns. For the more acceptable the matter was, being deemed true, the less they must needs (when they found the contrary) either credit or affect him, which had deceived them. Notwithstanding we know that joy and gladness rising from false information, do not only make men forward to believe that which they first hear, but also apt to scholie upon it, and to report as true whatsoever they wish were true. But so far is Socrates from any such purpose, that the fact of Nectarius, which others did both like and follow, he doth both disallow and reprove. His speech to Eudæmon, before set down, is proof sufficient that he writeth nothing but what was famously known to all, and what himself did wish had been otherwise. As for Sozomen's correspondence with heretics, having shewed to what end the Church did first ordain penitentiaries, he addeth immediately, that Novatianists, which had no care of repentance, could have no need of this office. Are these the words of a friend or an enemy? Besides, in the entrance of that whole narration, "Not to sin," saith he, "at all, would require a "nature more divine than ours is: but God hath commanded "to pardon sinners; yea, although they transgress and offend

* "Tanta hæc Socrati testanti "præstanda est fides, quanta cæte-"ris hæreticis de suis dogmatibus "tractantibus; quippe Novatianus "secta cum fuerit, quam vere ac "sincere hæc scripserit adversus "pœnitentiam in Ecclesia adminis-"trari solitam, quemlibet puto posse "facile judicare." Baron. tom. i. ann. Chr. 56. [c. 26.]

"Sozomenum eandem prorsus "causam fovisse certum est." Ibid.

"Nec Eudæmonem illum alium "quam Novatianæ sectæ hominem "fuisse credendum est." Ibid. [c. 27.]

"Sacerdos ille merito a Nectario "est gradu amotus officioque de-"positus, quo facto Novatiani (ut "mos est hæreticorum) quam-"cunque licet levem, ut sinceris "dogmatibus detrahant, accipere "ausi occasionem, non tantum "Presbyterum pœnitentiarium in "ordinem redactum, sed et pœni-"tentiam ipsam una cum eo fuisse "proscriptam, calumniose admo-"dum conclamarunt, cum tamen "illa potius theatralis fieri interdum "solita confessio peccatorum fuerit "abrogata." Ibid. [c. 34.]

"often." Could there be any thing spoken more directly opposite to the doctrine of Novatian?

Eudæmon was presbyter under Nectarius. To Novatianists the Emperor gave liberty of using their religion quietly by themselves, under a bishop of their own, even within the city, for that they stood with the Church in defence of the Catholic faith against all other heretics besides. Had therefore Eudæmon favoured their heresy, their camps were not pitched so far off, but he might at all times have found easy access unto them. Is there any man that lived with him, and hath touched him that way? if not, why suspect we him more than Nectarius?

Their report touching Grecian catholic bishops, who gave approbation to that which was done, and did also the like themselves in their own churches, we have no reason to discredit, without some manifest and clear evidence brought against it. For of Catholic bishops, no likelihood but that their greatest respect to Nectarius, a man honoured in those parts no less than the Bishop of Rome himself in the western churches, brought them both easily and speedily unto conformity with him; Arians, Eunomians, Apollinarians, and the rest that stood divided from the Church, held their penitentiaries as before. Novatianists from the beginning had never any, because their opinion touching penitency was against the practice of the Church therein, and a cause why they severed themselves from the Church: so that the very state of things as they then stood, giveth great show of probability to his speech, who hath affirmed *, "That they only "which held the Son consubstantial with the Father, and "Novatianists which joined with them in the same opinion, "had no penitentiaries in their churches, the rest retained "them."

By this it appeareth therefore how Baronius, finding the relation plain, that Nectarius did abolish even those private secret confessions, which the people had before been accustomed to make to him that was penitentiary, laboureth what he may to discredit the authors of the report, and to leave it imprinted in men's minds, that whereas Nectarius did but abrogate public confession, Novatianists have maliciously

* Socrat. Hist. Eccles. lib. v. c. 19.

forged the abolition of private. As if the odds between these two were so great in the balance of their judgment, which equally hated and contemned both; or, as if it were not more clear than light, that the first alteration which established penitentiaries took away the burthen of public confession in that kind of penitents, and therefore the second must either abrogate private, or nothing.

[11.] Cardinal Bellarmine therefore finding that against the writers of the history it is but in vain to stand upon so doubtful terms and exceptions, endeavoureth mightily to prove, even by their report, no other confession taken away than public, which penitentiaries used in private to impose upon public offenders*. "For why? It is," saith he, "very certain, that the name of penitents in the Fathers' "writings signifieth only public penitents; certain, that to "hear the confessions of the rest was more than one could "possibly have done; certain, that Sozomen, to shew how "the Latin Church retained in his time what the Greek had "clean cast off, declareth the whole order of public penitency "used in the Church of Rome, but of private he maketh no "mention." And, in these considerations, Bellarmine will have it the meaning both of Socrates and of Sozomen, that the former episcopal constitution, which first did erect penitentiaries, could not concern any other offenders, than such as publicly had sinned after baptism; that only they were prohibited to come to the holy communion, except they did first in secret confess all their sins to the penitentiary, by his appointment openly acknowledge their open crimes, and do public penance for them; that whereas, before Novatian's uprising, no man was constrainable to confess publicly any sin, this canon enforced public offenders thereunto, till such time as Nectarius thought good to extinguish the practice thereof.

Let us examine therefore these subtile and fine conjectures, whether they be able to hold the touch. "It seemeth good," saith Socrates, "to put down the office of these priests which "had charge of penitency†;" what charge that was, the

* Bellarm. de Pœnit. lib. iii. c. 14. [p. 1399, 1400.]

† Τοὺς ἐπὶ τῆς μετανοίας περιελεῖν πρεσβυτέρους. [Hist. Eccles. lib. v. c. 19.]

kinds of penitency then usual must make manifest. There is often speech in the Fathers' writings, in their books frequent mention of penitency, exercised within the chambers of our own heart, and seen of God, and not communicated to any other, the whole charge of which penitency is imposed of God, and doth rest upon the sinner himself. But if penitents in secret being guilty of crimes whereby they knew they had made themselves unfit guests for the table of our Lord, did seek direction for their better performance of that which should set them clear; it was in this case the Penitentiary's office to take their confessions, to advise them the best way he could for their soul's good, to admonish them, to counsel them, but not to lay upon them more than private penance. As for notorious wicked persons, whose crimes were known, to convent, judge, and punish them, was the office of the ecclesiastical consistory; Penitentiaries had their institution to another end. Now unless we imagine that the ancient time knew no other repentance than public, or that they had little occasion to speak of any other repentance, or else that in speaking thereof they used continually some other name, and not the name of repentance, whereby to express private penitency; how standeth it with reason, that wheresoever they write of penitents, it should be thought they meant only public penitents? The truth is, they handle all three kinds, but private and voluntary repentance much oftener, as being of far more general use; whereas public was but incident unto few, and not oftener than once incident unto any. Howbeit, because they do not distinguish one kind of penitency from another by difference of names, our safest way for construction is to follow circumstance of matter, which in this narration will not yield itself appliable only unto public penance, do what they can that would so expound it.

They boldly and confidently affirm, that no man being compellable to confess publicly any sin before Novatian's time, the end of instituting penitentiaries afterward in the Church was, that by them men might be constrained unto public confession. Is there any record in the world which doth testify this to be true? There is that testifieth the plain contrary. For Sozomen declaring purposely the cause of their institution, saith*,

* Sozom. Hist. Eccles. lib. vii. c. 16.

"That whereas men openly craving pardon at God's hands "(for public confession, the last act of penitency, was always "made in the form of a contrite prayer unto God), it could "not be avoided but they must withal confess what their of-"fences were; this in the opinion of their prelates seemed "from the first beginning (as we may probably think) to be "somewhat burthensome;" not burthensome, I think, to notorious offenders; for what more just than in such sort to discipline them? but burthensome, that men whose crimes were unknown should blaze their own faults as it were on a stage, acquainting all the people with whatsoever they had done amiss. And therefore to remedy this inconvenience, they laid the charge upon one only priest, chosen out of such as were of best conversation, a silent and a discreet man, to whom they which had offended might resort and lay open their lives. He according to the quality of every one's transgressions, appointed what they should do or suffer, and left them to execute it upon themselves. Can we wish a more direct and evident testimony, that the office here spoken of was to ease voluntary penitents from the burthen of public confessions, and not to constrain notorious offenders thereunto? That such offenders were not compellable to open confession till Novatian's time, that is to say, till after the days of persecution under Decius the emperor, they of all men should not so peremptorily avouch; with whom if Fabian Bishop of Rome, who suffered martyrdom the first year of Decius, be of any authority and credit, it must enforce them to reverse their sentence, his words are so plain and clear against them*. "For such as commit those crimes, whereof "the Apostle hath said, They that do them shall never inherit "the kingdom of heaven, must," saith he, "be forced unto "amendment, because they slip down to hell, if ecclesiastical "authority stay them not." Their conceit of impossibility, that one man should suffice to take the general charge of penitency in such a church as Constantinople, hath risen from a mere erroneous supposal, that the ancient manner of private confession was like the shrift at this day usual in the Church of Rome, which tieth all men at one certain time to make confession; whereas confession was then neither looked for

* Fab. Decret. Ep. 2. tom. i. Conc. p. 358.

till men did offer it, nor offered for the most part by any other than such as were guilty of heinous transgressions, nor to them any time appointed for that purpose. Finally, the drift which Sozomen had in relating the discipline of Rome, and the form of public penitency there retained even till his time, is not to signify that only public confession was abrogated by Nectarius, but that the west or Latin Church held still one and the same order from the very beginning, and had not, as the Greek, first cut off public voluntary confession by ordaining, and then private by removing Penitentiaries.

Wherefore to conclude, it standeth, I hope, very plain and clear, first against the one Cardinal, that Nectarius did truly abrogate confession in such sort as the ecclesiastical history hath reported; and secondly, as clear against them both, that it was not public confession only which Nectarius did abolish.

[12.] The paradox in maintenance whereof Hessels wrote purposely a book touching this argument, to shew that Nectarius did but put the penitentiary from his office, and not take away the office itself, is repugnant to the whole advice which Eudæmon gave, of leaving the people from that time forward to their own consciences; repugnant to the conference between Socrates and Eudæmon, wherein complaint is made of some inconvenience which the want of the office would breed; finally, repugnant to that which the history declareth concerning other churches, which did as Nectarius had done before them, not in deposing the same man (for that was impossible) but in removing the same office out of their churches, which Nectarius had banished from his. For which cause Bellarmine doth well reject the opinion of Hessels, howsoever it please Pamelius * to admire it as a wonderful happy invention. But in sum, they are all gravelled, no one of them able to go smoothly away, and to satisfy either others or himself with his own conceit concerning Nectarius.

[13.] Only in this they are stiff, that auricular confession

* "Non [nec E.] est quod sibi "blandiantur illi de facto Nectarii, "cum id potius secretorum peccatorum confessionem comprobet, "et non aliud quam Presbyterum "pœnitentialem illo officio suo mo- "verit; uti amplissime deducit D. "Johannes Hasselius." Pamel. in Cypr. lib. [de Lapsis, p. 251.] annot. 98. et in lib. Tertull. de Pœnit. annot. 1. [p. 200. Paris, 1598.]

Nectarius did not abrogate, lest if so much should be acknowledged, it might enforce them to grant that the Greek church at that time held not confession, as the Latin now doth, to be the part of a sacrament instituted by our Saviour Jesus Christ, which therefore the Church till the world's end hath no power to alter. Yet seeing that as long as public voluntary confession of private crimes did continue in either church (as in the one it remained not much above two hundred years, in the other about four hundred) the only acts of such repentance were; first, the offender's intimation of those crimes to some one presbyter, for which imposition of penance was sought; secondly, the undertaking of penance imposed by the Bishop; thirdly, after the same performed and ended, open confession to God in the hearing of the whole church; whereupon ensued the prayers of the Church; then the Bishop's imposition of hands; and so the party's reconciliation or restitution to his former right in the holy sacrament: I would gladly know of them which make only private confession a part of their sacrament of penance, how it could be so in those times. For where the sacrament of penance is ministered, they hold that confession to be sacramental which he receiveth who must absolve; whereas during the fore-rehearsed manner of penance, it can no where be shewed, that the priest to whom secret information was given did reconcile or absolve any; for how could he, when public confession was to go before reconciliation, and reconciliation likewise in public thereupon to ensue? So that if they did account any confession sacramental, it was surely public, which is now abolisht in the Church of Rome; and as for that which the Church of Rome doth so esteem, the ancient neither had it in such estimation, nor thought it to be of so absolute necessity for the taking away of sin.

But (for any thing that I could ever observe out of them) although not only in crimes open and notorious, which made men unworthy and uncapable of holy mysteries, their discipline required first public penance, and then granted that which St. Hierom mentioneth, saying, "The priest layeth his "hand upon the penitent, and by invocation entreateth that "the Holy Ghost may return to him again, and so after "having enjoined solemnly all the people to pray for him,

"reconcileth to the altar him who was delivered to Satan for "the destruction of his flesh, that his spirit might be safe "in the day of the Lord*:"—Although I say not only in such offences being famously known to the world, but also if the same were committed secretly, it was the custom of those times, both that private intimation should be given, and public confession made thereof; in which respect, whereas all men did willingly the one, but would as willingly have withdrawn themselves from the other, had they known how; "Is it tolerable," saith St. Ambrose†, "that to sue to God "thou shouldst be ashamed, which blushest not to seek and "sue unto man? Should it grieve thee to be a suppliant to "him from whom thou canst not possibly hide thyself; when "to open thy sins to him, from whom, if thou wouldst, thou "mightest conceal them, it doth not any thing at all trouble "thee? This thou art loth to do in the Church, where, all "being sinners, nothing is more opprobrious indeed than "concealment of sin, the most humble the best thought of, "and the lowliest accounted the justest:"—All this notwithstanding, we should do them very great wrong, to father any such opinion upon them, as if they did teach it a thing impossible for any sinner to reconcile himself unto God, without confession unto the priest. ‡ Would Chrysostom thus persuaded have said, "Let the inquiry and presentment of thy "offences be made in thine own thoughts; let the tribunal "whereat thou arraignest thyself be without witness; let God "and only God see thee and thy confession?" Would Cassianus §, so believing, have given counsel, "That if any were "withheld by bashfulness from discovering their faults to "men, they should be so much the more instant and con-"stant in opening them by supplication to God himself, whose "wont is to help without publication of men's shame, and not

* "Sacerdos imponit manum "subjecto, reditum Spiritus Sancti "invocat, atque ita eum qui traditus "fuerat Satanæ in interitum carnis, "ut spiritus salvus fieret, indicta "in populum oratione altari recon-"ciliat." Hieron. advers. Lucif. [§. 5. t. ii. p. 175. a. ed. Vallarsii.]

† Ambros. de Pœnit. lib. ii. cap. 10.

‡ Chrys. Hom. Περὶ μετανοίας καὶ ἐξομολογήσεως. Παρὰ τοῖς λογισμοῖς γενέσθω τῶν πεπλημμελημένων ἡ ἐξέτασις· ἀμάρτυρον ἔστω τὸ δικαστήριον· ὁ Θεὸς ὁράτω μόνος ἐξομολογούμενον.

§ Cassian. Collat. 20. c. 8. [7. Bibl. Pat. Colon. t. v. p. ii. 207.]

"to upbraid them when he pardoneth?" Finally, would Prosper*, settled in this opinion, have made it, as touching reconciliation to God, a matter indifferent, "Whether men of "ecclesiastical order did detect their crimes by confession, or "leaving the world ignorant thereof, would separate volun-"tarily themselves for a time from the altar, though not in "affection, yet in execution of their ministry, and so bewail "their corrupt life?" Would he have willed them as he doth "to make bold of it, that the favour of God being either way "recovered by fruits of forcible repentance, they should not "only receive whatsoever they had lost by sin, but also after "this their new enfranchisement, aspire to the endless joys of "that supernal city?"

To conclude, we every where find the use of confession, especially public, allowed of and commended by the Fathers; but that extreme and rigorous necessity of auricular and private confession, which is at this day so mightily upheld by the church of Rome, we find not. It was not then the faith and doctrine of God's Church, as of the papacy at this present, 1. That the only remedy for sin after baptism is sacramental penitency. 2. That confession in secret is an essential part thereof. 3. That God himself cannot now forgive sins without the priest. 4. That because forgiveness at the hands of the priest must arise from confession in the offender, therefore to confess unto him is a matter of such necessity, as being not either in deed, or at the least in desire performed, excludeth utterly from all pardon, and must consequently in Scripture be commanded, wheresoever any promise of forgiveness is made. No, no; these opinions have youth in their countenance; antiquity knew them not, it never thought nor dreamed of them.

[14.] But to let pass the papacy. Forasmuch as repentance doth import alteration within the mind of a sinful man, whereby through the power of God's most gracious and blessed Spirit, he seeth and with unfeigned sorrow acknowledgeth former offences committed against God, hath them in utter detestation, seeketh pardon for them in such sort as a Christian should do, and with a resolute purpose settleth

* Prosper de Vita Contempl. lib. ii. c. 7.

himself to avoid them, leading as near as God shall assist him, for ever after, an unspotted life; and in the order (which Christian religion hath taught for procurement of God's mercy towards sinners) confession is acknowledged a principal duty; yea, in some cases, confession to man, not to God only; it is not in the reformed churches denied by the learneder sort of divines *, but that even this confession, cleared from all errors, is both lawful and behoveful for God's people.

Confession by man to man being either private or public, private confession to the minister alone touching secret crimes, or absolution thereupon ensuing, as the one, so the other is neither practised by the French discipline, nor used in any of those churches which have been cast by the French mould. Open confession to be made in the face of the whole congregation by notorious malefactors they hold necessary; howbeit not necessary towards the remission of sins †, "but only in "some sort to content the Church, and that one man's re-"pentance may seem to strengthen many, which before have "been weakened by one man's fall."

Saxonians and Bohemians in their discipline constrain no man to open confession ‡. Their doctrine is, that whose faults have been public, and thereby scandalous unto the world, such, when God giveth them the spirit of repentance, ought as solemnly to return, as they have openly gone astray: first, for the better testimony of their own unfeigned conversion unto God; secondly, the more to notify their reconcilement unto the church; and lastly, that others may make benefit of their ensample.

But concerning confession in private, the churches of Germany, as well the rest as Lutherans, agree all, that all men should at certain times confess their offences to God in the hearing of God's ministers, thereby to shew how their sins displease them; to receive instruction for the warier carriage of themselves hereafter; to be soundly resolved, if any scruple or snare of conscience do entangle their minds;

* Calv. Inst. lib. iii. cap. 4. §. 7.

† "Sed tantum ut Ecclesiæ sit "aliqua ratione satisfactum, et om-"nes unius pœnitentia confirmen-"tur, qui fuerant unius peccatis et "scandalis vulnerati." Sadeel. in Psal. xxxii. ver. 5. [Op. p. 906. ed. 1599.]

‡ Harm. Confess. sect. viii. ex. 5. cap. Confess. Bohem. [p. 143. Genev. 1581.]

and, which is most material, to the end that men may at God's hands seek every one his own particular pardon, through the power of those keys, which the minister of God using according to our blessed Saviour's institution in that case, it is their part to accept the benefit thereof as God's most merciful ordinance for their good, and, without any distrust or doubt, to embrace joyfully his grace so given them, according to the word of our Lord, which hath said*, "Whose sins ye remit "they are remitted." So that grounding upon this assured belief, they are to rest with minds encouraged and persuaded concerning the forgiveness of all their sins, as out of Christ's own word and power, by the ministry of the keys.

[15.] It standeth with us in the Church of England, as touching public confession, thus:

First, seeing day by day we in our Church begin our public prayers to Almighty God with public acknowledgment of our sins, in which confession every man prostrate as it were before his glorious Majesty crieth guilty against himself; and the minister with one sentence pronounceth universally all clear, whose acknowledgment so made hath proceeded from a true penitent mind; what reason is there every man should not under the general terms of confession represent to himself his own particulars whatsoever, and adjoining thereunto that affection which a contrite spirit worketh, embrace to as full effect the words of divine Grace, as if the same were severally and particularly uttered with addition of prayers, imposition of hands, or all the ceremonies and solemnities that might be used for the strengthening of men's affiance in God's peculiar mercy towards them? Such complements are helps to support our weakness, and not causes that serve to procure or produce his gifts. If with us there be "truth in the inward "parts," as David speaketh, the difference of general and particular forms in confession and absolution is not so material, that any man's safety or ghostly good should depend upon it.

And for private confession and absolution it standeth thus with us:

The minister's power to absolve is publicly taught and

* [John xx. 23. ap.] cap. 5. Confess. Bohem.

professed, the Church not denied to have authority either of abridging or enlarging the use and exercise of that power, upon the people no such necessity imposed of opening their transgressions unto men, as if remission of sins otherwise were impossible*; neither any such opinion had of the thing itself, as though it were either unlawful or unprofitable, saving only for these inconveniences, which the world hath by experience observed in it heretofore. And in regard thereof, the Church of England hitherto hath thought it the safer way to refer men's hidden crimes unto God and themselves only; howbeit, not without special caution for the admonition of such as come to the holy Sacrament, and for the comfort of such as are ready to depart the world.

First, because there are but few that consider how much that part of divine service which consisteth in partaking the holy Eucharist doth import their souls; what they lose by neglect thereof, and what by devout practice they might attain unto: therefore, lest carelessness of general confession should, as commonly it doth, extinguish all remorse of men's particular enormous crimes; our custom (whensoever men present themselves at the Lord's Table) is, solemnly to give them very fearful admonition what woes are perpendicularly hanging over the heads of such as dare adventure to put forth their unworthy hands to those admirable mysteries of life, which have by rare examples been proved conduits of irremediable death to impenitent receivers; whom therefore as we repel being known, so being not known we can but terrify. Yet with us, the ministers of God's most holy word and sacraments, being all put in trust with the custody and dispensation of those mysteries, wherein our communion is and hath been ever accounted the highest grace that men on earth are admitted unto, have therefore all equally the same power to withhold that sacred mystical food from notorious evil livers, from such as have any way wronged their neighbours, and from parties between whom there doth open hatred and malice appear, till the first sort have reformed their wicked life, the second recompensed them unto whom they

* As for private confession, abuses and errors set apart, we condemn it not, but leave it at liberty. Jewel, Def. p. 156. [158. ed. 1611.]

were injurious, and the last condescended unto some course of Christian reconciliation, whereupon their mutual accord may ensue. In which cases, for the first branch of wicked life, and the last which is open enmity, there can arise no great difficulty about the exercise of his power: in the second, concerning wrongs, there may, if men shall presume to define or measure injuries according to their own conceits, depraved oftentimes as well by error as partiality, and that no less in the minister himself, than in any other of the people under him. The knowledge therefore which he taketh of wrongs must rise as it doth in the other two, not from his own opinion or conscience, but from the evidence of the fact which is committed; yea, from such evidence as neither doth admit denial nor defence. For if the offender having either colour of law to uphold, or any other pretence to excuse his own uncharitable and wrongful dealings, shall wilfully stand in defence thereof, it serveth as a bar to the power of the minister in this kind. *Because (as it is observed by men of very good judgment in these affairs) "although in this "sort our separating of them be not to strike them with the "mortal wound of excommunication, but to stay them rather "from running desperately headlong into their own harm; "yet in us it is not to sever from the holy communion "but such as are either found culpable by their own con-"fession, or have been convicted in some public secular, or "ecclesiastical court. For who is he that dare take upon "him to be any man's both accuser and judge? †Evil "persons are not rashly, and as we list, to be thrust from "communion with the Church; insomuch that, if we cannot "proceed against them by any orderly course of judgment,

* "Nos a communione quen-"quam prohibere non possumus, "quamvis hæc prohibitio nondum "sit mortalis, sed medicinalis, nisi "aut sponte confessum, aut aliquo "sive seculari sive ecclesiastico ju-"dicio accusatum atque convictum. "Quis enim sibi utrumque audet "assumere, ut cuiquam ipse sit et "accusator et judex?" [Rhenan. Admon. de Dogm. Tertull. inter Opp. Tertull. p. 903, ed. Par. 1635.]

† "Non enim temere et quodam-"modolibet, [quomodolibet?] sed "per judicium, ab Ecclesiæ com-"munione separandi sunt mali, ut "si per judicium auferri non pos-"sint, tolerentur potius, velut pa-"leæ cum tritico." [et paullo supra.] "Multi corriguntur, ut Petrus; "multi tolerantur, ut Judas; multi "nesciuntur, donec veniat Domi-"nus, et illuminabit abscondita te-"nebrarum." Rhenan. Admonit. de Dogmat. Tertull. [Ibid.]

"they are rather to be suffered for the time than molested. "Many there are reclaimed, as Peter; many, as Judas, known "well enough, and yet tolerated; many, which must remain "undescried till the day of His appearance, by whom the "secret corners of darkness shall be brought into open "light."

Leaving therefore unto his judgment them whom we cannot stay from casting their own souls into so great hazard, we have in the other part of penitential jurisdiction, in our power and authority to release sin, joy on all sides, without trouble or molestation unto any. And if to give be a thing more blessed than to receive, are we not infinitely happier in being authorized to bestow the treasure of God, than when necessity doth constrain to withdraw the same?

They which, during life and health, are never destitute of ways to delude repentance, do notwithstanding oftentimes, when their last hour draweth on, both feel that sting which before lay dead in them, and also thirst after such helps as have been always till then unsavoury. St. Ambrose's words touching late repentance are somewhat hard*, "If a man be "penitent and receive absolution (which cannot in that case "be denied him) even at the very point of death, and so "depart, I dare not affirm he goeth out of the world well; I "will counsel no man to trust to this, because I am loth to "deceive any man, seeing I know not what to think of it. "Shall I judge such a one a castaway? Neither will I "avouch him safe: All I am able to say, is, Let his estate "be left to the will and pleasure of Almighty God. Wilt "thou be therefore clearly delivered of all doubt? Repent "while yet thou art healthy and strong. If thou defer it till "time give no longer possibility of sinning, thou canst not be "thought to have left sin, but rather sin to have forsaken "thee." Such admonitions may in their time and place be necessary, but in no wise prejudicial to the generality of God's own high and heavenly promise, "Whensoever a sinner doth "repent from the bottom of his heart, I will put out all his "iniquity." And of this, although it hath pleased God not to leave to the world any multitude of examples, lest the care-

* Lib. iii. de Pœnit.

less should too far presume; yet one he hath given, and that most memorable, to withhold from despair in the mercies of God, at what instant soever man's unfeigned conversion be wrought. Yea, because to countervail the fault of delay, there are in the latest repentance oftentimes the surest tokens of sincere dealing; therefore upon special confession made to the minister of God, he presently absolveth in this case the sick party from all his sins by that authority which Jesus Christ hath committed unto him, knowing that God respecteth not so much what time is spent, as what truth is shewed in repentance.

[16.] In sum, when the offence doth stand only between God and man's conscience, the counsel is good which St. Chrysostom giveth *: "I wish thee not to bewray thyself "publicly, nor to accuse thyself before others. I wish thee "to obey the Prophet, who saith, Disclose thy way unto the "Lord, confess thy sins before him, tell thy sins to him that "he may blot them out. If thou be abasht to tell unto any "other wherein thou hast offended, rehearse them every day "between thee and thy soul. I wish thee not to confess "them to thy fellow-servant, who may upbraid thee with "them; tell them to God, who will cure them; there is no "need for thee in the presence of witnesses to acknowledge "them; let God alone see thee at thy confession. I pray "and beseech you, that you would more often than you do "confess to God eternal, and reckoning your trespasses desire "his pardon †. I carry you not into a theatre or open court "of many your fellow-servants, I seek not to detect your

* "Non dico tibi, ut te prodas "in publicum, neque ut te apud "alios accuses, sed obedire te volo "Prophetæ dicenti, (Ps. xxxii. 5.) "'revela Domino viam tuam.' Ante "Deum confitere peccata tua." Chrysost. Hom. 31. ad Hebr. [t. iv. p. 198. ed. Froben. Basil.] "Peccata "tua dicito, ut ea deleat; si con-"funderis alicui dicere quæ peccasti, "dicito ea quotidie in anima. Non "dico ut confitearis conservo qui "exprobret; Deo dicito qui ea cu-"rat." [Idem in Ps. l. t. i. p. 708, 10. ed. Savile.] "Non necesse est "præsentibus testibus confiteri; "solus te Deus confitentem videat." Id. Hom. de Pœnit. et Confess. [t. v. 512.] "Rogo et oro ut cre-"brius Deo immortali confiteamini, "et enumeratis vestris delictis ve-"niam petatis. Non te in theatrum "conservorum duco, non homini-"bus peccata tua conor detegere. "[detegere cogo.] Repete coram "Deo conscientiam tuam, te ex-"plica, ostende medico præstantis-"simo vulnera tua, et pete ab eo "medicamentum." Hom. 5. de incompreh. Dei Natura, itemque Homil. de Lazaro. [t. ii. 402; i. 77.]

† Psalm xxxii. 5.

BOOK VI. Ch. v. 1.

"crimes before men; disclose your conscience before God, "unfold yourselves to him, lay forth your wounds before him, "the best physician that is, and desire of him salve for "them." If hereupon it follow, as it did with David, "I "thought, I will confess against myself my wickedness unto "thee, O Lord, and thou forgavest me the plague of my "sin," we have then our desire, and there remaineth only thankfulness, accompanied with perpetuity of care to avoid that, which being not avoided we know we cannot remedy without new perplexity and grief. Contrariwise, if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted, and not delivered from anguish, mistrusting whether that we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts, which being bruised are not able to be recured of themselves.

Of Satisfaction.

V. There resteth now Satisfaction only to be considered; a point which the Fathers do often touch, albeit they never aspire to such mysteries, as the papacy hath found enwrapped within the folds and plaits thereof. And it is happy for the Church of God, that we have the writings of the Fathers, to shew what their meaning was. The name of Satisfaction, as the ancient Fathers meant it, containeth whatsoever a penitent should do in the humbling himself unto God, and testifying by deeds of contrition the same which confession in words pretendeth. "He which by repentance for sins" (saith Tertullian *, speaking of fickle-minded men) "had a purpose "to satisfy the Lord, will now by repenting his repentance "make Satan satisfaction; and be so much more hateful to "God, as he is unto God's enemy more acceptable." Is it not plain, that satisfaction doth here include the whole work of penitency, and that God is satisfied when men are restored through sin into favour by repentance? "How canst thou," saith Chrysostom †, "move God to pity thee, when thou wilt "not seem as much as to know that thou hast offended?" By appeasing, pacifying, and moving God to pity, St. Chrysostom meaneth the very same with the Latin Fathers, when

* Tertull. de Pœnit. [cap. 5.]

† Chrysost. in 1 Cor. Hom. 8. Τὸν Θιὸν ἐξιλεώσασθαι. [t. x. 71. E. ed. Fell.]

they speak of satisfying God. "We feel," saith St. Cyprian*, "the bitter smart of his rod and scourge, because there is "in us neither care to please him with our good deeds, nor "to satisfy him for our evil." Again †, "Let the eyes which "have looked on idols, sponge out their unlawful acts with "those sorrowful tears, which have power to satisfy God." The Master of Sentences allegeth out of St. Augustine that which is plain enough to this purpose ‡: "Three things "there are in perfect penitency, compunction, confession, "and satisfaction; that as we three ways offend God, namely "in heart, word, and deed, so by three duties we may satisfy "God."

Satisfaction, as a part, comprehendeth only that which the Baptist meant by *works worthy of repentance;* and if we speak of the whole work of repentance itself, we may in the phrase of antiquity term it very well satisfaction.

[2.] Satisfaction is a work which justice requireth to be done for contentment of persons injuried: neither is it in the eye of justice a sufficient satisfaction, unless it fully equal the injury for which we satisfy. Seeing then that sin against God eternal and infinite must needs be an infinite wrong; justice in regard thereof doth necessarily exact an infinite recompense, or else inflict upon the offender infinite punishment. Now because God was thus to be satisfied, and man not able to make satisfaction in such sort, his unspeakable love and inclination to save mankind from eternal death ordained in our behalf a Mediator, to do that which had been for any other impossible. Wherefore all sin is remitted in the only faith of Christ's passion, and no man without belief thereof justified §. Faith alone maketh Christ's satisfaction ours; howbeit that faith alone which after sin maketh us by conversion his. For inasmuch as God will have the benefit of Christ's satisfaction both thankfully acknowledged and duly esteemed of all such as enjoy the same, he therefore imparteth so high a treasure unto no man, whose faith hath not made him willing by repentance to do even that, which of itself how unavailable soever, yet being required and

* Cypr. Ep. 8. [al. 11. c. 2.]
† Cypr. Ep. 26. [al. 31. c. 5.]
‡ Sent. lib. iv. dis. 16. [cap. 1.]
§ Bonavent. in Sent. lib. iv. dist. xv. q. 9. [q. i. t. iii. pars ii. p. 199. ed. Rom. 1596.]

accepted with God, we are in Christ made thereby capable and fit vessels to receive the fruit of his satisfaction: yea, we so far please and content God, that because when we have offended he looketh but for repentance at our hands, our repentance and the works thereof are therefore termed satisfactory, not for that so much is thereby done as the justice of God can exact, but because such actions of grief and humility in man after sin are *illices divinæ misericordiæ* (as Tertullian speaketh of them) they draw that pity of God towards us, wherein he is for Christ's sake contented upon our submission to pardon our rebellion against him; and when that little which his law appointeth is faithfully executed, it pleaseth him in tender compassion and mercy to require no more.

[3.] Repentance is a name which noteth the habit and operation of a certain grace or virtue in us: Satisfaction, the effect which it hath, either with God or man. And it is not in this respect said amiss, that satisfaction importeth acceptation, reconciliation, and amity; because that through satisfaction, on the one part made, and allowed on the other, they which before did reject are now content to receive, they to be won again which were lost, and they to love unto whom just cause of hatred was given. We satisfy therefore in doing that which is sufficient to this effect; and they towards whom we do it are satisfied, if they accept it as sufficient, and require no more: otherwise we satisfy not, although we do satisfy: for so between man and man it oftentimes falleth out, but between man and God, never. It is therefore true, that our Lord Jesus Christ by one most precious and propitiatory sacrifice, which was his body, a gift of infinite worth, offered for the sins of the whole world, hath thereby once reconciled us to God, purchased his general free pardon, and turned away divine indignation from mankind. But we are not for that cause to think any office of penitence either needless or fruitless on our own behalf: for then would not God require any such duties at our hands. Christ doth remain everlastingly a gracious intercessor, even for every particular penitent. Let this assure us, that God, how highly soever displeased and incensed with our sins, is notwithstanding for his sake by our tears pacified, taking that for satisfaction

which is due [done?] by us, because Christ hath by his satisfaction made it acceptable. For, as he is the High-priest of our salvation, so he hath made us priests likewise under him*, to the end we might offer unto God praise and thankfulness while we continue in the way of life, and when we sin, the satisfactory or propitiatory sacrifice of a broken and contrite heart†. There is not any thing that we do that could pacify God, and clear us in his sight from sin, if the goodness and mercy of our Lord Jesus Christ were not; whereas now beholding the poor offer of our religious endeavour meekly to submit ourselves as often as we have offended, he regardeth with infinite mercy those services which are as nothing, and with words of comfort reviveth our afflicted minds, saying, "It is I, even I, that take away thine iniquities for mine own "sake." Thus doth repentance satisfy God, changing his wrath and indignation into mercy.

[4.] Anger and mercy are in us passions; but in him not so. "God," saith St. Basil ‡, "is no ways passionate, but "because the punishments which his judgments do inflict "are, like effects of indignation, severe and grievous to such "as suffer them, therefore we term the revenge which he "taketh upon sinners, anger; and the withdrawing of his "plagues, mercy." "His wrath," saith St. Augustine §, "is "not as ours, the trouble of a mind disturbed and disquieted "with things amiss, but a calm, unpassionate, and just as-"signation of dreadful punishment to be their portion which "have disobeyed; his mercy a free determination of all feli-"city and happiness unto men, except their sins remain as a "bar between it and them." So that when God doth cease to be angry with sinful men, when he receiveth them into favour, when he pardoneth their offences, and remembereth their iniquities no more (for all these signify but one thing), it must needs follow, that all punishments before due in revenge of sin, whether they be temporal or eternal, are remitted.

* Apoc. i. 6.

† Cassian. coll. 20. c. 8. [Bibl. Patr. Colon. t. v. p. ii. 207.]

‡ Basil. Hom. in Psalm. xxxvii. Παντὸς γὰρ πάθους ἀλλότριον τὸ Θεῖον.

§ "Cum Deus irasci dicitur, "[irascitur E.] non ejus significa-"tur perturbatio qualis est in animo "irascentis hominis, sed ex humanis "motibus translato vocabulo, vin-"dicta ejus, quæ non nisi justa est, "iræ nomen accepit." Aug. t. 3. Ench. c. 33. [t. vi. 209.]

BOOK VI. Ch. v. 4.

For how should God's indignation import only man's punishment, and yet some punishment remain unto them, towards whom there is now in God no indignation remaining? "God," saith Tertullian *, "taketh penitency at men's hands, and "men at his in lieu thereof receive impunity;" which notwithstanding doth not prejudice the chastisements that God after pardon hath laid upon some offenders †, as on the people of Israel, on Moses, on Miriam, on David, either for their own ‡ more sound amendment, or for example § unto others in this present world (for in the world to come punishments have unto these intents no use, the dead being not in case to be bettered by correction, nor to take warning by executions of God's justice there seen); but assuredly to whomsoever he remitteth sin, their very pardon is in itself a full absolute and perfect discharge for revengeful punishments; which God doth nowhere threaten, but with purpose of revocation if men repent, nowhere inflict but on them whom impenitency maketh obdurate.

Of the one therefore it is said ||, "Though I tell the "wicked, Thou shalt die the death, yet if he turn from his "sin, and do that which is lawful and right, he shall surely "live and not die." Of the other ¶, "Thou according to "thine hardness, and heart that will not repent, treasurest "up to thyself wrath against the day of wrath, and evident "appearance of the just judgment of God." If God be satisfied and do pardon sin, our justification restored is as perfect as it was at the first bestowed. For so the Prophet Isaiah witnesseth **, "Though your sins were as crimson, "they shall be made as white as snow; though they were "all scarlet, they shall be as white as wool." And can we doubt concerning the punishment of revenge, which was due to sin, but that if God be satisfied and have forgotten his

* "Pœnitentiæ compensatione re-"dimendam proponit impunitatem "Deus." Tertull. de Pœniten. [c. 6.]

† Numb. xiv. [22]; xx. 12; xii. 14; 2 Sam. xii. 14.

‡ "Cui Deus vere propitius est, "non solum condonat [donat] pec-"cata ne noceant ad futurum secu-"lum, sed etiam castigat, ne semper "peccare delectet." Aug. in Psal. xcviii. [§. 11. iv. 1067.]

§ "Plectuntur quidam, quo cæ-"teri corrigantur; exempla sunt "omnium, tormenta paucorum." Cypr. de Lapsis. [c. 13.]

|| Ezech. xxxiii. 14.

¶ Rom. ii. 5.

** Isai. i. 18. [Abp. Ussher in E.]

wrath, it must be, even as St. Augustine reasoneth, "*What "God hath covered he will not observe, and what he ob- "serveth not he will not punish." The truth of which doctrine is not to be shifted off by restraining it unto eternal punishment alone. For then would not David have said †, "They are blessed to whom God imputeth no sin;" blessedness having no part or fellowship at all with malediction: whereas to be subject to revenge for sin, although the punishment be but temporal, is to be under the curse of the law: wherefore, as one and the same fire consumeth stubble and refineth gold, so if it please God to lay punishment on them whose sins he hath forgiven, yet is not this done for any destructive end of wasting and eating them out, as in plagues inflicted upon the impenitent, neither is the punishment of the one as of the other proportioned by the greatness of sin past, but according to that future purpose whereunto the goodness of God referreth it, and wherein there is nothing meant to the sufferer but furtherance of all happiness, now in grace, and hereafter in glory. St. Augustine, to stop the mouths of Pelagians arguing, "That if "God had imposed death upon Adam and Adam's posterity, "as a punishment of sin, death should have ceased when "Christ had procured sinners their pardon;" answereth first, "It is no marvel, either that bodily death should not "have happened to the first man, unless he had first sinned "(death as a punishment following his sin), or that after "sin is forgiven, death notwithstanding befalleth the faith- "ful; to the end that the strength of righteousness might "be exercised by overcoming the fear thereof ‡. So that "justly God did inflict bodily death on man for committing "sin, and yet after sin forgiven took it not away, that his "righteousness might still have whereby to be exercised."

* "Si texit Deus peccata, noluit "advertere; si noluit advertere, "noluit animadvertere." [in Psal. xxxi. (Heb. xxxii.) 1. t. iv. 176.]

† [Psal. xxxii. 2.]

‡ "Mirandum non est, et mortem "corporis non fuisse eventuram "homini, nisi præcessisset pecca- "tum, cujus etiam talis pœna con- "sequeretur, et post remissionem "peccatorum eam fidelibus evenire, "ut ejus timorem vincendo exer- "ceretur fortitudo justitiæ. . . . Sic "et mortem corporis propter hoc "peccatum Deus homini inflixit, "et post peccatorum remissionem "propter exercendam justitiam non "ademit." Aug. de Pecc. Mer. et Rem. lib. ii. c. 34. [t. x. 69.]

He fortifieth this with David's example, whose sin he forgave, and yet afflicted him for exercise and trial of his humility. Briefly, a general axiom he hath for all such chastisements, "Before forgiveness, they are the punishment of sinners; "and after forgiveness, they are exercises and trials of right-"eous men*." Which kind of proceeding is so agreeable with God's nature and man's comfort, that it sheweth even injurious to both, if we should admit those surmised reservations of temporal wrath in God appeased towards reconciled sinners. "As a Father he delights in his children's con-"version, neither doth he threaten the penitent with wrath, "or them with punishment which already mourn; but by "promise assureth such of indulgence and mercy†;" yea, even of plenary pardon, which taketh away all both faults and penalties: there being no reason why we should think him the less just because he sheweth him thus merciful; when they which before were obstinate labour to appease his wrath with the pensive meditations of contrition, the meek humility which confession expresseth, and the deeds wherewith repentance declareth itself to be an amendment as well of the rotten fruits, as the dried leaves and withered root of the tree. For with these duties by us performed, and presented unto God in heaven by Jesus Christ, whose blood is a continual sacrifice of propitiation for us, we content, please, and satisfy God.

[5.] Repentance therefore, even the sole virtue of repentance, without either purpose of shrift, or desire of absolution from the priest; repentance, the secret conversion of the heart, in that it consisteth of these three, and doth by these three pacify God, may be without hyperbolical terms most truly magnified, as a recovery of the soul of man from deadly sickness, a restitution of glorious light to his darkened mind, a comfortable reconciliation with God, a spiritual nativity, a rising from the dead, a day-spring from out the depth of obscurity, a redemption from more than the Egyptian thraldom, a grinding of the old Adam even into dust and

* "Ante remissionem esse illa "supplicia peccatorum, post remis-"sionem autem certamina exercita-"tionesque justorum." [August. ibid. p. 68.]

† Cypr. Epist. 53. [52 ed. Pamel. 55 ed. Fell. p. 111.]

powder, a deliverance out of the prisons of hell, a full restoration of the seat of grace and throne of glory, a triumph over sin, and a saving victory.

[6.] Amongst the works of satisfaction, the most respected have been always these three, Prayers, Fasts, and Almsdeeds: by prayer, we lift up our souls to him from whom sin and iniquity hath withdrawn them; by fasting, we reduce the body from thraldom under vain delights, and make it serviceable for parts of virtuous conversation; by alms, we dedicate to charity these worldly goods and possessions, which unrighteousness doth neither get nor bestow well: the first, a token of piety intended towards God; the second, a pledge of moderation and sobriety in the carriage of our own persons; the last, a testimony of our meaning to do good to all men. In which three, the Apostle by way of abridgment comprehendeth whatsoever may appertain to sanctimony, holiness, and good life: as contrariwise the very mass of general corruption throughout the world, what is it but only forgetfulness of God, carnal pleasure, immoderate desire after worldly things; profaneness, licentiousness, covetousness?

All offices of repentance have these two properties; there is in performance of them painfulness, and in their nature a contrariety unto sin. The one consideration causeth them both in holy Scripture* and elsewhere to be termed judgments or revenges taken voluntarily on ourselves, and to be furthermore also preservatives from future evils, inasmuch as we commonly use to keep with the greater care that which with pain we have recovered†. And they are in the other respect contrary to sin committed; contrition, contrary to the pleasure; confession, to the error, which is mother of sin; and to the deeds of sin, the works of satisfaction contrary; therefore they all the more effectual to cure the evil habit thereof. Hereunto it was that St. Cyprian referred his earnest and vehement exhortations‡, "That they which had "fallen should be instant in prayer, reject bodily ornaments

* 2 Cor. vii. 11.

† Ἡμῶν γὰρ αὐτῶν δίκην λάβωμεν, ἡμῶν αὐτῶν κατηγορήσωμεν· οὕτως ἐξιλεωσόμεθα τὸν κριτήν. Chrys. Hom. 30. [31.] in Ep. ad Heb. [t. xii. 289. a.]

‡ Cypr. de Lapsis. [c. ult.]

"when once they have stripped themselves out of Christ's "attire, abhor all food after Satan's morsels tasted, follow "works of righteousness which wash away sin, and be plenti-"ful in alms-deeds wherewith souls are delivered from "death." Not, as if God did, according to the manner of corrupt judges, take so much money to abate so much in the punishment of malefactors. "These duties must be "offered," saith Salvianus*, "not in confidence to redeem "or buy out sin, but as tokens of meek submission; neither "are they with God accepted, because of their value, but for "the affection's sake, which doth thereby shew itself."

Wherefore concerning Satisfaction made to God by Christ only, and of the manner how repentance generally, particularly also, how certain special works of penitency, both are by the Fathers in their ordinary phrase of speech called satisfactory, and may be by us very well so acknowledged; enough hath been spoken.

[7.] Our offences sometimes are of such nature, as requireth that particular men be satisfied, or else repentance to be utterly void, and of none effect. For, if either through open rapine or cloaked fraud, if through injurious or unconscionable dealings, a man have wittingly wronged others to enrich himself; the first thing evermore in this case required (ability serving) is restitution. For let no man deceive himself: from such offences we are not discharged, neither can be, till recompense and restitution to man accompany the penitent confession we have made to Almighty God. In which case the law of Moses was direct and plain†. "If any "sin and commit a trespass against the Lord, and deny unto "his neighbour that which was given him to keep, or that "which was put unto him of trust; or doth by robbery "or by violence oppress his neighbour; or hath found that "which was lost, and denieth it, and sweareth falsely: for "any of these things that a man doth wherein he sinneth, he "that doth thus offend and trespass, shall restore the robbery "that he hath taken, or the thing he hath gotten by violence, "or that which was delivered him to keep, or the lost thing "which he found; and for whatsoever he hath sworn falsely,

* Salv. ad. Eccl. Cathol. lib. i. [p. 367. tom. v. par. iii. Biblioth. Patr. Colon.]

† Levit. vi. 2.

"adding perjury to injury, he shall both restore the whole "sum, and shall add thereunto a fifth part more, and deliver "it unto him, to whom it belongeth, the same day wherein he "offereth for his trespass." Now because men are commonly overslack to perform this duty, and do therefore defer it sometimes, till God hath taken the party wronged out of the world; the law providing that trespassers might not under any such pretence gain the restitution which they ought to make, appointeth the kindred surviving to receive what the dead should, if they had continued. "But," saith Moses*, "if the party wronged have no kinsman to whom this damage "may be restored, it shall then be rendered to the Lord "himself for the priests' use." The whole order of proceeding herein is in sundry traditional writings set down by their great interpreters and scribes, which taught them that a trespass between a man and his neighbour can never be forgiven, till the offender have by restitution made recompense for wrongs done; yea, they hold it necessary that he appease the party grieved by submitting himself unto him, or, if that will not serve, by using the help and mediation of others: "In this case (say they) for any man to shew himself unap-"peasable and cruel, were a sin most grievous, considering "that the people of God should be easy to relent, as Joseph "was towards his brethren." Finally, if so it fall out, that the death of him which was injured prevent his submission which did offend, let him then (for so they determine that he ought) go accompanied with ten others unto the sepulchre of the dead, and there make confession of the fault, saying, "I "have sinned against the Lord God of Israel, and against "this man, to whom I have done such or such injury; and if "money be due, let it be restored to his heirs, or in case he "have none known, leave it with the house of judgment:" that is to say, with the senators, ancients, and guiders of Israel. We hold not Christian people tied unto Jewish orders for the manner of restitution; but surely restitution we must hold necessary, as well in our own repentance as theirs, for sins of wilful oppression and wrong†.

* Num. v. 8.

† "Quamdiu enim res, propter "quam peccatum est, non redditur, "si reddi potest; non agitur pœnitentia sed fingitur." Sent. iv. d. 15. [c. 5. fol. 173. from S. Aug. Ep. ad Maced. 153. c. 6. t. ii. 532.]

[8.] Now although it suffice, that the offices wherewith we pacify God or private men be secretly done; yet in cases where the Church must be also satisfied, it was not to this end and purpose unnecessary, that the ancient discipline did further require outward signs of contrition to be shewed, confession of sins to be made openly, and those works to be apparent, which served as testimonies of conversion before men. Wherein*, if either hypocrisy did at any time delude their judgment, they knew that God is he whom masks and mockeries cannot blind, that he which seeth men's hearts would judge them according unto his own evidence, and, as Lord, correct the sentence of his servants concerning matters beyond their reach: or if such as ought to have kept the rules of canonical satisfaction would by sinister means and practices undermine the same, obtruding presumptuously themselves to the participation of Christ's most sacred mysteries before they were orderly readmitted thereunto, the Church for contempt of holy things held them uncapable of that grace, which God in the Sacrament doth impart to devout communicants; and no doubt but he himself did retain bound, whom the Church in those cases refused to loose.

The Fathers, as may appear by sundry decrees and canons of the primitive Church, were (in matter especially of public scandal) provident that too much facility of pardoning might not be shewed. "He that casteth off his lawful wife," saith St. Basil†, "and doth take another, is adjudged an adulterer "by the verdict of our Lord himself; and by our fathers it is "canonically ordained, that such for the space of a year shall "*mourn*, for two years' space *hear*, three years *be prostrate*, "the seventh year *assemble with the faithful* in prayer, and "after that *be admitted to communicate*, if with tears they "bewail their fault."

Of them which had fallen from their faith in the time of the Emperor Licinius, and were not thereunto forced by any extreme usage, the Nicene synod under Constantine ordained‡, "That earnestly repenting, they should continue "three years *hearers*, seven years *be prostrate*, and two years

* Cyp. Ep. lii. [al. 55, c. 10.] [77. ep. 217. t. iii. 329.]
† Basil. ep. ad Amphil. c. 76. ‡ Concil. Nicen. can. 11.

"*communicate* with the people *in prayer*, before they came *to* "*receive the oblation*." Which rigour sometimes they tempered nevertheless with lenity, the selfsame synod having likewise defined, "That whatsoever the cause were, any man "desirous at the time of departure out of this life to receive "the *Eucharist* might (with *examination* and *trial*) have it "granted him by the bishop *." Yea, besides this case of special commiseration, there is a canon † more large, which giveth always liberty to abridge or extend out the time, as the party's meek or sturdy disposition should require.

By means of which discipline, the Church having power to hold them many years in suspense, there was bred in the minds of the penitents, through long and daily practice of such submission, a contrary habit unto that which before had been their ruin, and for ever afterwards wariness not to fall into those snares out of which they knew they could not easily wind themselves. Notwithstanding, because there was likewise hope and possibility of shortening the time, this made them in all the parts and offices of their repentance the more fervent. In the first station, while they only beheld 1.
others, passing towards the temple of God, whereunto for themselves to approach it was not lawful; they stood as miserable forlorn men, the very patterns of perplexity and woe. In the second, when they had the favour to wait at 2.
the doors of God, where the sound of his comfortable word might be heard; none received it with attention like to theirs. Being taken and admitted to the next degree of prostrates, at 3.
the feet yet behind the back of that angel representing God, whom the rest saw face to face; their tears, and entreaties both of Pastor and people, were such as no man could resist. After the fourth step, which gave them liberty to hear and 4.
pray with the rest of the people; being so near the haven, no diligence was then slacked which might hasten admission to the heavenly table of Christ, their last desire. It is not therefore a thing to be marvelled at, though St. Cyprian took it in very evil part, when open backsliders from the faith and

* Καθόλου καὶ περὶ παντὸς οὑτινοσοῦν ἐξοδεύοντος, αἰτοῦντος [δὲ] μετασχεῖν Εὐχαριστίας, ὁ ἐπίσκοπος μετὰ δοκιμασίας μεταδιδότω τῆς προσφορᾶς. can. 13. μετὰ δοκιμασίας, id est, *manifestis indiciis deprehensa peccatoris seria conversione ad Deum.* [ib. 329.]

† Canon 12.

sacred religion of Christ laboured by sinister practice to procure from imprisoned saints those requests for present absolution, which the Church could neither yield unto with safety of discipline, nor in honour of martyrdom easily deny. For, what would thereby ensue they needed not to conjecture, when they saw how every man which came so commended to the Church by letters thought that now he needed not to crave, but might challenge of duty, his peace; taking the matter very highly, if but any little forbearance or small delay were used. "He which is overthrown," saith St. Cyprian *, "menaceth them that stand, the wounded them that "were never toucht; and because presently he hath not the "body of our Lord in his foul imbrued hands, nor the blood "within his polluted lips, the miscreant fumeth at God's "priests: such is thy madness, O thou furious man; thou "art angry with him which laboureth to turn away God's "anger from thee: him thou threatenest, which sueth unto "God for grace and mercy on thy behalf."

Touching Martyrs he answereth †, "That it ought not in "this case to seem offensive, though they were denied, seeing "God himself did refuse to yield to the piety of his own "righteous saints, making suit for obdurate Jews."

As for the parties, in whose behalf such shifts were used; to have their desire was, in very truth, a way to make them the more guilty: such peace granted contrary to the vigour of the Gospel, contrary to the law of our Lord and God, doth but under colour of merciful relaxation deceive sinners, and by soft handling destroy them; a grace dangerous for the giver, and to him which receiveth it nothing at all available. "The patient expectation that bringeth health is by this "means not regarded; recovery of soundness not sought for "by the only medicine available, which is satisfaction; peni-"tency thrown out of men's hearts; the remembrance of that "heaviest and last judgment clean banisht; the wounds of "dying men, which should be healed, are covered; the stroke "of death, which hath gone as deep as any bowels are to "receive it, is overcast with the slight show of a cloudy look.

* [De Laps. c. 12.] "Jacens "stantibus, et integris vulneratus, "minatur."

† Exod. xii. [xxxii?] 31; Jerem. vii. 15. [16.]; Ezek. xiv. 14.

"From the altars of Satan to the holy of the Lord men are "not afraid to come even belching in a manner the sacrificed "morsels they have eaten; yea, their jaws yet breathing out "the irksome savour of their former contagious wickedness, "they seize upon the blessed body of our Lord, nothing "terrified with that dreadful commination, which saith *, "'Whosoever eateth and drinketh unworthily, is guilty of "the body and blood of Christ.' They vainly think it to "be peace, which is gotten before they be purged of their "faults, before their crime be solemnly confest, before their "conscience be cleared by the sacrifice, and imposition of the "priests' hands, and before they have pacified the indignation "of God. Why term they that a favour, which is an injury? "Wherefore cloak they impiety with the name of charitable "indulgence? Such facility giveth not, but rather taketh "away peace; and is itself another fresh persecution or trial, "whereby that fraudulent enemy maketh a secret havock of "such as before he had overthrown; and now to the end he "may clean swallow them, he casteth sorrow in a dead sleep, "putteth grief to silence, wipeth out the memory of faults "newly done, smothereth the sighs that should arise from "a contrite spirit, drieth up eyes which ought to send forth "rivers of tears, and permitteth not God to be pacified with "full repentance, whom heinous and enormous crimes have "displeased."

By this then we see, that in St. Cyprian's judgment, all absolutions are void, frustrate, and of no effect, without sufficient repentance first shewed; whereas contrariwise, if true and full satisfaction have gone before, the sentence of man here given is ratified of God in heaven, according to our Saviour's own sacred testimony, "Whose sins ye remit, they "are remitted."

The end of satisfaction.

[9.] By what works in the Virtue, and by what in the Discipline of Repentance, we are said to satisfy either God or men, cannot now be thought obscure. As for the inventors of sacramental satisfaction, they have both altered the natural order heretofore kept in the Church, by bringing in a strange preposterous course, to absolve before satisfaction be made, and moreover by this their misordered practice are grown

* 1 Cor. xi. 27.

into sundry errors concerning the end whereunto it is referred.

They imagine, beyond all conceit of antiquity, that when God doth remit sin and the punishment eternal thereunto belonging, he reserveth the torments of hell-fire to be nevertheless endured for a time, either shorter or longer, according to the quality of men's crimes. Yet so that there is between God and man a certain composition (as it were) or contract, by virtue whereof works assigned by the priest to be done after absolution shall satisfy God, as touching the punishment which he otherwise would inflict for sin pardoned and forgiven.

The way of satisfying by others.

Now because they cannot assure any man, that if he perform what the priest appointeth it shall suffice; this (I say) because they cannot do, inasmuch as the priest hath no power to determine or define of equivalency between sins and satisfactions; (and yet if a penitent depart this life, the debt of satisfaction being either in whole or in part undischarged, they steadfastly hold that the soul must remain in unspeakable torment till all be paid:) therefore for help and mitigation in this case, they advise men to set certain copesmates on work, whose prayers and sacrifices may satisfy God for such souls as depart in debt. Hence have arisen the infinite pensions of their priests, the building of so many altars and tombs, the enriching of Churches with so many glorious and costly gifts, the bequeathing of lands and ample possessions to religious companies, even with utter forgetfulness of friends, parents, wife, children, all natural affection giving place unto that desire, which men doubtful of their own estate have to deliver their souls from torment after death.

The ground of satisfying by the Pope's indulgences.

Yet behold, even this being also done, how far forth it shall avail they are not sure; and therefore the last upshot unto all their former inventions is, that as every action of Christ did both merit for himself, and satisfy partly for the eternal, and partly for the temporal punishment due unto men for sin; so his saints have obtained the like privilege of grace, making every good work they do, not only meritorious in their own behalf, but satisfactory too for the benefit of others. Or if, having at any time grievously sinned, they do more to satisfy God than he in justice can exact or look for

at their hands; the surplusage runneth to a common stock, out of which treasury, containing whatsoever Christ did by way of satisfaction for temporal punishment, together with the satisfactory force which resideth in all the virtuous works of saints, and in their satisfactions whatsoever doth abound, (I say,) "From hence they hold God satisfied for such ar-"rearages as men behind in accompt discharge not by other "means; and for disposition hereof, as it is their doctrine "that Christ remitteth not eternal death without the priest's "absolution, so without the grant of the Pope they cannot "but teach it alike impossible that souls in hell should re-"ceive any temporal release of pain; the sacrament of pardon "from him being to this effect no less necessary, than the "priest's absolution to the other." So that by this posterngate cometh in the whole mart of papal indulgences; a gain inestimable unto him, to others a spoil; a scorn both to God and man. So many works of satisfaction pretended to be done by Christ, by saints, and martyrs; so many virtuous acts possessed with satisfactory force and virtue; so many supererogations in satisfying beyond the exigence of their own necessity; and this that the Pope might make a monopoly of all, turning all to his own gain, or at the least to the gain of them which are his own. Such facility they have to convert a pretended sacrament into a true revenue.

Of Absolution of Penitents.

VI. Sin is not helped but by being assecured of pardon. It resteth therefore to be considered what warrant we have concerning forgiveness, when the sentence of man absolveth us from sin committed against God. At the words of our Saviour*, saying to the sick of the palsy, "Son, thy sins are "forgiven thee," exception was taken by the Scribes, who secretly reasoned against him, "Is any able to forgive sins, "but only God?" Whereupon they condemned his speech as blasphemy †; the rest, which believed him to be a Prophet sent from God, saw no cause wherefore he might not as lawfully say, and as truly, to whomsoever amongst them, "God "hath taken away thy sins," as Nathan (they all knew) had used the very like speech; to whom David did not therefore impute blasphemy, but embraced, as became him, the words of truth with joy and reverence.

* Matt. ix. 2. † Marc. v. 21 [ii. 7]; Luc. v. 21.

Now there is no controversy but as God in that special case did authorize Nathan, so Christ more generally his Apostles and the ministers of his word in his name to absolve sinners. Their power being equal, all the difference between them can be but only in this, that whereas the one had prophetical evidence, the other have the certainty partly of faith, and partly of human experience, whereupon to ground their sentence: faith, to assure them of God's most gracious pardon in Heaven unto all penitents; and touching the sincerity of each particular party's repentance, as much as outward sensible tokens or signs can warrant.

[2.] It is not to be marvelled that so great a difference appeareth between the doctrine of Rome and ours, when we teach repentance. They imply in the name of repentance much more than we do. We stand chiefly upon the true inward conversion of the heart; they more upon works of external show. We teach, above all things, that repentance which is one and the same from the beginning to the world's end; they a sacramental penance of their own devising and shaping. We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself; they, clean contrary, would make all sores seem incurable, unless the priest have a hand in them.

Touching the force of whose absolution they strangely hold, that whatsoever the penitent doth, his contrition, confession, and satisfaction have no place of right to stand as material parts in this sacrament, nor consequently any such force as to make them available for the taking away of sin, in that they proceed from the penitent* himself without the privity of the minister, but only, as they are enjoined by the minister's authority and power. So that no contrition or grief of heart, till the priest exact it; no acknowledgment of sins, but that which he doth demand; no praying, no fasting, no alms, no recompense or restitution for whatsoever we have done, can help, except by him it be first imposed. It is the chain of their own doctrine, no remedy for mortal sin committed after baptism but the sacrament of penance only; no sacrament of

* "Ipsius (pœnitentis scil.) actio "non est pars sacramenti, nisi quatenus potestati sacerdotali subjicitur, et a sacerdote dirigitur, vel "jubetur." Bellarmin. de Pœnit. lib. i. c. 16. [t. iii. 942.]

penance, if either matter or form be wanting; no ways to make those duties a material part of the sacrament, unless we consider them as required and exacted by the priest. Our Lord and Saviour, they say, hath ordained his priests judges in such sort, that no man which sinneth after baptism can be reconciled unto God but by their sentence*. For why? If there were any other way of reconciliation, the very promise of Christ should be false, in saying†, "Whatsoever ye bind "on earth, shall be bound in heaven; and whose sins soever "ye retain, are retained‡." Except therefore the priest be willing, God hath by promise so hampered himself, that it is not now in his own power to pardon any man. Let him which hath offended crave as the publican did§; "Lord, be thou "merciful to me a sinner;" let him, as David, make a thousand times his supplication‖, "Have mercy upon me, O God, "according to thy loving-kindness; according to the multitude "of thy compassions put away mine iniquities:" all this doth not help, till such time as the pleasure of the priest be known; till he have signed us a pardon, and given us our *quietus est*, God himself hath no answer to make but such as that of his angel unto Lot, "I can do nothing¶."

[3.] It is true, that our Saviour by those words, "Whose "sins ye remit, they are remitted," did ordain judges over sinful souls, give them authority to absolve from sin, and promise to ratify in heaven whatsoever they should do on earth in execution of this their office; to the end that hereby, as well his ministers might take encouragement to do their duty with all faithfulness, as also his people admonition, gladly with all reverence to be ordered by them; both parts knowing that the functions of the one towards the other have his perpetual assistance and approbation. Howbeit all this with two restraints, which every jurisdiction in the world hath; the one, that the practice thereof proceed in due order; the other, that it do not extend itself beyond due bounds; which bounds or

* "Christus instituit sacerdotes "judices super terram cum ea po-"testate, ut, sine ipsorum sententia, "nemo post baptismum lapsus re-"conciliari possit." Bellarmin. de Pœnit. lib. iii. c. 2. [t. iii. 1028.]

† [Matt. xviii. 18; John xx. 23.]

‡ "Quod si possent rei sine sacer-"dotum sententia absolvi, non esset "vera Christi promissio Quæcun-"que," &c. Bellarm. ibid. [p. 1031.]

§ [Luke xviii. 13.]

‖ [Psalm li. 1.]

¶ [Gen. xix. 22.]

limits have so confined penitential jurisdiction, that although there be given unto it power of remitting sin, yet not such sovereignty of power, that no sin should be pardonable in man without it. Thus to enforce our Saviour's words, is as though we should gather, that because whatsoever Joseph did command in the land of Egypt, Pharaoh's grant was, it should be done; therefore he granted that nothing should be done in the land of Egypt but what Joseph did command, and so consequently, by enabling his servant Joseph to command under him, disableth himself to command any thing without Joseph.

But by this we see how the papacy maketh all sin unpardonable, which hath not the priest's absolution; except peradventure in some extraordinary* case, where albeit absolution be not had, yet it must be desired.

[4.] What is then the force of absolution? What is it which the act of absolution worketh in a sinful man? Doth it by any operation derived from itself alter the state of the soul? Doth it really take away sin, or but ascertain us of God's most gracious and merciful pardon? The latter of which two is our assertion, the former theirs.

At the words of our Lord and Saviour Jesus Christ, saying unto the sick of the palsy, "Son, thy sins are forgiven thee," the Pharisees, which knew him not to be the "Son of the "living God," took secret exception, and fell to reasoning with themselves against him; "Is any able to forgive sins but God "only †?" "The sins," saith St. Cyprian, "that are com-"mitted against him, he alone hath power to forgive, which "took upon him our sins, he which sorrowed and suffered "for us, he whom the Father delivered unto death for our "offences." Whereunto may be added that which Clemens Alexandrinus hath, "‡ Our Lord is profitable every way,

* "Christus ordinariam suam "potestatem in apostolos transtulit; "extraordinariam sibi reservavit. "Ordinaria enim remedia in Ec-"clesia ad remittenda peccata sunt "ab eo instituta, sacramenta; sine "quibus peccata remittere Christus "potest, sed extraordinarie et multo "rarius hoc facit, quam per sacra-"menta. Noluit igitur homines ex-"traordinariis remediis remissionis "peccatorum confidere, quæ et rara "sunt et incerta: sed ordinaria, et "ut ita dicam, visibilia sacramen-"torum quærere remedia." Maldonat. in Matt. xvi. 19. [p. 343.]

† Matt. ix. 2; Mark ii. 7; Luke v. 21; Cypr. de Laps. c. 11.

‡ Πάντα ὀνίνησιν ὁ Κύριος καὶ πάντα ὠφελεῖ, καὶ ὡς ἄνθρωπος, καὶ ὡς Θεός. Τὰ μὲν ἁμαρτήματα ὡς Θεὸς ἀφιεὶς, εἰς δὲ τὸ μὴ ἐξαμαρτάνειν παιδαγωγῶν ὡς ἄνθρωπος. Clem. Alexandr. Pædag. lib. i. cap. 3.

"every way beneficial, whether we respect him as man, or "as God; as God forgiving, as man instructing and learning "how to avoid sin." For it is "*I, even I, that putteth "away thine iniquities for mine own sake, and will not re-"member thy sins," saith the Lord.

Now albeit we willingly confess with St. Cyprian, "The "sins that are committed against him, he only hath power to "forgive, who hath taken upon him our sins, he which hath "sorrowed and suffered for us, he whom God hath given for "our offences†:" yet neither did St. Cyprian intend to deny the power of the minister, otherwise than if he presume beyond his commission to remit sin, where God's own will is it should be retained; for against such absolutions he speaketh (which being granted to whom they ought to have been denied, are of no validity;) and, if rightly it be considered how higher causes in operation use to concur with inferior means, his grace with our ministry, God really performing the same which man is authorized to act as in his name, there shall need for decision of this point no great labour.

[5.] To remission of sins there are two things necessary; grace, as the only cause which taketh away iniquity; and repentance, as a duty or condition required in us. To make repentance such as it should be, what doth God demand but inward sincerity joined with fit and convenient offices for that purpose? the one referred wholly to our own consciences, the other best discerned by them whom God hath appointed judges in this court. So that having first the promises of God for pardon generally unto all offenders penitent; and particularly for our own unfeigned meaning, the unfallible testimony of a good conscience; the sentence of God's appointed officer and vicegerent to approve with unpartial judgment the quality of that we have done, and as from his tribunal, in that respect to assoil us of any crime: I see no cause but that by the rules of our faith and religion we may rest ourselves very well assured touching God's most merciful pardon and grace; who, especially for the strengthening of weak, timorous, and fearful minds, hath so far endued his Church with power to

* Esai. xliii. 25.

† "Veniam peccatis, quæ in ip-"sum commissa sunt, solus potest "ille largiri, qui peccata nostra por-"tavit, qui pro nobis doluit, quem "Deus tradidit pro peccatis nos-"tris." [de Laps. c. 11.]

absolve sinners. It pleaseth God that men sometimes should, by missing this help, perceive how much they stand bound to him for so precious a benefit enjoyed. And surely, so long as the world lived in any awe or fear of falling away from God, so dear were his ministers to the people, chiefly in this respect, that being through tyranny and persecution deprived of pastors, the doleful rehearsal* of their lost felicities hath not any one thing more eminent, than that sinners distrest should not now know how or where to unlade their burthen. Strange it were unto me, that the Fathers, who so much every where extol the grace of Jesus Christ in leaving unto his Church this heavenly and divine power, should as men whose simplicity had generally been abused, agree all to admire and magnify a needless office.

The sentence therefore of ministerial absolution hath two effects: touching sin, it only declareth us free from the guiltiness thereof, and restored into God's favour; but concerning right in sacred and divine mysteries, whereof through sin we were made unworthy, as the power of the Church did before effectually bind and retain us from access unto them, so upon our apparent repentance it truly restoreth our liberty, looseth the chains wherewith we were tied, remitteth all whatsoever is past, and accepteth us no less, returned, than if we never had gone astray.

For inasmuch as the power which our Saviour gave to his Church is of two kinds, the one to be exercised over voluntary penitents only, the other over such as are to be brought to amendment by ecclesiastical censure; the words wherein he hath given this authority must be so understood, as the subject or matter whereupon it worketh will permit. It doth not permit that in the former kind, (that is to say, in the use of power over voluntary converts,) to bind or loose, remit or retain, should signify any other than only to pronounce of sinners according to that which may be gathered by outward signs; because really to effect the removal or continuance of sin in the soul of any offender, is no priestly act, but a work which far exceedeth their ability. Contrariwise, in the latter kind of spiritual jurisdiction, which by censures constraineth

* Victor. de Persecut. Vandal. [lib. ii. ap. Bibl. Patr. Colon. t. v. pars iii. p. 655-6.]

men to amend their lives; it is true, that the minister of God doth more than declare and signify what God hath wrought. And this power, true it is, that the Church of Christ hath invested in it.

[6.] Howbeit, as other truths, so this hath both by error been oppugned, and depraved through abuse. The first of name, that openly in writing withstood the Church's authority and power to remit sin, was Tertullian, after he had combined himself with Montanists, drawn to the liking of their heresy through the very sourness of his own nature, which neither his incredible skill and knowledge otherwise, nor the very doctrine of the gospel itself, could but so much alter, as to make him savour any thing which carried with it the taste of lenity. A sponge steeped in wormwood and gall, a man through too much severity merciless, and neither able to endure nor to be endured of any. His book entitled *Concerning Chastity*, and written professedly against the discipline of the Church, hath many fretful and angry sentences, declaring a mind very much offended with such as would not persuade themselves, that of sins, some be pardonable by the keys of the Church, some uncapable of forgiveness; that middle and moderate offences having received chastisement, may by spiritual authority afterwards be remitted, but greater transgressions must (as touching indulgence) be left to the only pleasure of Almighty God in the world to come; that as idolatry and bloodshed, so likewise fornication and sinful lust are of this nature; that they which so far are fallen from God, ought to continue for ever after barred from access unto his sanctuary, condemned to perpetual profusion of tears, deprived of all expectation and hope to receive any thing at the Church's hands, but publication of their shame. "For," saith he, "who will "fear to waste out that which he hopeth he may recover? "Who will be careful for ever to hold that, which he know-"eth cannot for ever be withheld from him? He which slack-"eneth the bridle to sin, doth thereby give it even the spur "also*. Take away fear, and that which presently succeed-"eth instead thereof is licentious desire. Greater offences "therefore are punishable, but not pardonable, by the Church. "If any Prophet or Apostle be found to have remitted such

* [De Pudicit. cap. 9.] "Securitas delicti, etiam libido est ejus."

"transgressions, they did it not by the ordinary course of "discipline, but by extraordinary power. For they also "raised the dead, which none but God is able to do; they "restored impotent and lame men, a work peculiar to Jesus "Christ; yea, that which Christ would not do, because exe-"cutions of such severity beseemed not him who came to "save and redeem the world by his sufferings, they by their "power struck Elymas and Ananias, the one blind, and the "other dead. Approve first yourselves to be as they were "Apostles or Prophets, and then take upon you to pardon "all men. But if the authority you have be only ministerial, "and no way sovereign, over-reach not the limits which God "hath set you; know that to pardon capital sin is beyond "your commission."

Howbeit, as oftentimes the vices of wicked men do cause other their commendable qualities to be abhorred, so the honour of great men's virtues is easily a cloak to their errors. In which respect Tertullian hath past with much less obloquy and reprehension than Novatian; who, broaching afterwards the same opinion, had not otherwise wherewith to countervail the offence he gave, and to procure it the like toleration. Novatian, at the first a stoical philosopher, (which kind of men hath always accounted stupidity the highest top of wisdom, and commiseration the deadliest sin,) became by institution and study the very same which the other had been before through a secret natural distemper, upon his conversion to the Christian faith and recovery from sickness, which moved him to receive the sacrament of Baptism in his bed. The bishop contrary to the canons of the Church * would needs in special love towards him ordain him presbyter, which favour satisfied not him who thought himself worthy of greater place and dignity. He closed therefore with a number of well-minded men, and not suspicious what his secret purposes were, and having made them sure unto him by fraud, procureth his own consecration to be their bishop. His prelacy now was able as he thought to countenance what he intended to publish, and therefore his letters went presently abroad to sundry churches, advising them never to admit to the fellowship of holy mysteries such as had after baptism offered sacrifice to idols.

* Concil. Neocæsar. c. 12. [t. i. 1484. A. D. 314.]

There was present at the council of Nice, together with other bishops, one Acesius a Novatianist*, touching whose diversity in opinion from the Church the emperor desirous to hear some reason, asked of him certain questions; for answer whereunto Acesius weaveth out a long history of things that happened in the persecution under Decius, and of men, which to save life forsook faith. But the end was a certain bitter canon framed in their own school. "That men which "fall into deadly sin after holy baptism, ought never to be "again admitted to the communion of divine mysteries; that "they are to be exhorted unto repentance, howbeit not to be "put in hope that pardon can be had at the priest's hands, "but with God, which hath sovereign power and authority in "himself to remit sins, it may be in the end they shall find "mercy."

Those followers of Novatian, which gave themselves the title of καθαροὶ, clean, pure, and unspotted men, had one point of Montanism more than their master did profess; for amongst sins unpardonable they reckoned second marriages, of which opinion Tertullian making (as his usual manner was) a salt apology, "Such is," saith he, "our stony hardness, that de-"faming our Comforter with a kind of enormity in discipline, "we dam up the doors of the church no less against twice-"married men than against adulterers and fornicators." Of this sort therefore it was ordained by the Nicene Synod†, that if any such did return to the catholic and apostolic unity, they should in writing bind themselves to observe the orders of the Church, and communicate as well with them which had been often married, or had fallen in time of persecution, as with other sorts of Christian people. But further to relate, or at all to refel the errors of misbelieving men concerning this point, is not now to our present purpose greatly necessary.

[7.] The Church may receive no small detriment by corrupt practice, even there where doctrine concerning the substance of things practised is free from any great or dangerous corruption. If therefore that which the papacy doth in matter of confessions and absolutions be offensive; if it palpably swerve in the use of the keys; howsoever that which it

* Sozom. lib. iv. cap. 23. Concil. Nicen. c. 30. Socrat. lib. i. cap. 7.
† Can. viii. [Conc. ii. 32.]

teacheth in general concerning the Church's power to retain and forgive sins be admitted true, have they not on the one side as much whereat to be abasht, as on the other wherein to rejoice?

They bind all men, upon pain of everlasting condemnation and death, to make confession to their ghostly fathers of every great offence they know, and can remember that they have committed against God. Hath Christ in his Gospel so delivered the doctrine of repentance unto the world? Did his Apostles so preach it to nations? Have the Fathers so believed or so taught? Surely Novatian was not so merciless in depriving the Church of power to absolve some certain offenders, as they in imposing upon all a necessity thus to confess. Novatian would never deny but God might remit that which the Church could not; whereas in the papacy it is maintained, that what we conceal from men, God himself shall never pardon. By which oversight, as they have surcharged the world with multitude, but much abated the weight of confession, so the careless manner of their absolution hath made discipline for the most part amongst them a bare formality; yea, rather a mean of emboldening unto vicious and wicked life, than either any help to prevent future, or medicine to remedy present evils in the soul of man. The Fathers were slow and always fearful to absolve any before very manifest tokens given of a true penitent and contrite spirit. It was not their custom to remit sin first, and then to impose works of satisfaction, as the fashion of Rome is now; insomuch that this their preposterous course, and misordered practice, hath bred in them also an error concerning the end and purpose of these works. For against the guiltiness of sin, and the danger of everlasting condemnation thereby incurred, confession and absolution succeeding the same, are, as they take it, a remedy sufficient; and therefore what their penitentiaries do think good to enjoin further, whether it be a number of Ave-Maries daily to be scored up, a journey of pilgrimage to be undertaken, some few dishes of ordinary diet to be exchanged, offerings to be made at the shrines of saints, or a little to be scraped off from men's superfluity for relief of poor people, all is in lieu or exchange with God, whose justice, notwithstanding our pardon, yet

oweth us still some temporal punishment, either in this or in the life to come, except we quit it ourselves here with works of the former kind, and continued till the balance of God's most strict severity shall find the pains we have taken equivalent with the plagues we should endure, or else that the mercy of the pope relieve us. And at this postern gate cometh in the whole mart of papal indulgences*, so infinitely strewed, that the pardon of sin, which heretofore was obtained hardly and by much suit, is with them become now almost impossible to be escaped.

[8.] To set down then the force of this sentence in absolving penitents; there are in sin these three things †: the act which passeth away and vanisheth; the pollution wherewith it leaveth the soul defiled; and the punishment whereunto they are made subject that have committed it. The act of sin, is every deed, word, and thought against the law of God. "For sin is the transgression of the law‡;" and although the deed itself do not continue, yet is that bad quality permanent, whereby it maketh the soul unrighteous and deformed in God's sight. "From the heart § come evil cogitations, murders, "adulteries, fornications, thefts, false testimonies, slanders; "these are things which defile a man." They do not only, as effects of impurity, argue the nest to be unclean out of which they came, but as causes they strengthen that disposition unto wickedness which brought them forth; they are both fruits and seeds of uncleanness, they nourish the root out of which they grow, they breed that iniquity which bred them. The blot therefore of sin abideth, though the act be transitory. And out of both ariseth a present debt, to endure what punishment soever the evil which we have done deserveth; an obligation, in the chains whereof sinners by the justice of Almighty God continue bound till repentance loose them. "Repent this thy wickedness ||," saith Peter unto Simon Magus, "beseech God, that if it be possible the "thought of thine heart may be pardoned; for I see that "thou art in the gall of bitterness, and in the bond of

* [See above, p. 72.]

† "In peccato tria sunt; actio "mala, interior macula, et sequela." Bonav. Sent. lib. iv. d. 17. [Q. i. pars i. art. i.] q. 3. [p. 240. e. Rom. 1596.]

‡ 1 John iii. 4. § Matt. xv. 19.

|| Acts viii. [22,] 23.

"iniquity." In like manner Solomon *: "The wicked shall "be held fast in the cords of his own sin."

Nor doth God only bind sinners hands and foot by the dreadful determination of his own unsearchable judgment against them; but sometime also the Church bindeth by the censures of her discipline †: so that when offenders upon their repentance are by the same discipline absolved, the Church looseth but her own bands, the chains wherein she had tied them before.

The act of sin God alone remitteth, in that his purpose is never to call it to account, or to lay it unto men's charge ‡; the stain he washeth out by the sanctifying grace of his Spirit §; and concerning the punishment of sin, as none else hath power to cast body and soul into hell-fire, so none power to deliver either besides him ||. As for the ministerial sentence of private absolution, it can be no more than a declaration what God hath done; it hath but the force of the Prophet Nathan's absolution ¶, "God hath taken away thy "sin:" than which construction, especially of words judicial, there is not any thing more vulgar. For example, the publicans are said in the Gospel to have justified God **; the Jews in Malachi †† to have blessed proud men, which sin and prosper; not that the one did make God righteous, or the other the wicked happy: but to "bless," to "justify," and to "absolve," are as commonly used for words of judgment, or declaration, as of true and real efficacy. Yea even by the opinion of the Master of Sentences ‡‡, "it may be "soundly affirmed and thought that God alone doth remit "and retain sins, although he have given the Church power "to do both; but he one way, and the Church another. "He only by himself forgiveth sin, who cleanseth the soul "from inward blemish, and looseth the debt of eternal death. "So great a privilege he hath not given unto his priests,

* Prov. v. 22.

† "Sacerdotes opus justitiæ exer- "cent in peccatores cum eos justa "pœna ligant; opus misericordiæ "cum [dum D. E.] de ea aliquid "relaxant, vel Sacramentorum com- "munioni conciliant; alia opera in "peccatores exercere nequeunt." Sent. lib. iv. dis. 18. [c. 5. fol. 178. Basil. 1513.]

‡ Acts vii. 60; Mic. vii. 19.

§ 1 Cor. vi. 11; Tit. iii. 5.

|| Luke xii. 5; Matt. x. 28.

¶ 2 Sam. xii. 13.

** Luke vii. 27. [29?]

†† Mal. iii. 15.

‡‡ Sent. lib. iv. dis. 18. [c. iii, iv. fol. 178.]

"who notwithstanding are authorized to loose and bind, that "is to say, to declare who are bound, and who are loosed. "For albeit a man be already cleared before God, yet he is "not in the face of the Church so taken, but by virtue of the "priest's sentence; who likewise may be said to bind by im-"posing satisfactions, and to loose by admitting to the holy "communion."

Saint Hierome also, whom the Master of the Sentences * allegeth for more countenance of his own opinion, doth no less plainly and directly affirm †: "That as the priests of "the law could only discern, and neither cause nor remove "leprosies; so the ministers of the Gospel, when they retain "or remit sin, do but in the one judge how long we continue "guilty, and in the other declare when we are clear or free." For there is nothing more apparent, than that the discipline of repentance both public and private was ordained as an outward mean to bring men to the virtue of inward conversion; so that when this by manifest tokens did seem effected, absolution ensuing (which could not make) served only to declare men innocent.

[9.] But the cause wherefore they are so stiff, and have forsaken their own master in this point, is for that they hold the private discipline of penitency to be a sacrament, absolution an external sign in this sacrament, the signs external of all sacraments in the New Testament to be both causes of that which they signify, and signs of that which they truly cause.

To this opinion concerning sacraments they are now tied by expounding a canon in the Florentine council according to a former scholastical invention received from Thomas. For his device it was, that the mercy of God, which useth sacraments as instruments whereby to work, endueth them at the time of their administration with supernatural force and ability to induce grace into the souls of men; even as the axe and saw do serve to bring timber into that fashion which the mind of the artificer intendeth. His conceit Scotus ‡, Occam, Petrus

* [Ibid.]

† Hier. t. vi. Comment. in 16. Matt.

‡ Scot. Sent. lib. iv. Solut. ad 4. Quæst. et 5. [t. viii. 89, &c. ed. Wadding.] Occam. in i. qu. quart. [In iv. Sent. qu. 1. Lyons, 1496.] Alliac. Quæst. 1. in 4. Sent. [fol. 224—6. ed. Paris.]

Alliacensis, with sundry others, do most earnestly and strongly impugn, shewing very good reason, wherefore no sacrament of the new law can either by virtue which itself hath, or by force supernaturally given it, be properly a cause to work grace; but sacraments are therefore said to work or confer grace, because the will of Almighty God is, although not to give them such efficacy, yet himself to be present in the ministry of the working that effect, which proceedeth wholly from him without any real operation of theirs, such as can enter into men's souls.

[10.] In which construction, seeing that our books and writings have made it known to the world how we join with them, it seemeth very hard and injurious dealing, that Bellarmine throughout the whole course of his second book *De Sacramentis in Genere* *, should so boldly face down his adversaries, as if their opinion were, that sacraments are naked, empty, and uneffectual signs; wherein there is no other force than only such as in pictures to stir up the mind, that so by theory and speculation of things represented, faith may grow: finally, that all the operation which sacraments have, is a sensible and divine instruction. But had it pleased him not to hoodwink his own knowledge, I nothing doubt but he fully saw how to answer himself; it being a matter very strange and incredible, that one which with so great diligence had winnowed his adversaries' writings, should be ignorant of their minds. For, even as in the person of our Lord Jesus Christ both God and man, when his human nature is by itself considered, we may not attribute that unto him, which we do and must ascribe as oft as respect is had unto both natures combined; so because in sacraments there

* "Lutherani in hac re interdum "ita scribunt ut videantur a catho- "licis non dissentire; interdum au- "tem apertissime scribunt contraria: "at semper in eadem sententia ma- "nent, Sacramenta non habere im- "mediate ullam efficientiam respectu "gratiæ, sed esse nuda signa, tamen "mediate aliquid efficere quatenus "excitant et alunt fidem ... quod "ipsum non faciunt nisi repræ- "sentando, ut Sacramenta per visum "excitent fidem, quemadmodum "prædicatio Verbi per auditum." Bellarm. de Sacram. in genere, lib. ii. c. 2. [t. iii. 112.]

"Quædam signa sunt theorica, "non ad alium finem instituta, quam "ad significandum; alia ad signifi- "candum et efficiendum, quæ ob id "practica dici possunt ... Contro- "versia est inter nos et Hæreticos, "quod illi faciunt Sacramenta signa "prioris generis. Quare si ostendere "poterimus esse signa posterioris "generis, obtinuimus causam." Ib. c. viii. [p. 126.]

are two things distinctly to be considered, the outward sign, and the secret concurrence of God's most blessed Spirit, in which respect our Saviour hath taught that water and the Holy Ghost are combined to work the mystery of new birth *; sacraments therefore as signs have only those effects before mentioned; but of sacraments, in that by God's own will and ordinance they are signs assisted always with the power of the Holy Ghost, we † acknowledge whatsoever either the places of Scripture, or the authorities of councils and fathers, or the proofs and arguments of reason which he allegeth, can shew to be wrought by them. The elements and words have power of infallible signification, for which they are called seals of God's truth; the spirit affixed unto those elements and words, power of operation within the soul, most admirable, divine, and impossible to be exprest. For so God hath instituted and ordained, that, together with due administration and receipt of sacramental signs, there shall proceed from himself grace effectual to sanctify, to cure, to comfort, and whatsoever is else for the good of the souls of men.

Howbeit this opinion ‡ Thomas rejecteth, under pretence that it maketh sacramental words and elements to be in themselves no more than signs, whereas they ought to be held as causes of that they signify. He therefore reformeth it with this addition, that the very sensible parts of the Sacraments do instrumentally effect and produce, not grace (for the schoolmen § both of those times and long after did for the most part maintain it untrue, and some of them unpossible, that sanctifying grace should efficiently proceed but from God alone ||, and that by immediate creation as the substance of the soul doth;) but the phantasy which Thomas ¶

* John iii. 5.

† "Semper memoria repetendum "est Sacramenta nihil aliud quam "instrumentales esse conferendæ "nobis gratiæ causas." Calv. in Ant. con. Trid. sess. 7. c. 5. [p. 344. ed. Gen. 1597.] "Si qui sint qui "negent Sacramentis contineri gra-"tiam quam figurant, illos impro-"bamus." Ibid. can. 6.

‡ "Iste modus non transcendit "rationem signi, cum Sacramenta "novæ Legis non solum significent "sed causent gratiam." [Summ. Theol.] pars iii. q. 62. art. 1. [xii. 192.]

§ Alexand. pars iv. q. 8. memb. 3. art. v. sec. 1, et 2. [p. 94. ed. Col. Agrip. 1622.] Th. de Verit. q. 27. art. iii. [4? t. viii. 474.] Alliac. in iv. Sent. qu. 1. Capreolus in 4. d. 1. q. 1. Palud. ibidem. Ferrar. lib. iv. cont. Gent. c. 57. [Op. Aquin. t. ix. 493.]

|| Eph. ii. [8.]

¶ "Necesse est ponere aliquam "virtutem supernaturalem in Sacra-"mentis." [Aquin. in] Sent. iv. d. 1. q. 1. art. iv. [fol. 4. g.] "Sacramen-

had was, that sensible things through Christ's and the priest's benediction receive a certain supernatural transitory force, which leaveth behind it a kind of preparative quality or beauty within the soul, whereupon immediately from God doth ensue the grace that justifieth.

Now they which pretend to follow Thomas, differ from him in two points. For first, they make grace an immediate effect of the outward sign, which he for the dignity and excellency thereof was afraid to do. Secondly, whereas he to produce but a preparative quality in the soul, did imagine God to create in the instrument a supernatural gift or ability; they confess, that nothing is created, infused, or any way inherent, either in the word or in the elements; nothing that giveth them instrumental efficacy, but God's mere motion or application. Are they able to explain unto us, or themselves to conceive, what they mean when they thus speak? For example, let them teach us, in the sacrament of Baptism, what it is for water to be moved till it bring forth grace. The application thereof by the minister is plain to sense; the force which it hath in the mind, as a moral instrument of information or instruction, we know by reason; and by faith we understand how God doth assist it with his Spirit: whereupon ensueth the grace which Saint Cyprian did in himself observe, saying*, "After the bath of regeneration having "scoured out the stained foulness of former life, supernatural "light had entrance into the breast which was purified and "cleansed for it: after that a second nativity had made me "another man, by inward receipt of the Spirit from heaven; "things doubtful began in marvellous manner to appear "certain, that to be open which lay hid, darkness to shine "like the clear light, former hardness to be made facility,

"tum consequitur spiritualem vir- "tutem cum benedictione Christi, "et applicatione ministri ad usum "Sacramenti." [Id. Summ. Th.] pars iii. q. 62. art. iv. Concil. [t. xii. 193. G.] "Virtus sacramentalis ha- "bet esse transiens ex uno in aliud "et incompletum." Ibidem. "Ex "Sacramentis duo consequuntur in "anima, unum est character, sive "aliquis ornatus; aliud est gratia. "Respectu primi, Sacramenta sunt "causæ aliquo modo efficientes; re- "spectu secundi, sunt disponentes. "Sacramenta causant dispositionem "ad formam ultimam, sed ultimam "perfectionem non inducunt." [Idem in] Sent. iv. d. 1. q. 1. art. iv. [p. 4. A.] "Solus Deus efficit gra- "tiam, adeo quod nec angelis, qui "sunt nobiliores sensibilibus crea- "turis, hoc communicetur." Ibid. [pag. 3. i.]

* Ad Donat. c. 3. p. 2. ed. Baluz.

"impossibility easiness: insomuch as it might be discerned "how that was earthly, which before had been carnally bred, "and lived, given over unto sins; that now God's own, which "the Holy Ghost did quicken."

[11.] Our opinion is therefore plain unto every man's understanding. We take it for a very good speech which Bonaventure hath uttered in saying *, "Heed must be taken, that "while we ascribe too much to the bodily signs in way of their "commendation, we withdraw not the honour which is due to "the cause which worketh in them, and the soul which receiv-"eth them:" whereunto we conformably teach, that the outward sign applied hath of itself no natural efficacy towards grace, neither doth God put into it any supernatural inherent virtue. And, as I think, we thus far avouch no more than they themselves confess to be very true.

If any thing displease them, it is because we add to these premisses another assertion; that with the outward sign God joineth his Holy Spirit, and so the whole instrument of God bringeth that to pass, whereunto the baser and meaner part could not extend. As for operations through the motions of signs, they are dark, intricate, and obscure; perhaps possible; howbeit, not proved either true or likely, by alleging † that the touch of our Saviour's garment restored health, clay sight, when he applied it. Although ten thousand such examples should be brought, they overthrow not this one principle; that, where the instrument is without inherent virtue, the effect must necessarily proceed from the only agent's adherent power.

It passeth a man's conceit how water should be carried into the soul with any force of divine motion, or grace proceed but merely from the influence of God's Spirit. Notwithstanding if God did himself teach his Church in this case to believe that which he hath not given us capacity to comprehend, how incredible soever it may seem, yet our wits should submit themselves, and reason give place unto faith therein. But they ‡ yield it to be no question of faith, how

* [In 4 Sent. d. 1. pars 1. art. i. qu. 4. p. 12.] "Cavendum est ne "dum nimis damus corporalibus "signis ad laudem, subtrahamus "honorem causæ curanti et animæ "suscipienti."

† Luke xviii. [viii.]; John ix.

‡ Bellarm. de Sacr. in genere, lib. ii. c. 1.

grace doth proceed from sacraments; if in general they be acknowledged true instrumental causes, by the ministry whereof men receive divine grace; and that they which impute grace to the only operation of God himself, concurring with the external sign, do no less acknowledge the true efficacy of the sacrament, than they that ascribe* the same to the quality of the sign applied, or to the motion of God applying, and so far carrying it, till grace be thereby not created, but extracted out of the natural possibility of the soul. Nevertheless this last philosophical imagination (if I may call it philosophical,) which useth the terms, but overthroweth the rules of philosophy, and hath no article of faith to support it, but whatsoever it be, they follow it in a manner all; they cast off the first opinion, wherein is most perspicuity and strongest evidence of certain truth.

The Council of Florence and Trent, defining that sacraments contain and confer grace, the sense whereof (if it liked them) might so easily conform itself with the same opinion, which they drew without any just cause quite and clean the other way, making grace the issue of bare words in such sacraments as they have framed destitute of any visible element, and holding it the offspring as well of elements as of words in those sacraments where both are, but in no sacrament acknowledging grace to be the fruit of the Holy Ghost working with the outward sign and not by it; in such sort as Thomas himself teacheth †; that the Apostle's imposition of hands caused not the coming of the Holy Ghost, which notwithstanding was bestowed together with the exercise of that ceremony; yea, by it, (saith the Evangelist,) to wit, as by a mean which came between the true agent and the effect, but not otherwise.

Many of the ancient Fathers, presupposing that the faithful before Christ had not till the time of his coming that perfect life and salvation which they looked for and we possess, thought likewise their sacraments to be but prefigurations of that which ours in present do exhibit. For which cause the

* "Dicimus gratiam non creari "a Deo,...sed produci...ex aptitu- "dine et potentia naturali animæ, "sicut cætera omnia quæ produ- "cuntur in subjectis talibus, quæ "sunt apta nata ad suscipiendum "accidentia." Allen. de Sacr. in Gen. c. 37. [p. 132. Antwerp. 1576.]

† Tho. de Verit. q. 27. art. iii. resp. ad 16.

Florentine council comparing the one with the other, saith, "That the old did only shadow grace, which was afterward "to be given through the passion of Jesus Christ." But the after-wit of later days hath found out another more exquisite distinction, that evangelical sacraments are causes to effect grace, through motion of signs legal, according to the same signification and sense wherein evangelical sacraments are held by us to be God's instruments for that purpose. For howsoever Bellarmine hath shrunk up the Lutherans' sinews, and cut off our doctrine by the skirts; * Allen, although he term us heretics, according to the usual bitter venom of his proud style, doth yet ingenuously confess, that the old schoolmen's † doctrine and ours is one concerning sacramental efficacy, derived from God himself assisting by promise those outward signs of elements and words, out of which their schoolmen of the newer mint ‡ are so desirous to hatch grace. Where God doth work and use these outward means, wherein he neither findeth nor planteth force and aptness towards his intended purpose, such means are but signs to bring men to the consideration of his own omnipotent power, which without the use of things sensible would not be marked. At the time therefore when he giveth his heavenly grace, he applieth by the hands of his ministers that which betokeneth the same; nor only betokeneth, but, being also accompanied for ever with such power as doth truly work, is in that respect termed God's instrument, a true efficient cause of grace; a cause not in itself,

* "Quod ad circumcisionem se-"quebatur remissio, fiebat, [per ac-"cidens ratione signi,] ratione rei "adjunctæ et ratione pacti divini, "eodem plane modo quo non so-"lum Hæretici, sed etiam aliquot "vetustiores Scholastici voluerunt "nova Sacramenta conferre grati-"am." Allen. de Sacr. in Gen. c. 39.

† "Bonaventura, Scotus, Duran-"dus, Richardus, Occamus, Mar-"silius, Gabriel,—volunt solum "Deum producere gratiam ad præ-"sentiam Sacramentorum." Bellarm. de Sacr. in gen. lib. ii. c. 11.

‡ "Puto longe probabiliorem et "tutiorem sententiam quæ dat sacra-"mentis veram efficientiam. Primo "quia Patres passim docent, sacra-"menta non agere nisi prius a Deo "virtutem seu benedictionem seu "sanctificationem accipiant, et re-"ferunt affectum sacramenti ad om-"nipotentiam Dei, et conferunt cum "veris causis efficientibus. Secundo, "quia non esset differentia inter "modum agendi sacramentorum, "et signorum magicorum. Tertio, "quia tunc non esset homo Dei "minister in ipsa actione sacramen-"tali, sed homo præberet signum "actione sua, et Deus alia actione "viso eo signo infunderet gratiam, "ut cum unus ostendit syngrapham "mercatori, et ille dat pecunias. At "Scripturæ docent, quod Deus bap-"tizat per hominem." Bellarm. lib. ii. cap. 11.

but only by connexion of that which is in itself a cause, namely God's own strength and power. Sacraments, that is to say, the outward signs in sacraments, work nothing till they be blessed and sanctified of God. But what is God's heavenly benediction and sanctification, saving only the association of his Spirit? Shall we say that sacraments are like magical signs, if thus they have their effect? Is it magic for God to manifest by things sensible what he doth, and to do by his own most glorious Spirit really what he manifesteth in his sacraments? the delivery and administration whereof remaineth in the hands of mortal men, by whom, as by personal instruments, God doth apply signs, and with signs inseparably join his Spirit, and through the power of his Spirit work grace. The first is by way of concomitance and consequence to deliver the rest also that either accompany or ensue.

It is not here, as in cases of mutual commerce, where diverse persons have divers acts to be performed in their own behalf; a creditor to shew his bill, and a debtor to pay his money. But God and man do here meet in one action upon a third, in whom, as it is the work of God to create grace, so it is his work by the hand of the minister to apply a sign which should betoken, and his work to annex that Spirit, which shall effect it. The action therefore is but one, God the author thereof, and man a cooperator by him assigned to work for, with, and under him. God the giver of grace by the outward ministry of man, so far forth as he authorizeth man to apply the sacraments of grace in the soul, which he alone worketh, without either instrument or co-agent.

[12.] Whereas therefore with us the remission of sin is ascribed unto God, as a thing which proceedeth from him only, and presently followeth upon the virtue of true repentance appearing in man; that which we attribute to the virtue, they do not only impute to the sacrament of repentance, but having made repentance a sacrament, and thinking of sacraments as they do, they are enforced to make the ministry of his priests and their absolution a cause of that which the sole omnipotency of God worketh.

And yet, for mine own part, I am not able well to conceive how their doctrine, that human absolution is really a cause out of which our deliverance from sin doth ensue, can cleave

with the council of Trent, defining *, "That contrition per-
"fected with charity doth at all times itself reconcile offend-
"ers to God, before they come to receive actually the sacra-
"ment of penance:" how it can stand with those discourses of the learnedest rabbins, which grant †, "That whosoever "turneth unto God with his whole heart, hath immediately "his sins taken away; that if a man be truly converted, his "pardon can neither be denied nor delayed:" it doth not stay for the priest's absolution, but presently followeth. Surely, if every contrite sinner, in whom there is charity and a sincere conversion of heart, have remission of sins given him before he seek it at the priest's hands; if reconciliation to God be a present and immediate sequel upon every such conversion or change: it must of necessity follow, seeing no man can be a true penitent or contrite which doth not both love God and sincerely abhor sin, that therefore they all before absolution attain forgiveness; whereunto notwithstanding absolution is pretended a cause so necessary, that sin without it, except in some rare extraordinary case, cannot possibly be remitted. Shall absolution be a cause producing and working that effect which is always brought forth without it, and had before absolution be sought? But when they which are thus beforehand pardoned of God shall come to be also assoiled by the priest, I would know what force his absolution hath in this case? Are they able to say here that the priest doth remit any thing? Yet when any of ours ascribeth the work of remission to God, and interpreteth the priest's sentence to be but a solemn declaration of that which God himself hath already performed, they scorn at it; they urge against it, that if this were true, our Saviour Christ should rather have said, "What is loosed in heaven, ye shall loose on earth," than as he doth, "Whatsoever ye loose on earth, shall in heaven be "loosed." As if he were to learn of us how to place his words, and not we to crave rather of him a sound and right understanding, lest to his dishonour and our own hurt we misexpound them. It sufficeth, I think, both against their constructions to have proved that they ground an untruth on his speech, and in behalf of our own, that his words without any such transposition do very well admit the sense we give them;

* Conc. Trid. Sess. xiv. c. 4. † Bellarm. de Pœnit. lib. ii. c. 13.

which is, that he taketh to himself the lawful proceedings of authority in his name, and that the act of spiritual authority in this case, is by sentence to acquit or pronounce them free from sin whom they judge to be sincerely and truly penitent; which interpretation they themselves do acknowledge, though not sufficient, yet very true. Absolution*, they say, declareth indeed, but this is not all, for it likewise maketh innocent; which addition being an untruth proved, our truth granted hath we hope sufficiency without it, and consequently our opinion therein neither to be challenged as untrue, nor as unsufficient.

[13.] To rid themselves out of these briers, and to make remission of sins an effect of absolution, notwithstanding that which hitherto hath been said, they have two shifts. As first, that in many penitents there is but attrition† of heart, which attrition they define to be grief proceeding from fear without love; and to these they say absolution doth give that contrition whereby men are really purged from sin. Secondly, that even where contrition or inward repentance doth cleanse without absolution, the reason why it cometh so to pass is‡, because such contrites intend and desire absolution, though they have it not. Which two things granted; the one, that absolution given maketh them contrite that are not, the other, that even in them which are contrite, the cause why God remitteth sin is the purpose or desire they have to receive absolution §; we are not to stand against a sequel so clear and manifest as this, that always remission of sin proceedeth from absolution either had or desired.

But should a reasonable man give credit to their bare conceit, and because their positions have driven them to

* "Hæc expositio, Ego te absolvo, id est, Absolutum ostendo, partim quidem vera est, non tamen perfecta. Sacramenta quippe novæ legis non solum significant, sed efficiunt quod significant." Soto, Sent. lib. iv. dist. 14. q. 1. art. iii. [p. 350. Douay, 1613. from Aquin. 3 Summ. qu. 84. art. 3. resp. ad 5.]

† "Attritio solum dicit dolorem propter pœnas inferni; ... dum quis accedit attritus, per gratiam Sacramentalem fit contritus." Soto, Sent. iv. dist. 14. q. 1. art. i. [p. 347.]

‡ "Dum accedit vere contritus propter Deum, illa etiam contritio non est contritio, nisi quatenus prius natura informetur gratia per Sacramentum in voto." Soto, Sent. iv. dist. 14. q. 1. art. i.

§ "Legitima contritio votum Sacramenti pro suo tempore debet inducere, atque adeo in virtute futuri Sacramenti peccata remittit." Idem. art. iii. [p. 350.]

imagine absolving of unsufficiently-disposed penitents to be a real creating of further virtue in them, must all other men think it true? Let them cancel henceforward and blot out of all their books those old cautions touching necessity of wisdom*, lest priests should inconsiderately absolve any man in whom there were not apparent tokens of true repentance†; which to do was, in Cyprian's judgment‡, "pestilent deceit "and flattery, not only not available, but hurtful to them that "had transgrest; a frivolous, frustrate and false peace, such "as caused the unrighteous to trust to a lie, and destroyed "them unto whom it promised safety." What needeth observation whether penitents have worthiness and bring contrition, if the words of absolution do infuse contrition? Have they borne us all this while in hand that contrition is a part of the matter of their sacrament, a condition or preparation of the mind towards grace to be received by absolution in the form of their sacrament? and must we now believe that the form doth give the matter? that absolution bestoweth contrition, and that the words do make presently of Saul, David; of Judas, Peter? For what was the penitency of Saul and Judas, but plain attrition; horror of sin through fear of punishment, without any loving sense, or taste of God's mercy?

Their other fiction, imputing remission of sin to desire of absolution from the priest, even in them which are truly contrite, is an evasion somewhat more witty, but no whit more possible for them to prove. Belief of the world and judgment to come, faith in the promises and sufferings of Christ for mankind, fear of his majesty, love of his mercy, grief for sin, hope for pardon, suit for grace; these we know to be the elements of true contrition: suppose that besides all this, God did also command that every penitent should seek his absolution at the priest's hands; where so many causes

* "Tunc sententia sacerdotis ju- "dicio Dei et totius cœlestis curiæ "approbatur, et confirmatur, cum "ita ex discretione procedit, ut "reorum merita non contradicant." Sent. l. iv. d. 18.

† "Non est periculosum sacer- "doti dicere, Ego te absolvo, illis "in quibus signa contritionis videt, "quæ sunt dolor, de præteritis, et "propositum de cætero non pec- "candi; alias absolvere non de- "bet." Tho. Opusc. 22. [c. 3. t. xvii. p. 195.]

‡ Cypr. de Lapsis. [See above, p. 69. note 72.]

are concurring unto one effect, have they any reason to impute the whole effect unto one? any reason in the choice of that one, to pass by faith, fear, love, humility, hope, prayer, whatsoever else, and to enthronize above them all a desire of absolution from the priest, as if, in the whole work of man's repentance, God did regard and accept nothing, but for and in consideration of this? Why doth the Tridentine council impute it to charity, "that contrites are reconciled in God's "sight before they receive the sacrament of penance," if desired absolution be the true cause?

But let this pass how it will; seeing the question is not, what virtues God may accept in penitent sinners, but what grace absolution actually given doth really bestow upon them. If it were, as they will have it, that God, regarding the humiliation of a contrite spirit, because there is joined therewith a lowly desire of the sacrament of priestly absolution, pardoneth immediately and forgiveth all offences; doth this any thing help to prove that absolution received afterward from the priest, can more than declare him already pardoned which did desire it? To desire absolution, presupposing it commanded, is obedience; and obedience in that case is a branch of the virtue of repentance; which virtue being thereby made effectual to the taking away of sins without the sacrament of repentance, is it not an argument that the sacrament of absolution hath here no efficacy, but the virtue of contrition worketh all? For how should any effect ensue from causes which actually are not? The sacrament must be applied wheresoever any grace doth proceed from it. So that where it is but desired only, whatsoever may follow upon God's acceptation of this desire, the sacrament afterwards received can be no cause thereof. Wherefore the further we wade, the better we see it still appear, that the priest doth never in absolution, no not so much as by way of service and ministry, really either forgive the act, take away the uncleanness, or remove the punishment of sin: but if the party penitent come contrite, he hath by their own grant absolution before absolution; if not contrite, although the priest should ten thousand times absolve him, all were in vain. For which cause, the ancienter and better sort of their school-

divines, Abulensis*, Alexander Hales†, Bonaventure‡, ascribe the real abolition of sin and eternal punishment to the mere pardon of Almighty God without dependency upon the priest's absolution as a cause to effect the same. His absolution hath in their doctrine certain other effects specified§, but this denied.

Wherefore, having hitherto spoken of the virtue of repentance required; of the discipline of repentance which Christ did establish; and of the sacrament of repentance invented sithence, against the pretended force of human absolution in sacramental penitency: let it suffice thus far to have shewed how God alone doth truly give, the virtue of repentance alone procure, and private ministerial absolution but declare remission of sins.

[14.] Now the last and sometimes hardest to be satisfied by repentance, are our minds; and our minds we have then satisfied, when the conscience is of guilty become clear. For as long as we are in ourselves privy to our own most heinous crimes, but without sense of God's mercy and grace towards us, unless the heart be either brutish for want of knowledge, or altogether hardened by wilful atheism, the remorse of sin is in it as the deadly sting of a serpent. Which point sith very infidels and heathens have observed in the nature of sin (for the disease they felt, though they knew no remedy to help it) we are not rashly to despise those sentences which are the testimonies of their experience

* "A reatu mortis æternæ absolvitur homo a Deo per contritionem;... manet autem reatus ad quandam pœnam temporalem, et minister ecclesiæ quicunque virtute clavium tollit reatum cujusdam partis pœnæ illius." Abulens. [Tostatus of Avila] in Defensor. p. i. c. 7. [Opusc. ad calc. Comment. t. xii. p. 9. Venet. 1596.]

† "Signum hujus Sacramenti est causa effectiva gratiæ sive remissionis peccatorum; non simpliciter, sicut ipsa prima pœnitentia, sed secundum quid; quia est causa efficaciæ gratiæ qua fit remissio peccati, quantum ad aliquem effectum in pœnitente, ad minus quantum ad remissionem sequelæ ipsius peccati, scilicet pœnæ." Alex. p. iv. q. 14. memb. 2. [art. i. §. 2. p. 467.]

‡ "Potestas clavium proprie loquendo non se extendit supra culpam.... Ad illud quod objicitur, Joan. 20; 'Quorum remiseritis peccata;' dicendum, quod vel illud de remissione dicitur quantum ad ostensionem vel solum quantum ad pœnam." Bon. Sent. lib. iv. d. 18. [pars i. art. 2.] q. i. [p. 273.]

§ "Ab æterna pœna nullo modo solvit sacerdos, sed a purgatoria; neque hoc per se, sed per accidens, quod cum in pœnitente virtute clavium minuitur debitum pœnæ temporalis, non ita acriter punietur in purgatorio sicut si non esset absolutus." [Bonav. in] Sent. lib. iv. d. 18. q. 3. [p. 274.]

touching this point. They knew that the eye of a man's own conscience is more to be feared by evil doers than the presence of a thousand witnesses, inasmuch as the mouths of other accusers are many ways stopt, the ears of the accused not always subject to glowing with contumely and exprobration; whereas a guilty mind being forced to be still both a martyr and a tyrant itself, must of necessity endure perpetual anguish and grief. For, as the body is rent with stripes, so the mind with guiltiness of cruelty, lust, and wicked resolutions. Which furies brought the Emperor Tiberius sometimes into such perplexity, that writing to the senate, his wonted art of dissimulation failed him utterly in this case; and whereas it had been ever his peculiar delight so to speak that no man might be able to sound his meaning, he had not the power to conceal what he felt through the secret scourge of an evil conscience, though no necessity did now enforce to disclose the same. "What to write, or how to write, at "this present, if I know," saith Tiberius, "let those gods "and goddesses, who thus continually eat me, only be worse "to me than they are." It was not his imperial dignity and power that could provide a way to protect him against himself, the fears and suspicions which improbity had bred being strengthened by every occasion, and those virtues clean banished which are the only foundation of sound tranquillity of mind. For which cause it hath been truly said, and agreeably with all men's experience, that if the righteous did excel in no other privilege, yet far happier they are than the contrary sort of men, for that their hopes be always better.

Neither are we to marvel that these things, known unto all, do stay so few from being authors of their own woe. For we see by the ancient example of Joseph's unkind brethren, how it cometh to remembrance easily when crimes are once past, what the difference is of good from evil, and of right from wrong: but such considerations when they should have prevented sin, were overmatcht by unordinate desires.

Are we not bound then with all thankfulness to acknowledge his infinite goodness and mercy, which hath revealed unto us the way how to rid ourselves of these mazes; the way how to shake off that yoke, which no flesh is able to bear;

the way how to change most grisly horror into a comfortable apprehension of heavenly joy?

[15.] Whereunto there are many which labour with so much the greater difficulty, because imbecility of mind doth not suffer them to censure rightly their own doings: some fearful lest the enormity of their crimes be so impardonable that no repentance can do them good; some lest the imperfection of their repentance make it uneffectual to the taking away of sin. The one drive all things to this issue, whether they be not men which have sinned against the Holy Ghost; the other to this, what repentance is sufficient to clear sinners, and to assure them that they are delivered.

Such as by error charge themselves of unpardonable sin, must think, it may be they deem that impardonable which is not. Our Saviour speaketh indeed of a blasphemy which shall never be forgiven. But have they any sure and infallible knowledge what that blasphemy is? If not, why are they unjust and cruel to their own souls, imagining certainty of guiltiness in a crime concerning the very nature whereof they are uncertain? For mine own part, although where this blasphemy is mentioned, the cause why our Saviour spake thereof was the Pharisees' blasphemy, which were not afraid to say, "He had an unclean spirit, and did cast out spirits "by the power of Beelzebub *;" nevertheless I dare not precisely deny but that even the very Pharisees themselves might have repented and been forgiven, and that our Lord Jesus Christ peradventure might but take occasion at their blasphemy, which as yet was pardonable, to tell them further of an unpardonable blasphemy, whereinto he foresaw that the Jews would fall. For it is plain that many thousands, at the first professing Christian religion, became afterwards wilful apostatas, moved with no other cause of revolt, but mere indignation that the Gentiles should enjoy the benefit of the Gospel as much as they, and yet not be burthened with the yoke of Moses' law. The Apostles by preaching had won them to Christ, in whose name they embraced with great alacrity the full remission of their former sins and iniquities †; they received by imposition of the Apostles' hands that grace and power of the Holy Ghost whereby they cured

* Matt. 21. [xii.] 31; Mark iii. 30. † Acts ii. 38.

diseases, prophesied, spake with tongues: and yet in the end after all this they fell utterly away, renounced the mysteries of Christian faith, blasphemed in their formal abjurations that most glorious and blessed Spirit, the gifts whereof themselves had possest, and by this means sunk their souls in the gulf of that unpardonable sin, whereof as our Lord Jesus Christ had told them beforehand, so the Apostle at the first appearance of such their revolt putteth them in mind again*, that falling now to their former blasphemies, their salvation was irrecoverably gone. It was for them in this case impossible to be renewed by any repentance; because they were now in the state of Satan and his angels, the Judge of quick and dead had passed his irrevocable sentence against them. So great difference there is between infidels unconverted, and backsliders in this manner fallen away, that always we have hope to reclaim the one, which only hate whom they never knew; but to the other, which know and blaspheme, to them that with more than infernal malice accurse both the seen brightness of glory which is in him, and in themselves the tasted goodness of divine grace, as those execrable miscreants did, who first received in extraordinary miraculous manner, and then in outrageous sort blasphemed the Holy Ghost, abjuring both it and the whole religion, which God by it did confirm and magnify; to such as wilfully thus sin †, after so great light of the truth and gifts of the Spirit, there remaineth justly no fruit or benefit to be expected by Christ's sacrifice.

For all other offenders, without exception or stint, whether they be strangers that seek access, or followers that will make return unto God; upon the tender of their repentance, the grant of his grace standeth everlastingly signed with his blood in the book of eternal life. That which in this case over-terrifieth fearful souls, is a misconceit whereby they imagine every act which we do knowing that we do amiss, and every wilful breach or transgression of God's law, to be mere sin against the Holy Ghost; forgetting that the Law of Moses itself ordained sacrifices of expiation as well for faults presumptuously committed, as things wherein men offend by error.

* Heb. vi. 6. † Heb. x. 26.

[17.] Now there are on the contrary side others, who doubting not of God's mercy toward all that perfectly repent, remain notwithstanding scrupulous and troubled with continual fear, lest defects in their own repentance be a bar against them. These cast themselves first into very great, and peradventure needless agonies, through misconstruction of things spoken about poportioning our griefs to our sins*, for which they never think they have wept and mourned enough, yea, if they have not always a stream of tears at commandment, they take it for a sign of a heart congealed and hardened in sin, when to keep the wound of contrition bleeding, they unfold the circumstances of their transgressions, and endeavour to leave out nothing which may be heavy against themselves. Yet do what they can, they are still fearful, lest herein also they do not that which they ought and might. Come to prayer, their coldness taketh all heart and courage from them; with fasting albeit their flesh should be withered and their blood clean dried up, would they ever the less object, What is this to David's humiliation†? wherein notwithstanding there was not any thing more than necessary. In works of charity and alms-deeds, it is not all the world can persuade them they did ever reach the poor bounty of the widow's two mites‡, or by many millions of leagues come near the mark which Cornelius§ touched: so far they are off from the proud surmise of any penitential supererogation in miserable wretched worms of the earth.

Notwithstanding, forasmuch as they wrong themselves with over rigorous and extreme exactions, by means whereof they fall sometimes into such perplexities as can hardly be allayed; it hath therefore pleased Almighty God, in tender commiseration over these imbecilities of men, to ordain for their spiritual and ghostly comfort consecrated persons, which by sentence

* Jer. vi. 26; Micah i. 8, 9; Lam. ii. 18. "Quam magna deliquimus, "tam granditer defleamus. Alto "vulneri diligens et longa medicina "non desit; pœnitentia crimine mi-"nor non sit." Cypr. de Laps. [p. 192. ed. Baluz.] "Non levi agen-"dum est contritione, ut debita illa "redimantur, quibus mors æterna "debetur; nec transitoria opus est "satisfactione pro malis illis propter "quæ paratus est ignis æternus." Euseb. Emissenus, vel potius Salv. f. 106. [Ad Monach. Hom. V. in Bibl. Patr. Colon. t. v. pars i. 582. g.]

† Psalm vi. 6. ‡ Mark xii. 42.

§ Acts x. 31.

of power and authority given from above, may as it were out of his very mouth ascertain timorous and doubtful minds in their own particular, ease them of all their scrupulosities, leave them settled in peace and satisfied touching the mercy of God towards them. To use the benefit of this help for our better satisfaction in such cases is so natural, that it can be forbidden no man; but yet not so necessary, that all men should be in case to need it.

[18.] They are of the two the happier therefore that can content and satisfy themselves by judging discreetly what they perform, and soundly what God doth require of them. For having that which is most material, the substance of penitency rightly bred; touching signs and tokens thereof, we may boldly affirm that they err, which imagine for every offence a certain proportionable degree in the passions and griefs of mind, whereunto whosoever aspireth not, repenteth in vain: that to frustrate men's confessions and considerations of sin, except every circumstance which may aggravate the same be unript and laid in the balance, is a merciless extremity; although it be true, that as near as we can such wounds must be searched to the very bottom: last of all, that to set down the like stint, and to shut up the doors of mercy against penitents which come short thereof in the devotion of their prayers, in the continuance of their fasts, in the largeness and bounty of their alms, or in the course of any other such like duties, is more than God hath himself thought meet, and consequently more than mortal men should presume to do. That which God doth chiefly respect in men's penitency*, is their hearts. The heart is it which maketh repentance sincere, sincerity that which findeth favour in God's sight, and the favour of God that which supplieth by gracious acceptation whatsoever may seem defective in the faithful, hearty, and true offices of his servants. "Take it" (saith Chrysostom†) "upon my credit, Such is God's merciful "inclination towards men, that repentance offered with a "single and sincere mind he never refuseth; no not although "we be come to the very top of iniquity. If there be a will "and desire to return, he receiveth, embraceth, omitteth

* Jer. xxix. 13; Joel ii. 12. † Chrys. de repar. Laps. lib. ad Theodor. [ap. Grat. Decr.] de Pœnit. dist. 3. c. *Talis*.

"nothing which may restore us to former happiness; yea, "that which is yet above all the rest, albeit we cannot in the "duty of satisfying him attain what we ought and would, "but come far behind our mark, he taketh nevertheless in "good worth that little which we do; be it never so mean, "we lose not our labour therein." The least and lowest step of repentance in Saint Chrysostom's judgment severeth and setteth us above them that perish in their sin. I will therefore end with St. Augustin's * conclusion, "Lord, in thy book "and volume of life all shall be written, as well the least of "thy saints, as the chiefest. Let not therefore the unperfect "fear; let them only proceed and go forward."

* Aug. in Psal. cxxxviii. [§. 21. t. iv. p. 1546.]

BOOK VII.

THEIR SIXTH ASSERTION, THAT THERE OUGHT NOT TO BE IN THE CHURCH, BISHOPS ENDUED WITH SUCH AUTHORITY AND HONOUR AS OURS ARE.

THE MATTER CONTAINED IN THIS SEVENTH BOOK.

I. The state of Bishops, although some time oppugned, and that by such as therein would most seem to please God, yet by his providence upheld hitherto, whose glory it is to maintain that whereof himself is the author.

II. What a Bishop is, what his name doth import, and what doth belong unto his office as he is a Bishop.

III. In Bishops two things traduced; of which two, the one their authority; and in it the first thing condemned, their superiority over other ministers: what kind of superiority in ministers it is which the one part holdeth, and the other denieth lawful.

IV. From whence it hath grown that the Church is governed by Bishops.

V. The time and cause of instituting every where Bishops with restraint.

VI. What manner of power Bishops from the first beginning have had.

VII. After what sort Bishops, together with presbyters, have used to govern the churches which were under them.

VIII. How far the power of Bishops hath reached from the beginning in respect of territory, or local compass.

IX. In what respects episcopal regiment hath been gainsaid of old by Aërius.

X. In what respect episcopal regiment is gainsaid by the authors of pretended reformation at this day.

XI. Their arguments in disgrace of regiment by Bishops, as being a mere invention of man, and not found in Scripture, answered.

XII. Their arguments to prove there was no necessity of instituting Bishops in the Church.

XIII. The fore-alleged arguments answered.

XIV. An answer unto those things which are objected concerning the difference between that power which Bishops now have, and that which ancient Bishops had more than other presbyters.

XV. Concerning the civil power and authority which our Bishops have.

XVI. The arguments answered, whereby they would prove that the law of God, and the judgment of the best in all ages condemneth the ruling superiority of one minister over another.

XVII. The second malicious thing wherein the state of Bishops suffereth obloquy, is their honour.
XVIII. What good doth publicly grow from the Prelacy.
XIX. What kinds of honour be due unto Bishops.
XX. Honour in Title, Place, Ornament, Attendance, and Privilege.
XXI. Honour by Endowment with Lands and Livings.
XXII. That of ecclesiastical Goods, and consequently of the Lands and Livings which Bishops enjoy, the propriety belongs unto God alone.
XXIII. That ecclesiastical persons are receivers of God's rents, and that the honour of Prelates is to be thereof his chief receivers, not without liberty from him granted of converting the same unto their own use, even in large manner.
XXIV. That for their unworthiness to deprive both them and their successors of such goods, and to convey the same unto men of secular callings, now [were ?] extreme sacrilegious injustice.

BOOK VII. Ch. i. 1.

The state of Bishops although sometime oppugned, and that by such as therein would most seem to please God, yet by his providence upheld hitherto, whose glory it is to maintain that whereof himself is the author.

I. I HAVE heard that a famous kingdom in the world being solicited to reform such disorders as all men saw the Church exceedingly burdened with, when of each degree great multitudes thereunto inclined, and the number of them did every day so increase that this intended work was likely to take no other effect than all good men did wish and labour for; a principal actor herein (for zeal and boldness of spirit) thought it good to shew them betimes what it was which must be effected, or else that there could be no work of perfect reformation accomplished. To this purpose, in a solemn sermon, and in a great assembly, he described unto them the present quality of their public estate by the parable of a tree, huge and goodly to look upon, but without that fruit which it should and might bring forth; affirming that the only way of redress was a full and perfect establishment of Christ's discipline (for so their manner is to entitle a thing hammered out upon the forge of their own invention) and that to make way of entrance for it, there must be three great limbs cut off from the body of that stately tree of the kingdom: those three limbs were three sorts of men; nobles, whose high estate would make them otherwise disdain to put their necks under that yoke; lawyers, whose courts being not pulled down, the new church consistories were not like to flourish; finally, prelates, whose ancient dignity, and the simplicity of their intended church discipline, could not possibly stand together. The proposition of which device being

plausible to active spirits, restless through desire of innovation, whom commonly nothing doth more offend than a change which goeth fearfully on by slow and suspicious paces; the heavier and more experienced sort began presently thereat to pull back their feet again, and exceedingly to fear the stratagem of reformation for ever after. Whereupon ensued those extreme conflicts of the one part with the other, which continuing and increasing to this very day, have now made the state of that flourishing kingdom even such, as whereunto we may most fitly apply those words of the Prophet Jeremiah*, "Thy breach is "great like the sea, who can heal thee?"

[2.] Whether this were done in truth, according to the constant affirmation of some avouching the same, I take not upon me to examine; that which I note therein is, how with us that policy hath been corrected. For to the authors of pretended reformation with us, it hath not seemed expedient to offer the edge of the axe unto all three boughs at once, but rather to single them, and strike at the weakest first, making show that the lop of that one shall draw the more abundance of sap to the other two, that they may thereby the better prosper.

All prosperity, felicity and peace we wish multiplied on each estate, as far as their own hearts' desire is: but let men know that there is a God, whose eye beholdeth them in all their ways; a God, the usual and ordinary course of whose justice is to return upon the head of malice the same devices which it contriveth against others. The foul practices which have been used for the overthrow of bishops, may perhaps wax bold in process of time to give the like assault even there, from whence at this present they are most seconded.

[3.] Nor let it over dismay them who suffer such things at the hands of this most unkind world, to see that heavenly estate and dignity thus conculcated, in regard whereof so many their predecessors were no less esteemed than if they had not been men, but angels amongst men. With former bishops it was as with Job in the days of that prosperity which at large he describeth, saying †, "Unto me men "gave ear, they waited and held their tongue at my coun-"sel; after my words they replied not; I appointed out

* [Lam. ii. 13.]

† [Job xxix. 21, 22, 25.]

"their way and did sit as chief; I dwelt as it had been a king "in an army." At this day the case is otherwise with them; and yet no otherwise than with the selfsame Job at what time the alteration of his estate wrested these contrary speeches from him*, "But now they that are younger than I mock at "me, the children of fools, and offspring of slaves, creatures "more base than the earth they tread on, such as if they did "shew their heads, young and old would shout at them and "chase them through the streets with a cry, their song I am, "I am a theme for them to talk on." An injury less grievous if it were not offered by them whom Satan hath through his fraud and subtilty so far beguiled as to make them imagine herein they do unto God a part of most faithful service. Whereas the lord in truth, whom they serve herein, is as St. Cyprian telleth them†, like, not Christ, (for he it is that doth appoint and protect bishops,) but rather Christ's adversary and enemy of his Church.

[4.] A thousand five hundred years and upward the Church of Christ hath now continued under the sacred regiment of bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world but with this kind of government alone; which to have been ordained of God, I am for mine own part even as resolutely persuaded, as that any other kind of government in the world whatsoever is of God. In this realm of England, before Normans, yea before Saxons, there being Christians, the chief pastors of their souls were bishops. This order from about the first establishment of Christian religion, which was publicly begun through the virtuous disposition of King Lucie not fully two hundred years after Christ, continued till the coming in of the Saxons; by whom Paganism being every where else replanted, only one part of the island, whereinto the ancient natural inhabitants the Britons were driven, retained constantly the faith of Christ, together with the same form of spiritual regiment, which their fathers had before received. Wherefore in the histories of the Church we find very ancient mention made of our own bishops. At the council of Ariminum‡, about the year three hundred and fifty-nine, Britain had three of her

* [Job xxx. 1—9.]

† Cypr. lib. i. Ep. 3. [al. Ep. 59. c. 3. ii. 127. ed. Fell.]

‡ Sulpit. Sever. lib. ii. [c. 55.]

bishops present. At the arrival of Augustine the monk*, whom Gregory sent hither to reclaim the Saxons from Gentility about six hundred years after Christ, the Britons he found observers still of the selfsame government by bishops over the rest of the clergy; under this form Christianity took root again, where it had been exiled. Under the selfsame form it remained till† the days of the Norman conqueror. By him and his successors thereunto‡ sworn, it hath from that time till now by the space of five hundred years more been upheld.

O nation utterly without knowledge, without sense! We are not through error of mind deceived, but some wicked thing hath undoubtedly bewitched us, if we forsake that government, the use whereof universal experience hath for so many years approved, and betake ourselves unto a regiment neither appointed of God himself, as they who favour it pretend, nor till yesterday ever heard of among men. By the Jews Festus was much complained of, as being a governor marvellous corrupt, and almost intolerable: such notwithstanding were they who came after him, that men which thought the public condition most afflicted under Festus, began to wish they had him again, and to esteem him a ruler commendable. Great things are hoped for at the hands of these new presidents, whom reformation would bring in: notwithstanding the time may come, when bishops whose regiment doth now seem a yoke so heavy to bear, will be longed for again even by them that are the readiest to have it taken off their necks.

But in the hands of Divine Providence we leave the ordering of all such events, and come now to the question itself which is raised concerning bishops. For the better understanding whereof we must beforehand set down what is meant, when in this question we name a bishop.

What a Bishop is, what his

II. For whatsoever we bring from antiquity, by way of defence in this cause of bishops, it is cast off as impertinent

* Beda Eccl. Hist. lib. ii. c. 2.

† An. 1066.

‡ "Alfredus Eboracensis Archi-" episcopus Gulielmum cognomento "Nothum spirantem adhuc mina-" rum et cædis in populum mitem "reddit: et religiosis pro conser-" vanda repub. tuendaque ecclesias-" tica disciplina sacramentis ad-" strinxit." Neubrig. l. i. c. 1. [ap. Rerum Britannic. Script. Heidelberg, 1587. p. 357.]

name doth import, and what doth belong to his office as he is a Bishop.

matter, all is wiped away with an odd kind of shifting answer, "That the bishops which now are, be not like unto them "which were." We therefore beseech all indifferent judges to weigh sincerely with themselves how the case doth stand. If it should be at this day a controversy whether kingly regiment were lawful or no, peradventure in defence thereof, the long continuance which it hath had sithence the first beginning might be alleged; mention perhaps might be made what kings there were of old even in Abraham's time, what sovereign princes both before and after. Suppose that herein some man purposely bending his wit against sovereignty, should think to elude all such allegations by making ample discovery through a number of particularities, wherein the kings that are do differ from those that have been, and should therefore in the end conclude, that such ancient examples are no convenient proofs of that royalty which is now in use. Surely for decision of truth in this case there were no remedy, but only to shew the nature of sovereignty, to sever it from accidental properties, make it clear that ancient and present regality are one and the same in substance, how great odds soever otherwise may seem to be between them. In like manner, whereas a question of late hath grown, whether ecclesiastical regiment by bishops be lawful in the Church of Christ or no: in which question, they that hold the negative, being pressed with that general received order, according whereunto the most renowned lights of the Christian world have governed the same in every age as bishops; seeing their manner is to reply, that such bishops as those ancient were, ours are not; there is no remedy but to shew, that to be a bishop is now the selfsame thing which it hath been; that one definition agreeth fully and truly as well to those elder, as to these latter bishops. Sundry dissimilitudes we grant there are, which notwithstanding are not such that they cause any equivocation in the name, whereby we should think a bishop in those times to have had a clean other definition than doth rightly agree unto bishops as they are now. Many things there are in the state of bishops, which the times have changed; many a parsonage at this day is larger than some ancient bishoprics were; many an ancient bishop poorer than at this day sundry under them in degree. The simple here-

upon lacking judgment and knowledge to discern between the nature of things which changeth not, and these outward variable accidents, are made believe that a bishop heretofore and now are things in their very nature so distinct that they cannot be judged the same. Yet to men that have any part of skill, what more evident and plain in bishops, than that augmentation or diminution in their precincts, allowances, privileges, and such like, do make a difference indeed, but no essential difference between one bishop and another? As for those things in regard whereof we use properly to term them bishops, those things whereby they essentially differ from other pastors, those things which the natural definition of a bishop must contain; what one of them is there more or less appliable unto bishops now than of old?

[2.] The name Bishop hath been borrowed from the Grecians *, with whom it signifieth one which hath principal charge to guide and oversee others. The same word in ecclesiastical writings being applied unto church governors, at the first unto all and not unto the chiefest only †, grew in short time peculiar and proper to signify such episcopal authority alone, as the chiefest governors exercised over the rest. For with all names this is usual, that inasmuch as they are not given till the things whereunto they are given have been sometime first observed, therefore generally ‡ things are ancienter than the names whereby they are called.

Again, sith the first things that grow into general observation, and do thereby give men occasion to find names for them, are those which being in many subjects, are thereby the easier, the oftener, and the more universally noted; it followeth that names imposed to signify common qualities or operations are ancienter, than is the restraint of those names, to note an excellency of such qualities and operations in some

* Οἱ παρ' Ἀθηναίων εἰς τὰς ὑπηκόους πόλεις ἐπισκέψασθαι τὰ παρ' ἑκάστοις πεμπόμενοι, Ἐπίσκοποι καὶ φύλακες ἐκαλοῦντο· οὓς οἱ Λάκωνες ἁρμοστὰς ἔλεγον. Suid. [voc. ἐπίσκοπος]. Κατέστησεν ἐφ' ἑκάστοις [ἑκάστου] τῶν πάγων ἄρχοντα ἐπίσκοπόν τε καὶ περίπολον τῆς ἰδίας μοίρας. Dionys. Halicar. de Numa Pompilio, Antiq. lib. ii. [c. 76.] "Vult me Pompeius esse quem tota "hæc Campania et maritima ora "habeat Ἐπίσκοπον, ad quem de-"lectus et negotii summa referatur." Cic. ad Attic. lib. vii. Epist. 11.

† Acts xx. 28; Phil. i. 1.

‡ "And God brought them unto "Adam, that Adam might see or "consider what name it was meet "he should give unto them." Gen. ii. 19.

one or few amongst others. For example, the name disciple being invented to signify generally a learner, it cannot choose but in that signification be more ancient than when it signifieth as it were by a kind of appropriation, those learners who being taught of Christ* were in that respect termed disciples by an excellency. The like is to be seen in the name Apostle, the use whereof to signify a messenger must needs be more ancient than that use which restraineth it unto messengers sent concerning evangelical affairs; yea this use more ancient than that whereby the same word is yet restrained further to signify only those whom our Saviour himself immediately did send. After the same manner the title or name of a Bishop having been used of old to signify both an ecclesiastical overseer in general, and more particularly also a principal ecclesiastical overseer; it followeth, that this latter restrained signification is not so ancient as the former, being more common†. Yet because the things themselves are always ancienter than their names; therefore that thing which the restrained use of the word doth import, is likewise ancienter than the restraint of the word is, and consequently that power of chief ecclesiastical overseers, which the term of a bishop importeth, was before the restrained use of the name which doth import it. Wherefore a lame and an impotent kind of reasoning it is, when men go about to prove that in the Apostles' times there was no such thing as the restrained name of a bishop doth now signify, because in their writings there is found no restraint of that name, but only a general use whereby it reacheth unto all spiritual governors and overseers.

[3.] But to let go the name, and come to the very nature of that thing which is thereby signified. In all kinds of regiment whether ecclesiastical or civil, as there are sundry operations public, so likewise great inequality there is in the same operations, some being of principal respect, and therefore not fit to be dealt in by every one to whom public actions, and those of good importance, are notwithstanding well

* So also the name deacon, a minister appropriated to a certain order of ministers.

† The name likewise of a minister was common to divers degrees, which now is puculiarly among ourselves given only to pastors, and not, as anciently, to deacons also.

and fitly enough committed. From hence have grown those different degrees of magistrates or public persons, even ecclesiastical as well as civil. Amongst ecclesiastical persons therefore bishops being chief ones, a bishop's function must be defined by that wherein his chiefty consisteth.

A Bishop is a minister of God, unto whom with permanent continuance there is given not only power of administering the Word and Sacraments, which power other Presbyters have; but also a further power to ordain ecclesiastical persons, and a power of chiefty in government over Presbyters as well as Laymen, a power to be by way of jurisdiction a Pastor even to Pastors themselves. So that this office, as he is a Presbyter or Pastor, consisteth in those things which are common unto him with other pastors, as in ministering the Word and Sacraments: but those things incident unto his office, which do properly make him a Bishop, cannot be common unto him with other Pastors.

Now even as pastors, so likewise bishops being principal pastors, are either at large or else with restraint: at large, when the subject of their regiment is indefinite, and not tied to any certain place; bishops with restraint are they whose regiment over the Church is contained within some definite, local compass, beyond which compass their jurisdiction reacheth not. Such therefore we always mean when we speak of that regiment by bishops which we hold a thing most lawful, divine and holy in the Church of Christ.

In Bishops two things traduced; of which two the one their authority; and in it the first thing condemned, their superiority over other ministers: what kind of superiority in ministers it is which the one part holdeth and the other denieth lawful.

III. In our present regiment by bishops two things there are complained of, the one their great authority, and the other their great honour. Touching the authority of our bishops, the first thing which therein displeaseth their adversaries, is their superiority which bishops have over other ministers. They which cannot brook the superiority which bishops have, do notwithstanding themselves admit that some kind of difference and inequality there may be lawfully amongst ministers. Inequality as touching gifts and graces they grant, because this is so plain that no mist in the world can be cast before men's eyes so thick, but that they needs must discern through it, that one minister of the gospel may be more learneder, holier, and wiser, better able to instruct, more apt to rule and guide them than another: unless thus

much were confessed, those men should lose their fame and glory whom they themselves do entitle the lights and grand worthies of this present age. Again, a priority of order they deny not but that there may be, yea such a priority as maketh one man amongst many a principal actor in those things whereunto sundry of them must necessarily concur, so that the same be admitted only during the time of such actions and no longer; that is to say, just so much superiority, and neither more nor less may be liked of, than it hath pleased them in their own kind of regiment to set down. The inequality which they complain of is, "That one minister of "the word and sacraments should have a permanent supe-"riority above another, or in any sort a superiority of power "mandatory, judicial, and coercive over other ministers." By us on the contrary side, "inequality, even such inequality "as unto bishops being ministers of the word and sacraments "granteth a superiority permanent above ministers, yea a "permanent superiority of power mandatory, judicial and "coercive over them," is maintained a thing allowable, lawful and good.

For superiority of power may be either above them or upon them, in regard of whom it is termed superiority. One pastor hath superiority of power above another, when either some are authorized to do things worthier than are permitted unto all, [or] some are preferred to be principal agents, the rest agents with dependency and subordination. The former of these two kinds of superiority is such as the high-priest had above other priests of the law, in being appointed to enter once a year the holy place, which the rest of the priests might not do. The latter superiority, such as presidents have in those actions which are done by others with them, they nevertheless being principal and chief therein.

One pastor hath superiority of power, not only above but upon another, when some are subject unto others' commandment and judicial controlment by virtue of public jurisdiction.

Superiority in this last kind is utterly denied to be allowable; in the rest it is only denied that the lasting continuance and settled permanency thereof is lawful. So that if we prove at all the lawfulness of superiority in this last kind, where

the same is simply denied, and of permanent superiority in the rest where some kind of superiority is granted, but with restraint to the term and continuance of certain actions, with which the same must, as they say, expire and cease; if we can shew these two things maintainable, we bear up sufficiently that which the adverse party endeavoureth to overthrow. Our desire therefore is, that this issue may be strictly observed, and those things accordingly judged of, which we are to allege. This we boldly therefore set down as a most infallible truth, "That the Church of Christ is at this day "lawfully, and so hath been sithence the first beginning, "governed by Bishops, having permanent superiority, and "ruling power over other ministers of the word and sacra-"ments."

[2.] For the plainer explication whereof, let us briefly declare first, the birth and original of the same power, whence and by what occasion it grew. Secondly, what manner of power antiquity doth witness bishops to have had more than presbyters which were no bishops. Thirdly, after what sort bishops together with presbyters have used to govern the churches under them, according to the like testimonial evidence of antiquity. Fourthly, how far the same episcopal power hath usually extended, unto what number of persons it hath reached, what bounds and limits of place it hath had. This done, we may afterwards descend unto those by whom the same either hath been heretofore, or is at this present hour gainsaid.

From whence it hath grown that the Church is governed by Bishops.

IV. The first Bishops in the Church of Christ were his blessed Apostles; for the office whereunto Matthias was chosen the sacred history doth term ἐπισκοπὴν, an episcopal office. Which being spoken expressly of one, agreeth no less unto them all than unto him. For which cause St. Cyprian* speaking generally of them all doth call them Bishops. They which were termed Apostles, as being sent of Christ to publish his gospel throughout the world, and were named likewise Bishops, in that the care of government was also committed unto them, did no less perform the offices

* "Meminisse diaconi debent, "quoniam apostolos, id est, epi-"scopos et præpositos, Dominus "elegit." Cypr. l. iii. ep. 9. [al. ep. 65. p. 113. ed. Baluz.]

of their episcopal authority by governing, than of their apostolical by teaching. The word ἐπισκοπὴ, expressing that part of their office which did consist in regiment, proveth not (I grant) their chiefty in regiment over others, because as then that name was common unto the function of their inferiors, and not peculiar unto theirs. But the history of their actions sheweth plainly enough how the thing itself which that name appropriated importeth, that is to say, even such spiritual chiefty as we have already defined to be properly episcopal, was in the holy Apostles of Christ. Bishops therefore they were at large.

[2.] But was it lawful for any of them to be a bishop with restraint? True it is their charge was indefinite; yet so, that in case they did all whether severally or jointly discharge the office of proclaiming every where the gospel and of guiding the Church of Christ, none of them casting off his part in their burden* which was laid upon them, there doth appear no impediment but that they having received their common charge indefinitely might in the execution thereof notwithstanding restrain themselves or at leastwise be restrained by the after commandment of the Spirit, without contradiction or repugnancy unto that charge more indefinite and general before given them: especially if it seemed at any time requisite, and for the greater good of the Church, that they should in such sort tie themselves unto some special part of the flock of Jesus Christ, guiding the same in several as bishops. For first, notwithstanding our Saviour's commandment unto them all to go and preach unto all nations; yet some restraint we see there was made, when by agreement between Paul and Peter†, moved with those effects of their labours which the providence of God brought forth, the one betook himself unto the Gentiles, the other unto the Jews, for the exercise of that office of every where preaching. A further restraint of their apostolic labours as yet there was also made, when they divided themselves into several parts of the world; John‡ for his charge taking Asia, and so the residue other

* Rom. ii. 14, 15; 1 Cor. ix. 16; John xxi. 15, 16.

† Gal. ii. 8.

‡ Him Eusebius doth name the governor of the churches in Asia, lib. iii. Hist. Eccles. c. 16. Tertullian calleth the same churches St. John's foster-daughters, advers. Marcion. [lib. iv. c. 5.]

quarters to labour in. If nevertheless it seem very hard that we should admit a restraint so particular, as after that general charge received to make any Apostle notwithstanding the bishop of some one church; what think we of the bishop of Jerusalem*, James, whose consecration unto that mother see of the world, because it was not meet that it should at any time be left void of some Apostle, doth seem to have been the very cause of St. Paul's miraculous vocation, to make up the number of the twelve again, for the gathering of nations abroad, even as the martyrdom of the other James, the reason why Barnabas in his stead† was called.

Finally, Apostles, whether they did settle in any one certain place, as James, or else did otherwise, as the Apostle Paul, episcopal authority either at large or with restraint they had and exercised. Their episcopal power they sometimes gave unto others to exercise as agents only in their stead, and as it were by commission from them. Thus Titus‡, and thus Timothy, at the first, though afterwards endued with apostolical power of their own§.

[3.] For in process of time the Apostles gave episcopal authority, and that to continue always with them which had it. "We are able to number up them," saith Irenæus||, "who by the Apostles were made bishops." In Rome he affirmeth that the Apostles themselves made Linus the first bishop. Again of Polycarp he saith likewise, that the Apostles made him bishop of the church of Smyrna. Of Antioch they made Evodius bishop, as Ignatius witnesseth¶, exhorting that church to tread in his holy steps, and to follow his virtuous example.

The Apostles therefore were the first which had such authority, and all others who have it after them in orderly

* "Jacobus, qui appellatur frater "Domini, cognomento Justus, post "passionem Domini statim ab apo-"stolis Hierosolymorum episcopus "ordinatus est." Hieron. Scrip. Eccles. Catal. ii. [al. De Viris Illustr. c. 2. t. ii. 815. ed. Vallars.] "Eodem "tempore Jacobum primum sedem "episcopalem Ecclesiæ, quæ est "Hierosolymis, obtinuisse memoriæ "traditur." Euseb. Hist. Ecclesiast. lib. ii. cap. 1. The same seemeth to be intimated, Acts xv. 13; xxi. 18.

† Acts xii. 2; xiii. 2.

‡ Titus i. 5.

§ This appeareth by those subscriptions which are set after the epistle to Titus, and the second to Timothy, and by Euseb. Eccles. Hist. lib. iii. cap. 4. [§. 2.]

|| Iren. lib. iii. cap. 3.

¶ In Ep. [adscript.] ad Antioch. [c. 7.]

sort are their lawful successors, whether they succeed in any particular church, where before them some Apostle hath been seated, as Simon succeeded James in Jerusalem; or else be otherwise endued with the same kind of bishoply power, although it be not where any Apostle before hath been. For to succeed them, is after them to have that episcopal kind of power which was first given to them. "All bishops are," saith Jerome*, "the Apostles' successors." In like sort Cyprian† doth term bishops, "Præpositos qui Apostolis vicaria "ordinatione succedunt." From hence it may haply seem to have grown, that they whom we now call Bishops‡ were usually termed at the first Apostles, and so did carry their very names in whose rooms of spiritual authority they succeeded.

[4.] Such as deny Apostles to have any successors§ at all in the office of their apostleship, may hold that opinion without contradiction to this of ours, if they well explain themselves in declaring what truly and properly apostleship is. In some things every presbyter, in some things only bishops, in some things neither the one nor the other are the Apostles' successors. The Apostles were sent‖ as special chosen eyewitnesses of Jesus Christ, from whom immediately they received their whole embassage, and their commission to be the principal first founders of an house of God, consisting as well of Gentiles as of Jews. In this there are not after them any other like unto them; and yet the Apostles have now their successors upon earth, their true successors, if not in the largeness, surely in the kind of that episcopal function, whereby they had power to sit as spiritual ordinary judges, both over laity and over clergy, where churches Christian were established.

The time and cause of instituting every where Bishops with restraint.

V. The Apostles of our Lord did according unto those directions which were given them from above, erect churches in all such cities as received the word of truth, the gospel of God. All churches by them erected received from them the same faith, the same sacraments, the same form of public regiment. The form of regiment by them established at first

* Hieron. ep. 85. [al. 101, §. 1.]

† Cypr. Ep. ad Flor. [ep. 66. c. 3. ed. Fell.]

‡ Theod. in 1 Tim. iii.

§ "Ipsius apostolatus nulla suc-"cessio. Finitur enim legatio cum "legato, nec ad successores ipsius "transit." Stapl. Doct. Prin. lib. vi. cap. 7. [Opp. i. 213.]

‖ Acts i. 21, 22; 1 John i. 3; Gal. i. 1; Apoc. xxi. 14; Matt. xxviii. 19.

was, that the laity or people should be subject unto a college of ecclesiastical persons, which were in every such city appointed for that purpose. These in their writings they term sometime presbyters, sometime bishops. To take one church out of a number for a pattern what the rest were; the presbyters of Ephesus, as it is in the history* of their departure from the Apostle Paul at Miletum, are said to have wept abundantly all, which speech doth shew them to have been many. And by the Apostle's exhortation it may appear that they had not each his several flock to feed, but were in common appointed to feed that one flock, the church of Ephesus; for which cause the phrase of his speech is this†, *Attendite gregi*, "Look all to that one flock over which the Holy Ghost "hath made you bishops." These persons ecclesiastical being termed as then, presbyters and bishops both, were all subject unto Paul as to an higher governor appointed of God to be over them‡.

[2.] But forasmuch as the Apostles could not themselves be present in all churches, and as the Apostle St. Paul foretold the presbyters of the Ephesians§ that there would "rise up "from amongst their ownselves, men speaking perverse things "to draw disciples after them;" there did grow in short time amongst the governors of each church those emulations, strifes, and contentions, whereof there could be no sufficient remedy provided, except according unto the order of Jerusalem already begun, some one were endued with episcopal authority over the rest, which one being resident might keep them in order, and have preeminence or principality in those things wherein the equality of many agents was the cause of disorder and trouble. This one president or governor amongst the rest had his known authority established a long time before that settled difference of name and title took place, whereby such alone were named bishops. And therefore in the book of St. John's Revelation|| we find that they are entitled angels.

* Acts xx. 36, 37.

† Acts xx. 28.

‡ As appeareth both by his sending to call the presbyters of Ephesus before him as far as to Miletum (Acts xx. 17.) which was almost fifty miles, and by his leaving Timothy in his place with his authority and instructions for ordaining of ministers there (1 Tim. v. 22.); and for proportioning their maintenance (ver. 17, 18.); and for judicial hearing of accusations brought against them (ver. 19.) and for holding them in an uniformity of doctrine (ch. i. 3).

§ Acts xx. 30.

|| Rev. ii.

It will perhaps be answered, that the angels of those churches were only in every church a minister of the word and sacraments. But then we ask, is it probable that in every of these churches, even in Ephesus itself, where many such ministers were long before, as hath been proved, there was but one such when John directed his speech to the angel of that church? If there were many, surely St. John in naming but only one of them an angel, did behold in that one somewhat above the rest.

Nor was this order peculiar unto some few churches, but the whole world universally became subject thereunto; insomuch as they did not account it to be a church which was not subject unto a bishop. It was the general received persuasion of the ancient Christian world, that *Ecclesia est in Episcopo**, "the outward being of a church consisteth in the "having of a bishop." That where colleges of presbyters were, there was at the first equality amongst them, St. Jerome thinketh it a matter clear†: but when the rest were thus equal, so that no one of them could command any other as inferior unto him, they all were controllable by the Apostles, who had that episcopal authority abiding at the first in themselves, which they afterwards derived unto others.

The cause wherefore they under themselves appointed such bishops as were not every where at the first, is said to have been those strifes and contentions, for remedy whereof, whether the Apostles alone did conclude of such a regiment, or else they together with the whole Church judging it a fit and a needful policy did agree to receive it for a custom; no doubt but being established by them on whom the Holy Ghost was poured in so abundant measure for the ordering of Christ's Church, it had either divine appointment beforehand, or divine approbation afterwards, and is in that respect to be acknowledged the ordinance of God, no less than that ancient Jewish regiment, whereof though Jethro were the deviser‡, yet after that God had allowed it, all men were subject unto it, as to the polity of God, and not of Jethro.

[3.] That so the ancient Fathers did think of episcopal regiment; that they held this order as a thing received from

* Cypr. iv. Epist. 9. [al. ep. 66. c. 6.]

† Hieron. epist. ad Evag. [101. ad Evang.]

‡ Exod. xviii. 19.

the blessed Apostles themselves, and authorized even from heaven, we may perhaps more easily prove, than obtain that they all shall grant it who see it proved. St. Augustine * setteth it down for a principle, that whatsoever positive order the whole Church every where doth observe, the same it must needs have received from the very Apostles themselves, unless perhaps some general council were the authors of it. And he saw that the ruling superiority of bishops was a thing universally established, not by the force of any council (for councils do all presuppose bishops, nor can there any council be named so ancient, either general, or as much as provincial, sithence the Apostles' own times, but we can shew that bishops had their authority before it, and not from it). Wherefore St. Augustine knowing this, could not choose but reverence the authority of bishops, as a thing to him apparently and most clearly apostolical.

[4.] But it will be perhaps objected that regiment by bishops was not so universal nor ancient as we pretend; and that an argument hereof may be Jerome's own testimony, who, living at the very same time with St. Augustine, noted this kind of regiment as being no where ancient, saving only in Alexandria; his words are these †: "It was for a remedy of schism "that one was afterwards chosen to be placed above the rest; "lest every man's pulling unto himself should rend asunder "the Church of Christ. For (that which also may serve for "an argument or token hereof), at Alexandria, from Mark "the Evangelist, unto Heraclas and Dionysius, the presbyters "always chose one *of themselves*, whom they placed in higher "degree, and gave unto him the title of bishop." Now St. Jerome ‡ they say would never have picked out that one church from amongst so many, and have noted that in it there had been bishops from the time that Mark lived, if so be the selfsame order were of like antiquity every where; his words therefore must be thus scholied: in the church of Alexandria, presbyters indeed had even from the time of St. Mark the Evangelist always a bishop to rule over them, for a remedy

* Ep. ad Januar. [108. al. 54. c. i. t. ii. 124.]

† Ep. ci. ad Evagr. [ad Evang. §. 1.]

‡ T. C. lib. i. p. 82. "It is to be "observed that Jerome saith, it was "so in Alexandria; signifying that "in other churches it was not so."

against divisions, factions, and schisms. Not so in other churches, neither in that very church any longer than *usque ad Heraclam et Dionysium*, "till Heraclas and his successor "Dionysius were bishops."

[5.] But this construction doth bereave the words construed, partly of wit, and partly of truth; it maketh them both absurd and false. For, if the meaning be that episcopal government in that church was then expired, it must have expired with the end of some one, and not of two several bishops' days, unless perhaps it fell sick under Heraclas, and with Dionysius gave up the Ghost.

Besides, it is clearly untrue that the presbyters of that church did then cease to be under a bishop. Who doth not know that after Dionysius, Maximus was bishop of Alexandria, after him Theonas, after him Peter, after him Achillas*, after him Alexander: of whom Socrates in this sort writeth: "it "fortuned on a certain time that this Alexander in the pre-"sence of the presbyters which were under him, and of the "rest of the clergy there, discoursed somewhat curiously and "subtilly of the holy Trinity, bringing high philosophical "proofs, that there is in the Trinity an Unity. Whereupon "Arius, one of the presbyters which were placed in that de-"gree under Alexander, opposed eagerly himself against those "things which were uttered by the bishop." So that thus long bishops continued even in the church of Alexandria. Nor did their regiment here cease, but these also had others their successors till St. Jerome's own time, who living long after Heraclas and Dionysius had ended their days, did not yet live himself to see the presbyters of Alexandria otherwise than subject unto a bishop. So that we cannot with any truth so interpret his words as to mean, that in the church of Alexandria there had been bishops endued with superiority over presbyters from St. Mark's time only till the time of Heraclas and of Dionysius.

[6.] Wherefore that St. Jerome may receive a more probable interpretation than this, we answer, that generally of regiment by bishops, and what term of continuance it had in the church of Alexandria, it was no part of his mind to speak,

* Socr. E. H. i. 5.

but to note one only circumstance belonging to the manner of their election, which circumstance is, that in Alexandria they used to choose their bishops altogether out of the college of their own presbyters, and neither from abroad nor out of any other inferior order of the clergy; whereas oftentimes elsewhere the use was to choose as well from abroad as at home*, as well inferior unto presbyters as presbyters when they saw occasion. This custom, saith he, the Church of Alexandria did always keep, till in Heraclas and Dionysius they began to do otherwise. These two were the very first not chosen out of their college of presbyters.

The drift and purpose of St. Jerome's speech doth plainly shew what his meaning was: for whereas some did over extol the office of the deacon in the church of Rome, where deacons being grown great, through wealth, challenged place above presbyters; St. Jerome to abate this insolency, writing to Evagrius diminisheth by all means the deacon's estimation, and lifteth up presbyters as far as possible the truth might bear. "An attendant," saith he, "upon tables and widows "proudly to exalt himself above them at whose prayers is "made the Body and Blood of Christ; above them, between "whom and bishops there was at the first for a time no dif-"ference neither in authority nor in title. And whereas "afterward schisms and contentions made it necessary that "some one should be placed over them, by which occasion "the title of bishop became proper unto that one, yet was "that one chosen out of the presbyters, as being the chiefest, "the highest, the worthiest degree of the clergy, and not out "of deacons: in which consideration also it seemeth that in "Alexandria even from St. Mark to Heraclas and Dionysius "bishops there, the presbyters evermore have chosen one of "themselves, and not a deacon at any time, to be their bishop. "Nor let any man think that Christ hath one church in Rome "and another in the rest of the world; that in Rome he allow-"eth deacons to be honoured above presbyters, and otherwise "will have them to be in the next degree to the bishop. If it "be deemed that abroad where bishops are poorer, the pres-

* Unto Ignatius, bishop of Antioch, Hero a deacon there was made successor. [Euseb. E. H. iv. 36. 3. Ign. ep. adscr. ad Heron. t. ii. p. 108. ed. Coteler.] Chrysostom, being a presbyter of Antioch, was chosen to succeed Nectarius in the bishopric of Constantinople. [Soc. vi. 2.]

"byters under them may be the next unto them in honour, "but at Rome where the bishop hath ample revenues, the "deacons whose estate is nearest for wealth, may be also for "estimation the next unto him: we must know that a bishop "in the meanest city is no less a bishop than he who is seated "in the greatest; the countenance of a rich and the mean-"ness of a poor estate doth make no odds between bishops: "and therefore, if a presbyter at Eugubium be the next in "degree to a bishop, surely, even at Rome it ought in reason "to be so likewise, and not a deacon for wealth's sake only to "be above, who by order should be, and elsewhere is, under-"neath a presbyter. But ye will say that according to the "custom of Rome a deacon presenteth unto the bishop him "which standeth to be ordained presbyter, and upon the "deacon's testimony given concerning his fitness, he receiveth "at the Bishop's hands ordination: so that in Rome the deacon "having this special preeminence, the presbyter ought there "to give place unto him. Wherefore is the custom of one "city brought against the practice of the whole world? The "paucity of deacons in the church of Rome hath gotten the "[them?] credit; as unto presbyters their multitude hath been "cause of contempt: howbeit even in the Church of Rome, "presbyters sit, and deacons stand; an argument as strong "against the superiority of deacons, as the fore-alleged reason "doth seem for it. Besides, whosoever is promoted must "needs be raised from a lower degree to an higher; wherefore "either let him which is presbyter be made a deacon, that "so the deacon may appear to be the greater; or if of deacons "presbyters be made, let them know themselves to be in "regard of deacons, though below in gain, yet above in office. "And to the end we may understand that those apostolical "orders are taken out of the Old Testament, what Aaron "and his sons and the Levites were in the temple, the same "in the Church may bishops and presbyters and deacons "challenge unto themselves."

[7.] This is the very drift and substance, this the true construction and sense of St. Jerome's whole discourse in that epistle: which I have therefore endeavoured the more at large to explain, because no one thing is less effectual or

more usual to be alleged against the ancient authority of bishops; concerning whose government St. Jerome's own words otherwhere are sufficient to shew his opinion, that this order was not only in Alexandria so ancient, but even as ancient in other churches. We have before alleged his testimony touching James the Bishop of Jerusalem. As for bishops in other churches, on the first of the Epistle to Titus thus he speaketh*, "Till through instinct of the Devil there "grew in the Church factions, and among the people it began "to be professed, I am of Paul, I of Apollos, and I of "Cephas, churches were governed by the common advice "of presbyters; but when every one began to reckon those "whom himself had baptized his own and not Christ's, it "was decreed *in the whole world* that one chosen out of the "presbyters should be placed above the rest, to whom all "care of the Church should belong, and so the seeds of "schism be removed." If it be so, that by St. Jerome's own confession this order was not then begun when people in the apostles' absence began to be divided into factions by their teachers, and to rehearse, "I am of Paul," but that even at the very first appointment thereof [it] was agreed upon and received throughout the world; how shall a man be persuaded that the same Jerome thought it so ancient no where saving in Alexandria, one only church of the whole world?

[8.] A sentence there is indeed of St. Jerome's, which being not thoroughly considered and weighed may cause his meaning so to be taken, as if he judged episcopal regiment to have been the Church's invention long after, and not the apostles' own institution; as namely, when he admonisheth bishops in this manner†: "As therefore presbyters do know that the "custom of the Church makes them subject to the Bishop "which is set over them; so let bishops know‡ that custom,

* V. 5. [t. vii. 694. E.]

† Ibid. v. 5. [vii. 695. E.]

‡ Bishops he meaneth by restraint; for episcopal power was always in the Church instituted by Christ himself, the apostles being in government bishops at large; as no man will deny;—having received from Christ himself that episcopal authority. For which cause Cyprian hath said of them: "Meminisse "diaconi debent quoniam apostolos, "id est episcopos et præpositos, "Dominus elegit: diaconos autem "post ascensum Domini in cœlos "apostoli sibi constituerunt epi-"scopatus sui et ecclesiæ ministros." Lib. iii. Ep. 9. [al. Ep. 3. c. 2.]

"rather than the truth of any ordinance of the Lord's maketh "them greater than the rest, and that with common advice "they ought to govern the Church."

To clear the sense of these words therefore, as we have done already the former: laws which the Church from the beginning universally hath observed were some delivered by Christ himself, with a charge to keep them to the world's end, as the law of baptizing and administering the holy eucharist; some brought in afterwards by the apostles, yet not without the special direction of the Holy Ghost, as accasions did arise. Of this sort are those apostolical orders and laws whereby deacons, widows, virgins, were first appointed in the Church. [This answer to St. Jerome seemeth dangerous; I have qualified it as I may by addition of some words of restraint: yet I satisfy not myself, in my judgment it would be altered.] Now whereas Jerome doth term the government of bishops by restraint an apostolical tradition, acknowledging thereby the same to have been of the apostles' own institution, it may be demanded how these two will stand together; namely, that the apostles by divine instinct should be, as Jerome confesseth, the authors of that regiment; and yet the custom of the Church be accounted (for so by Jerome it may seem to be in this place accounted) the chiefest prop that upholdeth the same? To this we answer, That forasmuch as the whole body of the Church hath power to alter, with general consent and upon necessary occasions, even the positive laws of the apostles, if there be no command to the contrary, and it manifestly appears to her, that change of times have clearly taken away the very reasons of God's first institution; as by sundry examples may be most clearly proved: what laws the universal Church might change, and doth not, if they have long continued without any alteration, it seemeth that St. Jerome ascribeth the continuance of such positive laws, though instituted by God himself, to the judgment of the Church. For they which might abrogate a law and do not, are properly said to uphold, to establish it, and to give it being. The regiment therefore whereof Jerome speaketh being positive, and consequently not absolutely necessary, but of a changeable nature, because there is no divine voice which in express words

forbiddeth it to be changed; he might imagine both that it came by the apostles by very divine appointment at the first, and notwithstanding be, after a sort, said to stand in force, rather by the custom of the Church, choosing to continue in it, than by the necessary constraint of any commandment from the word, requiring perpetual continuance thereof. So that St. Jerome's admonition is reasonable, sensible, and plain, being contrived to this effect: The ruling superiority of one bishop over many presbyters in each church, is an order descended from Christ to the Apostles, who were themselves bishops at large, and from the Apostles to those whom they in their steads appointed bishops over particular countries and cities; and even from those ancient times, universally established, thus many years it hath continued throughout the world; for which cause presbyters must not grudge to continue subject unto their bishops, unless they will proudly oppose themselves against that which God himself ordained by his apostles, and the whole Church of Christ approveth and judgeth most convenient. On the other side bishops, albeit they may avouch with conformity of truth that their authority hath thus descended even from the very apostles themselves, yet the absolute and everlasting continuance of it they cannot say that any commandment of the Lord doth enjoin; and therefore must acknowledge that the Church hath power by universal consent upon urgent cause to take it away, if thereunto she be constrained through the proud, tyrannical, and unreformable dealings of her bishops, whose regiment she hath thus long delighted in, because she hath found it good and requisite to be so governed. Wherefore lest bishops forget themselves, as if none on earth had authority to touch their states, let them continually bear in mind, that it is rather the force of custom, whereby the Church having so long found it good to continue under the regiment of her virtuous bishops, doth still uphold, maintain, and honour them in that respect, than that any such true and heavenly law can be shewed, by the evidence whereof it may of a truth appear that the Lord himself hath appointed presbyters for ever to be under the regiment of bishops, in what sort soever they behave themselves. Let this consideration be a bridle unto them, let it teach them not to disdain the advice of their

presbyters, but to use their authority with so much the greater humility and moderation, as a sword which the Church hath power to take from them. In all this there is no let why St. Jerome might not think the authors of episcopal regiment to have been the very blessed apostles themselves, directed therein by the special motion of the Holy Ghost, which the ancients all before and besides him and himself also elsewhere being known to hold, we are not without better evidence than this to think him in judgment divided both from himself and from them.

[9.] Another argument that the regiment of churches by one Bishop over many presbyters hath been always held apostolical, may be this. We find that throughout all those cities where the apostles did plant Christianity, the history of times hath noted succession of pastors in the seat of one, not of many (there being in every such Church evermore many pastors), and the first one in every rank of succession we find to have been, if not some Apostle, yet some Apostle's disciple. By Epiphanius * the bishops of Jerusalem are reckoned down from James to Hilarion then Bishop. Of them which boasted that they held the same things which they received of such as lived with the apostles themselves, Tertullian speaketh after this sort †: "Let them therefore "shew the beginnings of their churches, let them recite their "bishops one by one, each in such sort succeeding other, "that the first bishop of them have had for his author and "predecessor some Apostle, or at least some apostolical per-"son who persevered with the apostles. For so apostolical "churches are wont to bring forth the evidence of their "estates. So doth the Church of Smyrna, having Polycarp "whom John did consecrate." Catalogues of bishops in a number of other churches, bishops, and succeeding one another from the very apostles' times, are by Eusebius and Socrates collected; whereby it appeareth so clear, as nothing in the world more, that under them and by their appointment this order began, which maketh many presbyters subject unto the regiment of some one bishop. For as in Rome while the civil ordering of the commonwealth was jointly and

* Lib. ii. Hæres. 66. [c. 20.] † De Præscript. advers. Hæret. [c. 32.]

BOOK VII. Ch. v. 10. vi. 1.

equally in the hands of two consuls, historical records concerning them did evermore mention them both, and note which two as colleagues succeeded from time to time; so there is no doubt but ecclesiastical antiquity had done the very like, had not one pastor's place and calling been always so eminent above the rest in the same church.

[10.] And what need we to seek far for proofs that the apostles, who began this order of regiment of bishops, did it not but by divine instinct, when without such direction things of far less weight and moment they attempted not? Paul and Barnabas did not open their mouths to the Gentiles, till the Spirit had said *, "Separate me Paul and Barnabas "for the work whereunto I have sent them." The eunuch by Philip † was neither baptized nor instructed before the angel of God was sent to give him notice that so it pleased the Most High. In Asia ‡, Paul and the rest were silent, because the Spirit forbade them to speak. When they intended to have seen Bithynia § they stayed their journey, the Spirit not giving them leave to go. Before Timothy ‖ was employed in those episcopal affairs of the Church, about which the Apostle St. Paul used him, the Holy Ghost gave special charge for his ordination, and prophetical intelligence more than once, what success the same would have. And shall we think that James was made bishop of Jerusalem, Evodius bishop of the church of Antioch, the Angels in the churches of Asia bishops, that bishops every where were appointed to take away factions, contentions, and schisms, without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of bishops was from heaven, was even of God, the Holy Ghost was the author of it.

What manner of power Bishops from the first beginning have had.

VI. "A Bishop," saith St. Augustine ¶, "is a Presbyter's "superior:" but the question is now, wherein that superiority did consist. The Bishop's preeminence we say therefore was twofold. First he excelled in latitude of the power of order, secondly in that kind of power which belongeth

* Acts xiii. 2.
‡ Acts xvi. 6.
‖ 1 Tim. i. 18.
† Acts viii. 26.
§ Ver. 7.
¶ Aug. Ep. 19. [al. 82. c. 4. fin.] ad Hieron. [t. ii. 202.] et de Hæres. 53. [t. viii. 18.]

unto jurisdiction. Priests in the law had authority and power to do greater things than Levites, the high-priest greater than inferior priests might do; therefore Levites were beneath priests, and priests inferior to the high-priest, by reason of the very degree of dignity, and of worthiness in the nature of those functions which they did execute, and not only for that the one had power to command and control the other. In like sort presbyters having a weightier and a worthier charge than deacons had, the deacon was in this sort the presbyter's inferior; and where we say that a bishop was likewise ever accounted a presbyter's superior, even according unto his very power of order, we must of necessity declare what principal duties belonging unto that kind of power a bishop might perform, and not a presbyter.

[2.] The custom of the primitive Church in consecrating holy virgins and widows unto the service of God and his Church, is a thing not obscure, but easy to be known, both by that which St. Paul himself * concerning them hath, and by the latter consonant evidence of other men's † writings. Now a part of the preeminence which bishops had in their power of order, was that by them only such were consecrated.

[3.] Again, the power of ordaining both deacons and presbyters, the power to give the power of order unto others, this also hath been always peculiar unto bishops. It hath not been heard of, that inferior presbyters were ever authorized to ordain. And concerning ordination, so great force and dignity it hath, that whereas presbyters, by such power as they have received for administration of the sacraments, are able only to beget children unto God; bishops having power to ordain, do by virtue thereof create fathers to the people of God, as Epiphanius ‡ fitly disputeth. There are which hold that between a bishop and a presbyter, touching power of order, there is no difference. The reason of which conceit is, for that they see presbyters no less than bishops authorized to offer up the prayers of the Church, to preach the gospel, to baptize, to administer the holy Eucharist; but they considered not withal as they should, that the presbyter's authority

* 1 Cor. vii. 25; 1 Tim. v. 9. † Tertull. de vel. Virg. [c. 9.]
‡ Epiph. lib. iii. Hær. 75. [c. 4.]

to do these things is derived from the bishop which doth ordain him thereunto, so that even in those things which are common unto both, yet the power of the one is as it were a certain light borrowed from the others' lamp. The apostles being bishops at large, ordained every where* presbyters. Titus and Timothy having received episcopal power, as apostolic ambassadors or legates, the one in Greece†, the other in Ephesus‡, they both did by virtue thereof likewise ordain throughout all churches deacons and presbyters within the circuits allotted unto them. As for bishops by restraint, their power this way incommunicable unto presbyters which of the ancients do not acknowledge?

[4.] I make not confirmation any part of that power which hath always belonged only unto bishops § because in some places the custom was that presbyters might also confirm in the absence of a bishop; albeit for the most part none but only bishops were thereof the allowed ministers.

[5.] Here it will perhaps be objected that the power of ordination itself was not every where peculiar and proper unto bishops, as may be seen by a council of Carthage, which sheweth their church's order to have been, that presbyters should together with the bishop lay hands upon the ordained. But the answer hereunto is easy; for doth it hereupon follow that the power of ordination was not principally and originally in the bishop? Our Saviour hath said unto his Apostles||, "With me ye shall sit and judge the twelve tribes "of Israel;" yet we know that to him alone it belongeth to judge the world, and that to him all judgment is given. With us even at this day presbyters are licensed to do as much as that council speaketh of, if any be present. Yet will not any man thereby conclude that in this church others than bishops are allowed to ordain. The association of presbyters is no sufficient proof that the power of ordination is in them; but rather that it never was in them we may hereby understand, for that no man is able to shew either deacon or presbyter ordained by presbyters only, and his ordination accounted lawful in any ancient part of the Church; every

* Acts xiv. 23.

† Tit. i. 5. ‡ 1 Tim. v. 22.

§ "Apud Ægyptum presbyteri "consignant, si præsens non sit "episcopus." Com. q. vulgo Ambros. dic. in 4. ep. ad Ephes. [§. 9. in App. 241. ed. Bened.]

|| [Matt. xix. 28.]

where examples being found both of deacons and of presbyters ordained by bishops alone oftentimes, neither ever in that respect thought unsufficient.

[6.] Touching that other chiefty, which is of jurisdiction; amongst the Jews he which was highest through the worthiness of peculiar duties incident into his function in the legal service of God, did bear always in ecclesiastical jurisdiction the chiefest sway. As long as the glory of the temple of God did last, there were in it sundry orders of men consecrated unto the service thereof, one sort of them inferior unto another in dignity and degree; the Nathiners subordinate unto the Levites, the Levites unto the Priests, the rest of the priests to those twenty-four which were chief priests, and they all to the High Priest. If any man surmise that the difference between them was only by distinction in the former kind of power, and not in this latter of jurisdiction, are not the words of the law manifest which make Eleazar the son of Aaron the priest chief captain of the Levites*, and overseer of them unto whom the charge of the sanctuary was committed? Again at the commandment of Aaron and his sons are not the Gersonites themselves required† to do all their service in the whole charge belonging unto the Gersonites, being inferior priests as Aaron and his sons were high priests? Did not Jehoshaphat‡ appoint Amarias the priest to be chief over them who were judges for the cause of the Lord in Jerusalem? "Priests," saith Josephus§, "worship God continually, and the elders of the stock are governors over the rest. He doth sacrifice unto God before others, he hath care of the laws, judgeth controversies, correcteth offenders, and whosoever obeyeth him not is convict of impiety against God."

[7.] But unto this they answer, that the reason thereof was because the high priest did prefigure Christ, and represent to the people that chiefty of our Saviour which was to come; so that Christ being now come there is no cause why such preeminence should be given unto any one. Which fancy pleaseth so well the humour of all sorts of rebellious spirits, that they all seek to shroud themselves under it. Tell the Anabaptist, which holdeth the use of the sword unlawful for

* Numb. iii. 32.
† Numb. iv. 27.
‡ 2 Chron. xix. 11.
§ Joseph. Antiq. p. 612.

a Christian man, that God himself did allow his people to make wars; they have their answer round and ready, "Those "ancient wars were figures of the spiritual wars of Christ." Tell the Barrowist what sway David and others the kings of Israel did bear in the ordering of spiritual affairs, the same answer again serveth, namely, "That David and the rest of "the kings of Israel prefigured Christ." Tell the Martinist of the high priest's great authority and jurisdiction amongst the Jews, what other thing doth serve his turn but the selfsame shift; "By the power of the high priest the uni-"versal supreme authority of our Lord Jesus Christ was "shadowed."

The thing is true, that indeed high priests were figures of Christ, yet this was in things belonging unto their power of order; they figured Christ by entering into the holy place, by offering for the sins of all the people once a year, and by other the like duties: but that to govern and to maintain order amongst those that were subject to them, is an office figurative and abrogated by Christ's coming in the ministry; that their exercise of jurisdiction was figurative, yea figurative in such sort, that it had no other cause of being instituted, but only to serve as a representation of somewhat to come, and that herein the Church of Christ ought not to follow them; this article is such as must be confirmed, if any way, by miracle, otherwise it will hardly enter into the heads of reasonable men, why the high priest should more figure Christ in being a Judge than in being whatsoever he might be besides. St. Cyprian * deemed it no wresting of Scripture to challenge as much for Christian bishops as was given to the high priest amongst the Jews, and to urge the law of Moses as being most effectual to prove it. St. Jerome likewise thought it an argument sufficient to ground the authority of bishops upon †. "To the end," saith he, "we may "understand Apostolical traditions to have been taken from "the Old Testament; that which Aaron and his sons and "the Levites were in the temple, Bishop and Presbyters "and Deacons in the Church may lawfully challenge to "themselves."

* Cypr. l. iii. Ep. 9. [65. ed. Baluz.] ad Rogatianum.
† Hier. Ep. 85. [al. 146. fin.]

[8.] In the office of a Bishop Ignatius * observeth these two functions, ἱερατεύειν καὶ ἄρχειν: concerning the one, such is a [the?] preeminence of a bishop, that he only hath the heavenly mysteries of God committed originally unto him, so that otherwise than by his ordination, and by authority received from him, others besides him are not licensed therein to deal as ordinary ministers of God's Church. And touching the other part of their sacred function, wherein the power of their jurisdiction doth appear, first how the Apostles themselves, and secondly how Titus and Timothy had rule and jurisdiction over presbyters †, no man is ignorant. And had not Christian bishops afterwards the like power? Ignatius bishop of Antioch being ready by blessed martyrdom to end his life, writeth unto his presbyters, the pastors under him, in this sort ‡: Οἱ πρεσβύτεροι, ποιμάνατε τὸ ἐν ὑμῖν ποιμνίον, ἕως ἀναδείξῃ ὁ Θεὸς τὸν μέλλοντα ἄρχειν ὑμῶν. Ἐγὼ γὰρ ἤδη σπένδομαι. After the death of Fabian bishop of Rome, there growing some trouble about the receiving of such persons into the Church as had fallen away in persecution, and did now repent their fall, the presbyters and deacons of the same church advertised St. Cyprian thereof §, signifying, "That they must "of necessity defer to deal in that cause till God did send "them a new bishop which might moderate all things." Much we read of extraordinary fasting usually in the Church. And in this appeareth also somewhat concerning the chiefty of bishops. "The custom is," saith Tertullian ‖, "that "bishops do appoint when the people shall all fast." "Yea, "it is not a matter left to our own free choice whether "bishops shall rule or no, but the will of our Lord and "Saviour is," saith Cyprian ¶, "that every act of the Church "be governed by her bishops." An argument it is of the bishop's high preeminence, rule and government over all the rest of the clergy, even that the sword of persecution did strike, especially, always at the bishop as at the head, the rest by reason of their lower estate being more secure, as

* Ep. ad Smyr. [c. 9. vid. supr. b. vi. c. ii. §. 1. note 14.]

† 1 Tim. v. 19. "Against a pres-"byter receive no accusation under "two or three witnesses."

‡ Ignat. [adscr.] Epist. ad Antioch. [c. 8.]

§ Apud Cypr. Ep. ii. 7. [31.]

‖ "Episcopi universæ plebi man-"dare jejunia assolent." Tertull. advers. Psychic. [c. 13.]

¶ Cypr. Ep. 27. [al. 33.]

the selfsame Cyprian noteth; the very manner of whose speech unto his own both deacons and presbyters who remained safe, when himself then bishop was driven into exile, argueth likewise his eminent authority and rule over them. "By these letters," saith he *, "I both exhort and *command* "that ye whose presence there is not envied at, nor so much "beset with dangers, supply my room in doing those things "which the exercise of religion doth require." Unto the same purpose serve most directly those comparisons †, than which nothing is more familiar in the books of the ancient Fathers, who as oft as they speak of the several degrees in God's clergy, if they chance to compare presbyters with Levitical priests of the law, the bishop they compare ‡ unto Aaron the high priest; if they compare the one with the Apostles, the other they compare (although in a lower proportion) sometime to Christ §, and sometime to God himself, evermore shewing that they placed the bishop in an eminent degree of ruling authority and power above other presbyters. Ignatius || comparing bishops with deacons, and with such ministers of the word and sacraments as were but presbyters, and had no authority over presbyters; "What is," saith he, "the bishop, but one which hath all principality and power "over all, so far forth as man may have it, being to his power "a follower even of God's own Christ?"

[9.] Mr. Calvin himself, though an enemy unto regiment by bishops, doth notwithstanding confess ¶, that in old time the ministers which had charge to teach, chose of their company one in every city, to whom they appropriated the title of bishop, lest equality should breed dissension. He added farther, that look what duty the Roman consuls did execute in proposing matters unto the senate, in asking their opinions, in directing them by advice, admonition, exhortation, in guiding actions by their authority, and in seeing that performed which was with common consent agreed on, the like charge had the

* Cypr. Ep. 39. [al. 5. ed. Baluz.]

† Vide Ignat. ad Magnes. [c. vi.]

‡ "Quod Aaron et filios ejus, "hoc episcopum et presbyteros esse "noverimus." Hier. ad Nepotianum, ep. 2. [al. 52. §. 7. t. i. p. 260. ed. Vallarsii.]

§ "Ita est, ut in episcopis Domi-"num, in presbyteris Apostolos re-"cognoscas." Auctor. Opusc. de septem Ordinib. Eccl. inter Opera Hieron. [t. xi. 123.]

|| Ignat. [interp.] Ep. ad Trall. [c. 7.]

¶ Instit. lib. iv. cap. 4. §. 2.

bishop in the assembly of other ministers. Thus much Calvin being forced by the evidence of truth to grant, doth yet deny the bishops to have been so in authority at the first as to bear rule over other ministers: wherein what rule he doth mean, I know not. But if the bishops were so far in dignity above other ministers, as the consuls of Rome for their year above other senators, it is as much as we require. And undoubtedly if as the consuls of Rome, so the bishops in the Church of Christ had such authority, as both to direct other ministers, and to see that every of them should observe that which their common consent had agreed on, how this could be done by the bishop not bearing rule over them, for mine own part I must acknowledge that my poor conceit is not able to comprehend.

[10.] One objection there is of some force to make against that which we have hitherto endeavoured to prove, if they mistake it not who allege it. St. Jerome, comparing other presbyters with him unto whom the name of bishop was then appropriate, asketh*, "What a bishop by virtue of his place "and calling may do more than a presbyter, except it be only "to ordain?" In like sort Chrysostom having moved a question, wherefore St. Paul should give Timothy precept concerning the quality of bishops, and descend from them to deacons, omitting the order of presbyters between, he maketh thereunto this answer†, "What things he spake "concerning bishops, the same are also meet for presby-"ters, whom bishops seem not to excel in any thing but only "in the power of ordination." Wherefore seeing this doth import no ruling superiority, it follows that bishops were as then no rulers over that part of the clergy of God.

Whereunto we answer, that both St. Jerome and St. Chrysostom had in those their speeches an eye no further than only to that function for which presbyters and bishops were consecrated unto God. Now we know that their consecration had reference to nothing but only that which they did by force and virtue of the power of order, wherein sith bishops received their charge, only by that one degree, to speak of, more ample than presbyters did theirs, it might be well

* Hieron. Ep. ad Evagr. [Evang.] 85. [al. 146. §. 1.] † Chrysost. Hom. x. [xi.] in 1 Tim. 3. [t. xi. p. 604. ed. Ben.]

enough said that presbyters were that way authorized to do. in a manner, even as much as bishops could do, if we consider what each of them did by virtue of solemn consecration: for as concerning power of regiment and jurisdiction, it was a thing withal added unto bishops for the necessary use of such certain persons and people, as should be thereunto subject in those particular churches whereof they were bishops, and belonged to them only as bishops of such or such a church; whereas the other kind of power had relation indefinitely unto any of the whole society of Christian men, on whom they should chance to exercise the same, and belonged to them absolutely, as they were bishops, wheresoever they lived. St. Jerome's conclusion thereof is*, "That seeing "in the one kind of power there is no greater difference "between a presbyter and a bishop, bishops should not "because of their preeminence in the other too much lift "up themselves above the presbyters under them." St. Chrysostom's collection, "That whereas the Apostle doth set "down the qualities whereof regard should be had in the "consecration of bishops, there was no need to make a "several discourse how presbyters ought to be qualified when "they are ordained; because there being so little difference "in the functions, whereunto the one and the other receive "ordination, the same precepts might well serve for both; at "leastwise by the virtues required in the greater, what should "need in the less might be easily understood. As for the "difference of jurisdiction, the truth is, the Apostles yet "living, and themselves where they were resident exercising "the jurisdiction in their own persons, it was not every "where established in bishops." When the Apostles prescribed those laws, and when Chrysostom thus spake concerning them, it was not by him at all respected, but his eye was the same way with Jerome's; his cogitation was wholly fixed on that power which by consecration is given to bishops more than to presbyters, and not on that which they have over presbyters by force of their particular accessary jurisdiction.

Wherein if any man suppose that Jerome and Chrysostom knew no difference at all between a presbyter and a bishop,

* [Ep. ad Nepot. 2. al. 52. §. 7.]

let him weigh but one or two of their sentences. The pride of insolent bishops hath not a sharper enemy than Jerome, for which cause he taketh often occasions most severely to inveigh against them, sometimes for* shewing disdain and contempt of the clergy under them; sometime for not† suffering themselves to be told of their faults, and admonished of their duty by inferiors; sometime for not admitting‡ their presbyters to teach, if so be themselves were in presence; sometimes for not vouchsafing to use any conference with them, or to take any counsel of them. Howbeit never doth he in such wise bend himself against their disorders, as to deny their rule and authority over presbyters. Of Vigilantius being a presbyter, he thus writeth §: "Miror sanctum episcopum in cujus parochia presbyter esse dicitur, acquiescere furori ejus, et non virga apostolica virgaque ferrea confringere vas inutile:" "I marvel that the holy bishop under whom Vigilantius is said to be a presbyter, doth yield to his fury, and not break that unprofitable vessel with his apostolic and iron rod." With this agreeth most fitly the grave advice he giveth to Nepotian‖: "Be thou subject unto thy bishop, and receive him as the father of thy soul. This also I say, that bishops should know themselves to be priests and not lords; that they ought to honour the clergy as beseemeth the clergy to be honoured, to the end their clergy may yield them the honour which as bishops they ought to have¶. That of the orator Domitius is famous: "'Wherefore should I esteem of thee as of a prince, when

* "Velut in aliqua sublimi specula constituti, vix dignantur videre mortales et alloqui conservos suos." In 4. c. Epist. ad Gal. [v. 13. t. vii. 458.]

† "Nemo peccantibus episcopis audet contradicere; nemo audet accusare majorem; propterea quasi sancti et beati et in præceptis Domini ambulantes augent peccata peccatis. Difficilis est accusatio in episcopum. Si enim peccaverit, non creditur; et si convictus fuerit, non punitur." In cap. 8. Ecclesiast. v. 11. [iii. 454. The later editions of St. Jerome omit the first clause.]

‡ "Pessimæ consuetudinis est, in quibusdam ecclesiis tacere presbyteros et præsentibus episcopis non loqui; quasi aut invideant aut non dignentur audire." Ep. ad Nepotian. [52. §. 7.]

§ Ep. 53. ad Ripar. [al. 109. §. 2. i. 720.]

‖ Hier. ad Nepot. [52. §. 7.]

¶ No bishop may be a lord in reference unto the presbyters which are under him, if we take that name in the worst part, as Jerome here doth. For a bishop is to rule his presbyters, not as lords do their slaves, but as fathers do their children.

"thou makest not of me that reckoning which should in reason be made of a senator?" Let us know the bishop and his "presbyters to be the same which Aaron sometime and his "sons were." Finally writing against the heretics which were named Luciferians, "The very safety of the Church," saith he, "dependeth on the dignity of the chief priest, to whom unless "men grant an exceeding and an eminent power, there will "grow in churches even as many schisms as there are persons "which have authority."

Touching Chrysostom, to shew that by him there was also acknowledged a ruling superiority of bishops over presbyters, both then usual, and in no respect unlawful, what need we allege his words and sentences, when the history of his own episcopal actions in that very kind is till this day extant for all men to read that will? For St. Chrysostom of a presbyter in Antioch, grew to be afterwards bishop of Constantinople; and in process of time when the emperor's heavy displeasure had through the practice of a powerful faction against him effected his banishment, Innocent the bishop of Rome understanding thereof wrote his letters unto the clergy of that Church *, "That no successor ought to be chosen in Chrysostom's room: *nec ejus Clerum alii parere Pontifici,* nor "his clergy *obey* any other bishop than him." A fond kind of speech, if so be there had been as then in bishops no ruling superiority over presbyters. When two of Chrysostom's presbyters† had joined themselves to the faction of his mortal enemy Theophilus, Patriarch in the Church of Alexandria, the same Theophilus and other bishops which were of his conventicle, having sent those two amongst others to cite Chrysostom their lawful bishop, and to bring him into public judgment, he taketh against this one thing special exception, as being contrary to all order, that those presbyters should come as messengers and call him to judgment, who were a part of that clergy whereof himself was ruler and judge. So that bishops to have had in those times a ruling superiority over presbyters, neither could Jerome nor Chrysostom be ignorant; and therefore hereupon it were superfluous that we should any longer stand.

* In Vita Chrys. per Cassiod. Sen. [in Hist. Eccles. Tripart. l. x. c. 18.]

† Pallad. in Vita Chrys. [c. 9. t. xiii. p. 29. E. ed. Bened.]

After what sort Bishops together with presbyters have used to govern the churches which were under them.

VII. Touching the next point, how bishops together with presbyters have used to govern the churches which were under them: it is by Zonaras somewhat plainly and at large declared, that the bishop had his seat on high in the church above the residue which were present; that a number of presbyters did always there assist him; and that in the oversight of the people those presbyters were after a sort the bishop's coadjutors *. The bishops [bishop?] and presbyters who together with him governed the Church, are for the most part by Ignatius jointly mentioned. In the epistle to them of Trallis, he saith of presbyters that they are *σύμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου*, "counsellors and assistants of the bishop;" and concludeth in the end, "He that should disobey these were a "plain atheist, and an irreligious person, and one that did set "Christ himself and his own ordinances at nought." Which order making presbyters or priests the bishop's assistants doth not import that they were of equal authority with him, but rather so adjoined that they also were subject, as hath been proved. In the writings of St. Cyprian † nothing is more usual than to make mention of the college of presbyters subject unto the bishop, although in handling the common affairs of the Church they assisted him. But of all other places which open the ancient order of episcopal presbyters the most clear is that epistle of Cyprian unto Cornelius ‡, concerning certain Novatian heretics received again upon their conversion into the unity of the Church. "After that Urbanus and Sido-"nius, confessors, had come and signified unto our presbyters, "that Maximus a confessor and presbyter did together with "them desire to return into the Church, it seemed meet "to hear from their own mouths and confessions that which "by message they had delivered. When they were come, "and had been called to account by the presbyters touching "those things they had committed, their answer was, that "they had been deceived, and did request that such things as "there they were charged with might be forgotten. It being "brought unto me what was done, I took order that the

* *Ὥσπερ σύμπονοι δοθέντες τῷ ἐπισκόπῳ.* Zon. in Can. Apost. [Can. 58. ap. Beveridge, Synod. i. 38.]

† "Cum episcopo presbyteri sacerdotali honore conjuncti." Ep. 28. [qu. 68? p. 118. ed. Baluzii.]

‡ [It should be "Cornelius unto "Cyprian."]

"presbytery might be assembled. There were also present "five bishops, that upon settled advice it might be with con- "sent of all determined what should be done about their per- "sons." Thus far St. Cyprian. Wherein it may be peradventure demanded, whether he and other bishops did thus proceed with advice of their presbyters in all such public affairs of the Church, as being thereunto bound by ecclesiastical canons, or else that they voluntarily so did, because they judged it in discretion as then most convenient. Surely the words of Cyprian are plain, that of his own accord he chose this way of proceeding, "*Unto that," saith he, "which Donatus, and "Fortunatus, and Novatus, and Gordius, our com-presbyters, "have written, I could by myself alone make no answer, for- "asmuch as at the very first entrance into my bishoprick I "resolutely determined not to do any thing of mine own pri- "vate judgment, without your counsel and the people's con- "sent." The reason whereof he rendereth in the same epistle, saying, "When by the grace of God myself shall come unto "you," (for St. Cyprian was now in exile,) "of things which "either have been or must be done we will consider, *sicut* "*honor mutuus poscit*, as the law of courtesy which one doth "owe to another of us requireth." And at this very mark doth St. Jerome evermore aim in telling bishops that presbyters were at the first their equals, that in some churches for a long time no bishop was made but only such as the presbyters did choose out amongst themselves, and therefore no cause why the bishop should disdain to consult with them, and in weighty affairs of the Church to use their advice. Sometime to countenance their own actions, or to repress the boldness of proud and insolent spirits, that which bishops had in themselves sufficient authority and power to have done, notwithstanding they would not do alone, but craved therein the aid and assistance of other bishops, as in the case of those Novatian heretics, before alleged, Cyprian himself did. And in Cyprian we find of others the like practice. Rogatian a bishop, having been used contumeliously by a deacon of his own church, wrote thereof his complaint unto Cyprian and other bishops. In which case their answer was†, "That although in his own "cause he did of humility rather shew his grievance, than

* Cypr. Ep. 93. [5. p. 11.]

† Cypr. Ep. [65. al. 3. c. 1.]

"himself take revenge, which by the vigour of his apostolical "office and the authority of his chair he might have presently "done, without any further delay;" yet if the party should do again as before, their judgments were, "fungaris circa eum "potestate honoris tui, et eum vel deponas vel abstineas;"— "use on him that power which the honour of thy place giveth "thee, either to depose him or exclude him from access unto "holy things."

[2.] The bishop for his assistance and ease had under him, to guide and direct deacons in their charge, his archdeacon, so termed in respect of care over deacons, albeit himself were not deacon but presbyter. For the guidance of presbyters in their function the bishop had likewise under him one of the selfsame order with them, but above them in authority, one whom the ancients termed usually an arch-presbyter *, we at this day name him dean. For, most certain truth it is that churches cathedral and the bishops of them are as glasses, wherein the face and very countenance of apostolical antiquity remaineth even as yet to be seen, notwithstanding the alterations which tract of time and the course of the world hath brought. For defence and maintenance of them we are most earnestly bound to strive, even as the Jews were for their temple and the high priest of God therein: the overthrow and ruin of the one, if ever the sacrilegious avarice of Atheists should prevail so far, which God of his infinite mercy forbid, ought no otherwise to move us than the people of God were moved, when having beheld the sack and combustion of his sanctuary in most lamentable manner flaming before their eyes, they uttered from the bottom of their grieved spirits those voices of doleful supplication †, "Exsurge Domine et "miserearis Sion; Servi tui diligunt lapides ejus, pulveris "ejus miseret eos."

How far the power of Bishops hath reached from the beginning in respect of territory or local compass.

VIII. How far the power which bishops had did reach, what number of persons was subject unto them at the first, and how large their territories were, it is not for the question we have in hand a thing very greatly material to know. For if we prove that bishops have lawfully of old ruled over other

* Such a one was that Peter whom Cassiodore writing the life of Chrysostom doth call the archpresbyter of the church of Alexandria, under Theophilus at that time bishop. [Hist. Eccles. Tripartit. lib. x. cap. 10.]

† Psalm cii. 13, 14.

ministers, it is enough, how few soever those ministers have been, how small soever the circuit of place which hath contained them. Yet hereof somewhat, to the end we may so far forth illustrate church antiquities.

[2.] A law imperial there is, which sheweth that there was great care had to provide for every Christian city a bishop as near as might be*, and that each city had some territory belonging unto it, which territory was also under the bishop of the same city; that because it was not universally thus, but in some countries one bishop had subject unto him many cities and their territories, the law which provided for establishment of the other orders, should not prejudice those churches wherein this contrary custom had before prevailed. Unto the bishop of every such city, not only the presbyters of the same city, but also of the territory thereunto belonging, were from the first beginning subject. For we must note that when as yet there were in cities no parish churches, but only colleges of presbyters under their bishop's regiment, yet smaller congregations and churches there were even then abroad, in which churches there was but some one only presbyter to perform among them divine duties †. Towns and villages abroad receiving the faith of Christ from cities whereunto they were adjacent, did as spiritual and heavenly colonies by their subjection honour those ancient mother churches out of which they grew. And in the Christian cities themselves, when the mighty increase of believers made it necessary to have them divided into certain several companies, and over every of those companies one only pastor to be appointed for the ministry of holy things; between the first and the rest after it there could not but be a natural inequality, even as between the temple and synagogues in Jerusalem. The clergy of cities were termed *urbici* ‡, to shew a difference between them and the clergies

* L. 36. C. de Episc. et Cler. [Cod. Just. i. 3. de Episc. et Cler. 36. p. 35. ed. Gothofr. 1688.] Ἑκάστη πόλις ἴδιον ἐπίσκοπον ἐχέτω· καὶ κἂν διὰ θείας ἀντιγραφῆς τολμήσῃ τις ἀφελέσθαι πόλιν τοῦ ἰδίου ἐπισκόπου ἢ τῆς περιοικίδος αὐτῆς ἢ τινὸς ἄλλου δικαίου, γυμνοῦται τῶν ὄντων καὶ ἀτιμοῦται. Ἐξήρηται δὲ ἡ Τομέων Σκυθίας πόλις. Ὁ γὰρ ἐπίσκοπος αὐτῆς καὶ τῶν λοιπῶν προνοεῖ. Καὶ ἡ Λεοντόπολις Ἰσαυρίας ὑπὸ τὸν ἐπίσκοπόν ἐστιν Ἰσαυροπόλεως. Besides, Cypr. Ep. 52. [p. 73. ed. Baluz. al. 55. c. 14.] "Cum jampridem per omnes pro-"vincias et per urbes singulas or-"dinati sunt episcopi."

† "Ubi ecclesiastici ordinis non "est consessus, et offert et tingit "sacerdos qui est ibi solus." Tertull. Exhort. ad Castit. [c. 7.]

‡ Cypr. Ep. 25. [40. ed. Baluz. p. 53.]

of the towns, of villages, of castles abroad. And how many soever these parishes or congregations were in number, which did depend on any one principal city church, unto the bishop of that one church they and their several sole presbyters were all subject.

[3.] For if so be, as some imagine, every petty congregation or hamlet had had his own particular bishop, what sense could there be in those words of Jerome* concerning castles, villages, and other places abroad, which having only presbyters to teach them and to minister unto them the sacraments, were resorted unto by bishops for the administration of that wherewith their presbyters were not licensed to meddle. To note a difference of that one church where the bishop hath his seat, and the rest which depend upon it, that one hath usually been termed *cathedral*, according to the same sense wherein Ignatius speaking of the Church of Antioch termeth it his throne; and Cyprian making mention of Evaristus, who had been bishop and was now deposed, termeth him *cathedræ extorrem*†, one that was thrust besides his chair. The church where the bishop is set with his college of presbyters about him we call *a see;* the local compass of his authority we term *a diocess.* Unto a bishop within the compass of his own both see and diocess, it hath by right of his place evermore appertained to ordain presbyters‡, to make deacons, and with judgment to dispose of all things of weight. The apostle St. Paul had episcopal authority, but so at large that we cannot assign unto him any one certain diocess. His § positive orders and constitutions churches every where did obey. Yea, "a charge "and a care," saith he ||, "I have even of all churches." The walks of Titus and Timothy were limited within the bounds of a narrow precinct. As for other bishops, that which Chrysostom hath concerning them, if they be evil, could not possibly agree unto them, unless their authority had reached farther than to some one only congregation. "The danger being

* Hieron. advers. Lucifer. [§. 9.]

† Cypr. Ep. 49. [al. 52. c. 1.]

‡ Conc. Antioch. cap. 9. [A.D. 341. t. i. 597. ed. Harduin.] Ἀκλήτους δὲ ἐπισκόπους ὑπὲρ διοίκησιν μὴ ἐπιβαίνειν, ἐπὶ χειροτονίᾳ ἤ τισιν ἄλλαις οἰκονομίαις ἐκκλησιαστικαῖς. Conc. Const. can. 2. [A. D. 381. t. i. 809.] Τοῦτο γὰρ πρότερον διὰ τοὺς διωγμοὺς ἐγίνετο ἀδιαφόρως. Socr. lib. v. cap. 8.

§ "As I have ordained in the "churches of Galatia, the same do "ye also." 1 Cor. xvi. 1.

|| 2 Cor. xi. 28.

"so great as it is, to him that scandalizeth one soul, what "shall he," saith Chrysostom*, speaking of a bishop, "what "shall he deserve, by whom so many souls, yea, even whole "cities and peoples, men, women, and children, citizens, pea-"sants, inhabitants, both of his own city, and of other towns "subject unto it, are offended?" A thing so unusual it was for a bishop not to have ample jurisdiction, that Theophilus, patriarch of Alexandria, for making one a bishop of a small town, is noted as a proud despiser of the commendable orders of the Church with this censure†: "Such novelties Theophi-"lus presumed every where to begin, taking upon him, as it "had been another Moses."

[4.] Whereby is discovered also their error, who think that such as in ecclesiastical writings they find termed *Chorepiscopos* were the same in the country which the bishop was in the city: whereas the old *Chorepiscopi* are they that were appointed of the bishops to have, as his vicegerent, some oversight of those churches abroad, which were subject unto his see; in which churches they had also power to make subdeacons, readers, and such like petty church officers. With which power so stinted, they not contenting themselves, but adventuring at the length to ordain even deacons and presbyters also, as the bishop himself did, their presumption herein was controlled and stayed by the ancient edict of councils. For example that of Antioch‡, "It hath seemed good to the holy "synod that such in towns and countries as are called *Chor-"episcopi* do know their limits and govern the churches under "them, contenting themselves with the charge thereof, and "with authority to make readers, sub-deacons, exorcists, and "to be leaders or guiders of them; but not to meddle with the "ordination either of a presbyter or of a deacon, without the "bishop of that city, whereunto the *Chorepiscopus* and his "territory also is subject." The same synod appointed likewise that those *Chorepiscopi* shall be made by none but the bishop of that city under which they are. Much might hereunto be added, if it were further needful to prove that the local compass of a bishop's authority and power was never so straitly listed, as some men would have the world to imagine.

* Chrys. in i. ad Tit.

† Pallad. in Vita Chrys. [c. 7. ap. Chrys. ed. Bened. t. xiii. 22. F.]

‡ Concil. Antioch. can. 10. [t. i. 597. ed. Harduin. A.D. 341.]

[5.] But to go forward; degrees there are and have been of old even amongst bishops also themselves; one sort of bishops being superiors unto presbyters only, another sort having preeminence also above bishops. It cometh here to be considered in what respect inequality of bishops was thought at the first a thing expedient for the Church, and what odds there hath been between them, by how much the power of one hath been larger, higher, and greater than of another. Touching the causes for which it hath been esteemed meet that bishops themselves should not every way be equals; they are the same for which the wisdom both of God and man hath evermore approved it as most requisite, that where many governors must of necessity concur for the ordering of the same affairs, of what nature soever they be, one should have some kind of sway or stroke more than all the residue. For where number is there must be order, or else of force there will be confusion. Let there be divers agents, of whom each hath his private inducements with resolute purpose to follow them (as each may have); unless in this case some had preeminence above the rest, a chance it were if ever any thing should be either begun, proceeded in, or brought unto any conclusion by them, deliberations and counsels would seldom go forward, their meetings would always be in danger to break up with jars and contradictions. In an army a number of captains, all of equal power, without some higher to oversway them; what good would they do? In all nations where a number are to draw any one way, there must be some one principal mover.

Let the practice of our very adversaries themselves herein be considered; are the presbyters able to determine of church affairs, unless their pastors do strike the chiefest stroke and have power above the rest? Can their pastoral synod do any thing, unless they have some president amongst them? In synods they are forced to give one pastor preeminence and superiority above the rest. But they answer, that he who being a pastor according to the order of their discipline is for the time some little deal mightier than his brethren, doth not continue so longer than only during the synod. Which answer serveth not to help them out of the briers; for by their practice they confirm our principle touching the necessity of one man's preeminence wheresoever a concurrency of many is

BOOK VII. Ch. viii. 6, 7.

required unto any one solemn action: this nature teacheth, and this they cannot choose but acknowledge. As for the change of his person to whom they give this preeminence, if they think it expedient to make for every synod a new superior, there is no law of God which bindeth them so to [do]; neither any that telleth them that they might [not?] suffer one and the same man being made president even to continue so during life, and to leave his preeminence unto his successors after him, as by the ancient order of the Church, archbishops, presidents amongst bishops, have used to do.

[6.] The ground therefore of their preeminence above bishops is the necessity of often concurrency of many bishops about the public affairs of the Church, as consecrations of bishops, consultations of remedy of general disorders, audience judicial, when the actions of any bishop should be called in question, or appeals are made from his sentence by such as think themselves wronged. These and the like affairs usually requiring that many bishops should orderly assemble, begin, and conclude somewhat; it hath seemed in the eyes of reverend antiquity a thing most requisite, that the Church should not only have bishops, but even amongst bishops some to be in authority chiefest.

[7.] Unto which purpose, the very state of the whole world, immediately before Christianity took place, doth seem by the special providence of God to have been prepared. For we must know, that the countries where the Gospel was first planted, were for the most part subject to the Roman empire. The Romans' use was commonly, when by war they had subdued foreign nations, to make them provinces, that is, to place over them Roman governors, such as might order them according to the laws and customs of Rome. And, to the end that all things might be the more easily and orderly done, a whole country being divided into sundry parts, there was in each part some one city, whereinto they about did resort for justice. Every such part was termed a diocess*. Howbeit,

* "Si quid habebis cum aliquo "Hellespontio controversiæ, ut in "illam διοίκησιν rejicias." Cic. Fam. Ep. 53. lib. xiii. The suit which Tully maketh was this, that the party in whose behalf he wrote to the proprætor, might have his causes put over to that court which was held in the diocess of Hellespont, where the man did abide, and not to his trouble be forced to follow them at Ephesus, which was the chiefest court in that province.

the name *diocess* is sometime so generally taken, that it containeth not only more such parts of a province, but even more provinces also than one; as the diocess of Asia contained eight, the diocess of Africa seven. Touching diocesses according unto a stricter sense, whereby they are taken for a part of a province, the words of Livy did plainly shew what order the Romans did observe in them. For at what time they had brought the Macedonians into subjection, the Roman governor, by order from the senate of Rome, gave charge that Macedonia should be divided into four regions or diocesses. "Capita regionum ubi concilia fierent, primæ sedis Amphi-"polim, secundæ Thessalonicen, tertiæ Pellam, quartæ Pelago-"niam fecit. Eo concilia suæ cujusque regionis indici, pecu-"niam conferri, ibi magistratus creari jussit." This being before the days of the emperors, by their appointment Thessalonica was afterwards the chiefest, and in it the highest governor of Macedonia had his seat. Whereupon the other three diocesses were in that respect inferior unto it, as daughters unto a mother city; for not unto every town of justice was that title given, but was peculiar unto those cities wherein principal courts were kept. Thus in Macedonia the mother city was Thessalonica; in Asia, Ephesus*; in Africa, Carthage; for so Justinian in his time made it†. The governors, officers, and inhabitants of these mother cities were termed for difference' sake *metropolites*, that is to say, *mother city men;* than which nothing could possibly have been devised more fit to suit with the nature of that form of spiritual regiment under which afterward the Church should live.

Wherefore if the prophet saw cause to acknowledge unto the Lord that the light of his gracious providence did shine no where more apparently to the eye than in preparing the land of Canaan to be [a] receptacle for that Church which was of old‡, "Thou hast brought a vine out of Egypt, "thou hast cast out the heathen and planted it, thou madest

* Cic. ad Attic. lib. v. ep. 13. Item, l. *Observ.* D. de Officio Proconsulis et Legati.

† "Sancimus . . . ut sicut Oriens "atque Illyricum, ita et Africa præ-"toriana maxima potestate speci-"aliter a nostra clementia decoretur. "Cujus sedem jubemus esse Car-"thaginem . . . et ab ea, auxiliante "Deo, septem provinciæ cum suis "judicibus disponantur." Lib. i. tit. 27. l. i. sect. 1, 2. [Cod. Justinian. p. 100. ed. Gothofr. 1688.]

‡ Psalm lxxx. 8, 9.

"room for it, and when it had taken root it filled the land:" how much more ought we to wonder at the handy-work of Almighty God, who to settle the kingdom of his dear Son did not cast out any one people, but directed in such sort the politic counsels of them who ruled far and wide over all, that they throughout all nations, people and countries upon earth, should unwittingly prepare the field wherein the vine which God did intend, that is to say, the Church of his dearly-beloved Son was to take root? For unto nothing else can we attribute it, saving only unto the very incomprehensible force of Divine providence, that the world was in so marvellous fit sort divided, levelled and laid out before-hand. Whose work could it be but his alone to make such provision for the direct implantation of his Church?

[8.] Wherefore inequality of Bishops being found a thing convenient for the Church of God, in such consideration as hath been shewed, when it came secondly in question which bishops should be higher and which lower, it seemed herein not to the civil monarch only, but to the most, expedient that the dignity and celebrity of mother cities should be respected*. They which dream that if civil authority had not given such preeminence unto one city more than another, there had never grown an inequality amongst bishops, are deceived: superiority of one bishop over another would be requisite in the Church although that civil distinction were abolished: other causes having made it necessary even amongst bishops to have some in degree higher than the rest, the civil dignity of place was considered only as a reason wherefore this bishop should be preferred before that: which deliberation had been likely enough to have raised no small trouble, but that such was the circumstance of place, as being followed in that choice, besides the manifest conveniency thereof, took away all show of partiality, prevented secret emulations, and gave no man occasion to think his person disgraced in that another was preferred before him.

* Concil. Antiochen. can. 9. *Τοὺς καθ' ἑκάστην ἐπαρχίαν ἐπισκόπους εἰδέναι χρὴ τὸν ἐν τῇ μητροπόλει προεστῶτα ἐπίσκοπον καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας, διὰ τὸ ἐν τῇ μητροπόλει πανταχόθεν συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας, ὅθεν ἔδοξε καὶ τῇ τιμῇ προηγεῖσθαι αὐτόν.* [t. i. 595. ed. Harduin. A.D. 341.]

[9.] Thus we see upon what occasion metropolitan bishops became archbishops. Now while the whole Christian world in a manner still continued under one civil government, there being oftentimes within some one more large territory divers and sundry mother churches, the metropolitans whereof were archbishops; as for order's sake it grew hereupon expedient there should be a difference also amongst them, so no way seemed in those times more fit than to give preeminence unto them whose metropolitan sees were of special desert or dignity: for which cause these as being bishops in the chiefest mother churches were termed primates, and at the length by way of excellency, patriarchs. For ignorant we are not, how sometimes the title of patriarch is generally given to all metropolitan bishops.

They are mightily therefore to blame which are so bold and confident, as to affirm* that for the space of above four hundred and thirty years after Christ, all metropolitan bishops were in every respect equals, till the second council of Constantinople exalted certain metropolitans above the rest. True it is, they were equals as touching the exercise of spiritual power within their diocesses, when they dealt with their own flock. For what is it that one of them might do within the compass of his own precinct, but another within his might do the same? But that there was no subordination at all of one of them unto another; that when they all or sundry of them were to deal in the same causes, there was no difference of first and second in degree, no distinction of higher and lower in authority acknowledged amongst them; is most untrue.

The great council of Nice was after our Saviour Christ but three hundred twenty-four years, and in that council certain metropolitans are said even then to have had an ancient preeminence and dignity above the rest; namely the primate of Alexandria, of Rome, and of Antioch. Threescore years after this there were synods† under the emperor Theodosius; which synod was the first at Constantinople, whereat one hundred and fifty bishops were assembled: at which council it was decreed that the bishop of Constantinople should not only be added unto the former primates, but also that his

* Vilierius de Statu primitivæ Ecclesiæ. † Socr. lib. v. c. 8.

place should be second amongst them, the next to the bishop of Rome in dignity. The same decree again renewed concerning Constantinople, and the reason thereof laid open* in the council of Chalcedon: at the length came that second of Constantinople †, whereat were six hundred and thirty bishops, for a third confirmation thereof. Laws imperial there are likewise extant to the same effect. Herewith the bishop of Constantinople being overmuch puffed up, not only could not endure that see to be in estimation higher, whereunto his own had preferment to be the next, but he challenged more than ever any Christian bishop in the world before either had, or with reason could have. What he challenged, and was therein as then refused by the bishop of Rome, the same the bishop of Rome in process of time obtained for himself, and having gotten it by bad means, hath both upheld and augmented it, and upholdeth it by acts and practices much worse.

[10.] But primates, according to their first institution, were all, in relation unto archbishops, the same by prerogative ‡ which archbishops were being compared unto bishops. Before the council of Nice, albeit there were both metropolitans and primates, yet could not this be a means forcible enough to procure the peace of the Church, but all things were wonderful tumultuous and troublesome, by reason of one special practice common unto the heretics of those times; which was, that when they had been condemned and cast out of the Church by the sentence of their own bishops, they contrary to the ancient received orders of the Church, had a custom to wander up and down, and to insinuate themselves into favour where they were not known, imagining themselves to be safe enough, and not to be clean cut off from the body of the Church, if they could any where find a bishop which was content to communicate with them; whereupon ensued, as in that case there needs must, every day quarrels and jars unappeasable amongst bishops. The Nicene council for redress hereof considered the bounds of every archbishop's ecclesiastical jurisdiction, what they had been in former times, and accordingly appointed unto each grand part of the Christian world some one primate, from whose judgment no man living within his territory might appeal, unless it were to a council

* Can. 28. [A.D. 451.] † Can. 36. ‡ Novell. cxxiii. 22.

general of all bishops. The drift and purpose of which order was, that neither any man oppressed by his own particular bishop might be destitute of a remedy through appeal unto the more indifferent sentence of some other ordinary judge; nor yet every man be left at such liberty as before, to shift himself out of their hands for whom it was most meet to have the hearing and determining of his cause. The evil, for remedy whereof this order was taken, annoyed at that present especially the church of Alexandria in Egypt, where Arianism begun. For which cause the state of that church is in the Nicene canons concerning this matter mentioned before the rest. The words of their sacred edict are these*: "Let those customs remain in force which have been of old, "the customs of Egypt and Libya, and Pentapolis; by which "customs the bishop of Alexandria hath authority over all "these; the rather for that this hath also been the use of "the bishop of Rome, yea the same hath been kept in An-"tioch and in other provinces." Now because the custom likewise had been that great honour should be done to the bishop of Ælia or Jerusalem, therefore lest their decree concerning the primate of Antioch should any whit prejudice the dignity and honour of that see, special provision is made †, that although it were inferior in degree, not only unto Antioch the chief of the East, but even unto Cæsarea too, yet such preeminence it should retain as belonged to a mother city, and enjoy whatsoever special prerogative or privilege it had besides. Let men therefore hereby judge of what continuance this order which upholdeth degrees of bishops must needs have been, when a general council of three hundred and eighteen bishops living themselves within three hundred years after Christ doth reverence the same for antiquity's sake, as a thing which had been even then of old observed in the most renowned parts of the Christian world.

[11.] Wherefore needless altogether are those vain and wanton demands, "No mention of an archbishop in Theo-"philus bishop of Antioch? None in Ignatius? None in "Clemens of Alexandria? None in Justin Martyr, Irenæus,

* Conc. Nic. c. 6. [t. i. 325. ed. Harduin.] † Ejusd. Conc. c. 7.

"Tertullian, Cyprian? None in all those old historiographers, "out of which Eusebius gathereth his story? None till the "time of the council of Nice, three hundred and twenty years "after Christ *?" As if the mention which is thereof made in that very council, where so many bishops acknowledge archiepiscopal dignity even then ancient, were not of far more weight and value than if every of those Fathers had written large discourses thereof. But what is it which they will blush at, who dare so confidently set it down †, that in the council of Nice some bishops being termed metropolitans, no more difference is thereby meant to have been between one bishop and another, than is shewed between one minister and another, when we say such a one is a minister in the city of London, and such a one minister in the town of Newington? So that to be termed a metropolitan bishop did in their conceit import no [more] preeminence above other bishops, than we mean that a girdler hath over others of the same trade, if we term him which doth inhabit some mother city for difference' sake a metropolitan girdler.

But the truth is too manifest to be so deluded; a bishop at that time had power in his own diocess over all other ministers there, and a metropolitan bishop sundry preeminences above other bishops, one of which preeminences was in the ordination of bishops, to have κῦρος τῶν γινομένων, *the chief power of ordering all things done.* Which preeminence that council itself doth mention ‡, as also a greater belonging unto the patriarch or primate of Alexandria, concerning whom

* "What! no mention of him in "Theophilus bishop of Antioch? "none in Clemens Alexandrinus? "none in Ignatius? none in Justin "Martyr? in Irenæus, in Tertullian, "in Origen, in Cyprian? in those "old historiographers, out of which "Eusebius gathered his story? Was "it for his baseness and smallness "that he could not be seen amongst "the bishops, elders, and deacons, "being the chief and principal of "them all? Can the cedar of Le-"banon be hidden amongst the "box-trees?" T. C. lib. i. 92. [al. 70.]

† T. C. lib. i. ubi supra. "A "metropolitan bishop was nothing "else but a bishop of that place "which it pleased the emperor or "magistrate to make the chief of "the diocess or shire; and as for "this name, it makes no more dif-"ference between a bishop and a "bishop, than when I say a minis-"ter of London and a minister of "Newington."

‡ Conc. Nicen. c. 6. "Illud "autem omnino manifestum, quod "siquis absque metropolitani sen-"tentia factus sit episcopus, hunc "magna synodus definivit episco-"pum esse non oportere." [t. i. 324. ed. Harduin.]

it is there likewise said, that to him did belong ἐξουσία, *authority and power over all Egypt, Pentapolis, and Libya:* within which compass sundry metropolitan sees to have been, there is no man ignorant, which in those antiquities have [hath?] any knowledge.

[12.] Certain prerogatives there are wherein metropolitans excelled other bishops, certain also wherein primates excelled other metropolitans. Archiepiscopal or metropolitan prerogatives are those mentioned in old imperial constitutions, to convocate* the holy bishops under them within the compass of their own provinces, when need required their meeting together for inquisition and redress of public disorders; to grant unto bishops under them leave and faculty of absence from their own diocesses†, when it seemed necessary that they should otherwhere converse for some reasonable while; to give notice‡ unto bishops under them of things commanded by supreme authority; to have the hearing§ and first determining of such causes as any man had against a bishop; to receive the appeals of the inferior clergy, in case they found themselves overborne by the bishop their immediate judge‖. And lest haply it should be imagined that canons ecclesiastical we want to make the selfsame thing manifest; in the council of Antioch it was thus decreed¶: "The bishops in every province "must know, that he which is bishop in the mother city "hath not only charge of his own parish or diocess, but even "of the whole province also." Again: "It hath seemed "good that other bishops without him should do nothing "more than only that which concerns each one's parish and "the places underneath it." Further by the selfsame council all councils provincial are reckoned void and frustrate**, unless the bishop of the mother city within that province where such councils should be, were present at them. So that the want of his presence, and in canons for church-government, want of his approbation also, did disannul them: not so the want of any others. Finally concerning elections

* Novell. cxxiii. can. 10. [p. 255.]
† Novell. cxxiii. cap. 9.
‡ Novell. lxxix. cap. 2. [p. 165.]
§ Novell. cxxiii. cap. 22.
‖ Novell. cxxiii. cap. 23. [p. 259.]
¶ Can. 9. [i. 595. ed. Hard.]
** Can. 16. [i. 599.]

of bishops, the council of Nice hath this general rule*, that the chief ordering of all things here, is in every province committed to the metropolitan.

[13.] Touching them, who amongst metropolitans were also primates, and had of sundry united provinces the chiefest metropolitan see, of such that canon in the council of Carthage was eminent, whereby† a bishop is forbidden to go beyond seas without the license of the highest chair within the same bishop's own country; and of such which beareth the name of apostolical, is that ancient canon likewise, which chargeth‡ the bishops of each *nation*, to know him which is *first* amongst them, and to esteem of him as an *head*, and to do no extraordinary thing but with his leave. The chief primates of the Christian world were the bishops of Rome, Alexandria, and Antioch. To whom the bishop of Constantinople being afterwards added, St. Chrysostom the bishop of that see is in that respect said§ to have had the care and charge not only of the city of Constantinople, "sed etiam totius Thraciæ, "quæ sex præfecturis est divisa, et Asiæ totius, quæ ab un-"decim præsidibus regitur." The rest of the East was under Antioch, the South under Alexandria, and the West under Rome. Whereas therefore John the bishop of Jerusalem being noted of heresy, had written an apology for himself unto the bishop of Alexandria, named Theophilus; St. Jerome|| reproveth his breach of the order of the Church herein, saying, "Tu qui regulas quæris ecclesiasticas, et "Niceni concilii canonibus uteris, responde mihi, ad Alex-"andrinum episcopum Palæstina quid pertinet? Ni fallor, "hoc ibi decernitur, ut Palæstinæ metropolis Cæsarea sit, et "totius Orientis Antiochia. Aut igitur ad Cæsariensem epi-"scopum referre debueras; aut si procul expetendum judi-"cium erat, Antiochiam potius literæ dirigendæ." Thus much concerning that Local Compass which was anciently set out to bishops; within the bounds and limits whereof we find that they did accordingly exercise that episcopal

* Can. 4. τὸ κῦρος τῶν γινομένων. [i. 324.]

† Can. 23. [28. A. D. 397. 3. Concil. Carthag. t. i. 964.]

‡ Can. 34. [33. Conc. Harduin. i. 17.]

§ Cassiod. in Vita Chrysost. [Hist. Eccles. Tripart. lib. x. c. 4. from Theodoret. H. E. v. 18.]

|| Hieron. Ep. 9. [al. lib. contr. Joan. Hierosolym. §. 37. t. ii. 447. ed. Vallarsii.]

authority and power which they had over the Church of Christ.

In what respects episcopal regiment hath been gainsaid of old by Aërius.

IX. The first whom we read to have bent themselves against the superiority of bishops were Aërius and his followers. Aërius seeking to be made a bishop, could not brook that Eustathius was thereunto preferred before him. Whereas therefore he saw himself unable to rise to that greatness which his ambitious pride did affect, his way of revenge was to try what wit being sharpened with envy and malice could do in raising a new seditious opinion, that the superiority which bishops had was a thing which they should not have, that a bishop might not ordain, and that a bishop ought not any way to be distinguished from a presbyter. For so doth St. Augustine* deliver the opinion of Aërius: Epiphanius not so plainly nor so directly, but after a more rhetorical sort. "His speech was rather furious than convenient for man to use: What is," saith he, "a bishop more than a presbyter? The one doth differ from the other nothing. For their order is one, their honour one, one their dignity. A bishop imposeth his hands, so doth a presbyter. A bishop baptizeth, the like doth a presbyter. The bishop is a minister of divine service, a presbyter is the same. The bishop sitteth as judge in a throne, even the presbyter sitteth also." A presbyter therefore doing thus far the selfsame thing which a bishop did, it was by Aërius enforced that they ought not in any thing to differ.

[2.] Are we to think Aërius had wrong in being judged an heretic for holding this opinion? Surely if heresy be an error falsely fathered upon Scriptures, but indeed repugnant to the truth of the Word of God, and by the consent of the universal Church, in the councils, or in her contrary uniform practice throughout the whole world, declared to be such; and the opinion of Aërius in this point be a plain error of that nature: there is no remedy, but Aërius, so schismatically and stiffly maintaining it, must even stand where Epiphanius and Augustine have placed him. An error repugnant unto the truth of the Word of God is held by them, whosoever

* Aug. de Hær. ad Quodvultdeum. [t. viii. 18. Hær. 53.] "Aerianí ab Aerio quodam sunt, qui quum esset presbyter, doluisse fertur, quod episcopus non potest ordinari; Dicebat etiam presbyterum ab episcoponulla differentia debere discerni."

they be, that stand in defence of any conclusion drawn erroneously out of Scripture, and untruly thereon fathered. The opinion of Aërius therefore being falsely collected out of Scripture, must needs be acknowledged an error repugnant unto the truth of the word of God. His opinion was that there ought not to be any difference between a bishop and a presbyter. His grounds and reasons for this opinion were sentences of Scripture. Under pretence of which sentences, whereby it seemed that bishops and presbyters at the first did not differ, it was concluded by Aërius that the Church did ill in permitting any difference to be made.

[3.] The answer which Epiphanius maketh unto some part of the proofs by Aërius alleged, was not greatly studied or laboured; for through a contempt of so base an error (for this himself did perceive and profess) yieldeth he thereof expressly this reason: Men that have wit do evidently see that all this is mere foolishness. But how vain and ridiculous soever his opinion seemed unto wise men, with it Aërius deceived many*; for which cause somewhat was convenient to be said against it. And in that very extemporal slightness which Epiphanius there useth, albeit the answer made to Aërius be in part but raw†, yet ought not hereby the truth to find any less favour than in other causes it doth, where we do not therefore judge heresy to have the better, because now and then it allegeth that for itself, which defenders of the truth do not always so fully answer. Let it therefore suffice, that Aërius did bring nothing unanswerable. The weak solutions which the one doth give, are to us no prejudice against the cause, as long as the other's oppositions are of no greater strength and validity. Did not Aërius, trow you, deserve to be esteemed as a new Apollos, mighty and powerful in the word, which could for maintenance of his cause

* Ἐν τούτῳ πολλοὺς ἠπάτησε. [Hær. 75. §. 3.]

† As in that he saith, the Apostle doth name sometime presbyters and not bishops, 1 Tim. iv. 14. sometime bishops and not presbyters, Phil. i. 1. because all churches had not both, for want of able and sufficient men. In such churches therefore as had but the one, the Apostle could not mention the other. Which answer is nothing to the latter place abovementioned: for that the church of Philippi should have more bishops than one, and want a few able men to be presbyters under the regiment of one bishop, how shall we think it probable or likely?

bring forth so plain divine authorities, to prove by the Apostles' own writings that bishops ought not in any thing to differ from other presbyters? For example, where it is said* that presbyters made Timothy bishop, is it not clear that a bishop should not differ from a presbyter, by having power of ordination? Again, if a bishop might by order be distinguished from a presbyter, would the apostle have given as he doth† unto presbyters the title of bishops? These were the invincible demonstrations wherewith Aërius did so fiercely assault bishops.

[4.] But the sentence of Aërius perhaps was only, that the difference between a bishop and a presbyter hath grown by the order and custom of the Church, the word of God not appointing that any such difference should be. Well, let Aërius then find the favour to have his sentence so construed; yet his fault in condemning the order of the Church, his not submitting himself unto that order, the schism which he caused in the Church about it, who can excuse? No, the truth is, that these things did even necessarily ensue, by force of the very opinion which he and his followers did hold. His conclusion was, that there ought to be no difference between a presbyter and a bishop. His proofs, those Scripture sentences which make mention of bishops and presbyters without any such distinction or difference. So that if between his conclusion and the proofs whereby he laboured to strengthen the same, there be any show of coherence at all, we must of necessity confess, that when Aërius did plead, There is by the Word of God no difference between a presbyter and a bishop, his meaning was not only, that the Word of God itself appointeth not, but that it enforceth on us the duty of not appointing nor allowing that any such difference should be made.

In what respects episcopal regiment is

X. And of the selfsame mind are the enemies of government by bishops, even at this present day. They hold as

* 1 Tim. iv. 14. "With the imposition of the presbytery's hand." Of which presbytery St. Paul was chief, 2 Tim. i. 6. And I think no man will deny that St. Paul had more than a simple presbyter's authority.

† Phil. i. 1. "To all the saints at Philippi, with the bishops and deacons." For as yet in the church of Philippi, there was no one which had authority besides the Apostles, but their presbyters or bishops were all both in title and in power equal.

BOOK VII. Ch. x. 2. xi. 1.

gainsaid by the authors of pretended reformation at this day.

Aërius did, that if Christ and his Apostles were obeyed, a bishop should not be permitted to ordain; that between a presbyter and a bishop the word of God alloweth not any inequality or difference to be made; that their order, their authority, their power, ought to be one; that it is but by usurpation and corruption that the one sort are suffered to have rule of the other, or to be any way superior unto them. Which opinion having now so many defenders, shall never be able while the world doth stand to find in some [so many?], believing antiquity, as much as one which hath given it countenance, or borne any friendly affection towards it.

[2.] Touching these men therefore, whose desire is to have all equal, three ways there are whereby they usually oppugn the received order of the Church of Christ. First, by disgracing the inequality of pastors, as a new and mere human invention, a thing which was never drawn out of Scripture, where all pastors are found (they say) to have one and the same power both of order and jurisdiction: Secondly, by gathering together the differences between that power which we give to bishops, and that which was given them of old in the Church; so that albeit even the ancient took more than was warrantable, yet so far they swerved not as ours have done: Thirdly, by endeavouring to prove, that the Scripture directly forbiddeth, and that the judgment of the wisest, the holiest, the best in all ages, condemneth utterly the inequality which we allow.

Their arguments in disgrace of regiment by Bishops, as being a mere invention of man, and not found in Scripture, answered.

XI. That inequality of pastors is a mere human invention, a thing not found in the word of God, they prove thus:

i. "All the places of Scripture where the word *Bishop* is "used, or any other derived of that name, signify an over-"sight in respect of some particular congregation only, and "never in regard of pastors committed unto his oversight. "For which cause the names of bishops, and presbyters, or "pastoral elders, are used indifferently, to signify one and "the selfsame thing. Which so indifferent and common use "of these words for one and the selfsame office, so constantly "and perpetually in all places*, declareth that the word "*Bishop* in the Apostles' writing importeth not a pastor of "higher power and authority over other pastors."

* Titus i. 5; 1 Tim. iii. 5; Phil. i. 1; 1 Pet. v. 1, 2.

ii. "All pastors are called to their office by the same means "of proceeding; the Scripture maketh no difference in the "manner of their trial, election, ordination: which proveth "their office and power to be by Scripture all one."

iii. "The Apostles were all of equal power, and all pastors "do alike succeed the Apostles in their ministry and power, "the commission and authority whereby they succeed being "in Scripture but one and the same that was committed to "the Apostles, without any difference of committing to one "pastor more, or to another less."

iv. "The power of the censures and keys of the Church, "and of ordaining and ordering ministers (in which two points "especially this superiority is challenged), is not committed "to any one pastor of the Church more than to another; but "the same is committed as a thing to be carried equally in "the guidance of the Church. Whereby it appeareth, that "Scripture maketh all pastors, not only in the ministry of the "word and sacraments, but also in all ecclesiastical jurisdiction "and authority, equal."

v. "The council of Nice doth attribute this difference, not "unto any ordination of God, but to an ancient custom used "in former times, which judgment is also followed afterwards "by other councils: Concil. Antioch. cap. 9."

vi. Upon these premises, their summary collection and conclusion is, "That the ministry of the Gospel, and the functions "thereof, ought to be from heaven and of God (John i. 23); "that if they be of God, and from heaven, then are they set "down in the word of God*; that if they be not in the word "of God, (as by the premises it doth appear, they say, that "our kind of bishops are not,) it followeth, they are invented "by the brain of men, and are of the earth, and that conse-"quently they can do no good in the Church of Christ, but "harm."

[2.] Our answer hereunto is, first, that their proofs are Answer.

* T. C. lib. i. p. 62. [al. 83. Whitgift's Defence, 303.] "So that it "appeareth that the ministry of the "Gospel, and the functions thereof "ought to be from heaven: from "heaven, I say, and heavenly, be-"cause although it be executed by "earthly men, and ministers are "chosen also by men like unto "themselves, yet because it is done "by the word and institution of "God, it may well be accounted "to come from heaven and from "God."

unavailable to shew that Scripture affordeth no evidence for the inequality of pastors: Secondly, that albeit the Scripture did no way insinuate the same to be God's ordinance, and the Apostles to have brought it in, albeit the Church were acknowledged by all men to have been the first beginner thereof a long time after the Apostles were gone; yet is not the authority of bishops hereby disannulled, it is not hereby proved unfit or unprofitable for the Church.

[3.] First, that the word of God doth acknowledge no inequality of power amongst pastors of the Church, neither doth it appear by the signification of this word *bishop,* nor by the indifferent use thereof.

For concerning signification, first it is clearly untrue, that no other thing is thereby signified, but only an oversight in respect of a particular church and congregation. For, I beseech you, of what parish or particular congregation was Matthias bishop? his office Scripture doth term episcopal*: which being no other than was common unto all the Apostles of Christ, forasmuch as in that number there is not any to whom the oversight of many pastors did not belong by force and virtue of that office; it followeth that the very word doth sometimes even in Scripture signify an oversight, such as includeth charge over pastors themselves.

And if we look to the use of the word, being applied with reference unto some one church, as Ephesus, Philippi, and such like, albeit the guides of those churches be interchangeably in Scripture termed sometime bishops, sometime presbyters, to signify men having oversight and charge, without relation at all unto other than the Christian laity alone; yet this doth not hinder, but that Scripture may in some place have other names, whereby certain of those presbyters or bishops are noted to have the oversight and charge of pastors, as out of all peradventure they had whom St. John doth entitle angels †.

[4.] Secondly, as for those things which the Apostle hath set down concerning trial, election, and ordination of pastors, that he maketh no difference in the manner of their calling, this also is but a silly argument to prove their office and their power equal by the Scripture. The form of admitting each

* Acts i. 20. † Rev. ii. 1.

sort unto their offices, needed no particular instruction: there was no fear, but that such matters of course would easily enough be observed. The Apostle therefore toucheth those things wherein judgment, wisdom and conscience is required, he carefully admonisheth of what quality ecclesiastical persons should be, that their dealing might not be scandalous in the Church. And forasmuch as those things are general, we see that of deacons there are delivered in a manner the selfsame precepts which are given concerning pastors, so far as concerneth their trial, election, and ordination. Yet who doth hereby collect that Scripture maketh deacons and pastors equal?

If notwithstanding it be yet demanded, "Wherefore he "which teacheth what kind of persons deacons and pres-"byters should be, hath nothing in particular about the "quality of chief presbyters, whom we call bishops?" I answer briefly, that there it was no fit place for any such discourse to be made, inasmuch as the Apostle wrote unto Timothy and Titus, who having by commission episcopal authority, were to exercise the same in ordaining, not bishops (the apostles themselves yet living, and retaining that power in their own hands) but presbyters, such as the apostles at the first did create throughout all churches. Bishops by restraint (only James at Jerusalem excepted) were not yet in being.

[5.] Thirdly, about equality amongst the apostles there is by us no controversy moved. If in the rooms of the apostles, which were of equal authority, all pastors do by scripture succeed alike, where shall we find a commission in Scripture which they speak of, which appointed all to succeed in the selfsame equality of power, except that commission which doth authorize to preach and baptize should be alleged, which maketh nothing to the purpose, for in such things all pastors are still equal. We must, I fear me, wait very long before any other will be shewed. For howsoever the Apostles were equals amongst themselves, all other pastors were not equals with the Apostles while they lived, neither are they any where appointed to be afterward each other's equal. Apostles had, as we know, authority over all such as were no Apostles; by force of which their authority they might

both command and judge. It was for the singular good and benefit of those disciples whom Christ left behind him, and of the pastors which were afterwards chosen; for the great good, I say, of all sorts, that the Apostles were in power above them. Every day brought forth somewhat wherein they saw by experience, how much it stood them in stead to be under controlment of those superiors and higher governors of God's house. Was it a thing so behoveful that pastors should be subject unto pastors in the Apostles' own times? and is there any commandment that this subjection should cease with them, and that the pastors of the succeeding ages should be all equals? No, no, this strange and absurd conceit of equality amongst pastors (the mother of schism and of confusion) is but a dream newly brought forth, and seen never in the Church before.

[6.] Fourthly, power of censure and ordination appeareth even by Scripture marvellous probable to have been derived from Christ to his Church, without this surmised equality in them to whom he hath committed the same. For I would know whether Timothy and Titus were commanded by St. Paul to do any thing more than Christ hath authorized pastors to do? And to the one it is Scripture which saith*, "Against a presbyter receive *thou* no accusation, saving "under two or three witnesses;" Scripture which likewise hath said to the other†, "For this very cause left I *thee* in "Crete, that *thou* shouldest redress the things that remain, "and shouldest *ordain* presbyters in every city, as I appointed "*thee*." In the former place the power of censure is spoken of, and the power of ordination in the latter. Will they say that every pastor there was equal to Timothy and Titus in these things? If they do, the Apostle himself is against it, who saith that of their two very persons he had made choice, and appointed in those places them, for performances of those duties: whereas if the same had belonged unto others no less than to them, and not principally unto them above others, it had been fit for the Apostle accordingly to have directed his letters concerning these things in general unto them all which had equal interest in them; even as it had been likewise fit to have written those epistles in St.

* 1 Tim. v. 19. † Tit. i. 5.

John's Revelation unto whole ecclesiastical senates, rather than only unto the angels of each church, had not some one been above the rest in authority to order the affairs of the church. Scripture therefore doth most probably make for the inequality of pastors, even in all ecclesiastical affairs, and by very express mention as well in censures as ordinations.

[7.] Fifthly, In the Nicene council there are confirmed certain prerogatives and dignities belonging unto primates or archbishops, and of them it is said that the ancient custom of the Church had been to give them such preeminence, but no syllable whereby any man should conjecture that those fathers did not honour [did honour?] the superiority which bishops had over other pastors only upon ancient custom, and not as a true apostolical, heavenly, and divine ordinance.

[8.] Sixthly, Now although we should leave the general received persuasion held from the first beginning, that the Apostles themselves left bishops invested with power above other pastors; although, I say, we should give over this opinion, and embrace that other conjecture which so many have thought good to follow*, and which myself did sometimes judge a great deal more probable than now I do, merely that after the Apostles were deceased, churches did agree amongst themselves for preservation of peace and order, to make one presbyter in each city chief over the rest, and to translate into him that power by force and virtue whereof the Apostles, while they were alive, did preserve and uphold order in the Church, exercising spiritual jurisdiction partly by themselves and partly by evangelists, because they could not always every where themselves be present: this order taken by the Church itself (for so let us suppose that the Apostles did neither by word nor deed appoint it) were notwithstanding more warrantable than that it should give place and be abrogated, because the ministry of the Gospel and the functions thereof ought† to be from heaven.

* They of Walden. Æn. Syl. Hist. Bohem. [c. 35. Marsilius Defens. Pac. Nicl. [Wicl. ap.] Thom. Wald. c. 1. lib. ii. c. 60. Calvin. Com. in 1. ad Tit. [v. 7.] Bullinger, Decad. v. Serm. 3. [p. 296. Tigur. 1577.] Juel. Def. Apol. part. 2. c. 9. di. 1. Fulk. Answ. to the Test. Tit. i. 5.

† John i. 25. [ap. T. C. i. 62. al. 83.]

[9.] There came chief priests and elders unto our Saviour Christ as he was teaching in the temple, and the question which they moved unto him was this *, "By what authority "doest thou these things, and who gave thee this authority?" Their question he repelled with a counter-demand, "The "baptism of John, whence was it, from heaven, or of men?" Hereat they paused, secretly disputing within themselves, "If we shall say, From heaven, he will ask, Wherefore did "ye not then believe him? and if we say, Of men, we fear "the people, for all hold John a prophet." What is it now which hereupon these men would infer? That all functions ecclesiastical ought in such sort to be from heaven, as the function of John was? No such matter here contained. Nay, doth not the contrary rather appear most plainly by that which is here set down? For when our Saviour doth ask concerning the baptism, that is to say the whole spiritual function, of John, whether it were "from heaven, or of men," he giveth clear to understand that men give authority unto some, and some God himself from heaven doth authorize. Nor is it said, or in any sort signified, that none have lawful authority which have it not in such manner as John, from heaven. Again when the priests and elders were loth to say that John had his calling from men, the reason was not because they thought that so John should not have had any good or lawful calling, but because they saw that by this means they should somewhat embase the calling of John; whom all men knew to have been sent from God, according to the manner of prophets, by a mere celestial vocation. So that out of the evidence here alleged, these things we may directly conclude: first that whoso doth exercise any kind of function in the Church, he cannot lawfully so do except authority be given him; secondly that if authority be not given him from men, as the authority of teaching was given unto Scribes and Pharisees, it must be given him from heaven, as authority was given unto Christ, Elias, John Baptist, and the prophets. For these two only ways there are to have authority. But a strange conclusion it is, God himself did from heaven authorize John to bear witness of the light, to

* Matt. xxi. 23. 25, 26.

prepare a way for the promised Messias, to publish the nearness of the kingdom of God, to preach repentance, and to baptize (for by this part, which was in the function of John most noted, all the rest are together signified), therefore the Church of God hath no power upon new occurrences to appoint, to ordain an ecclesiastical function, as Moses did upon Jethro's advice devise a civil.

[10.] All things we grant which are in the Church ought to be of God. But forasmuch as they may be two ways accounted such, one if they be of his own institution and not of ours, another if they be of ours, and yet with his approbation: this latter way there is no impediment but that the same thing which is of men may be also justly and truly said to be of God, the same thing from heaven which is from earth. Of all good things God himself is author, and consequently an approver of them. The rule to discern when the actions of men are good, when they are such as they ought to be, is more ample and large than the law which God hath set particular down in his holy word; the Scripture is but a part of that rule, as hath been heretofore at large declared. If therefore all things be of God which are well done, and if all things be well done which are according to the rule of well-doing, and if the rule of well-doing be more ample than the Scripture*: what necessity is there, that every thing which is of God should be set down in holy Scripture? True it is in things of some one kind, true it is that what we are now of necessity for ever bound to believe or observe in the special mysteries of salvation, Scripture must needs give notice of it unto the world; yet true it cannot be, touching all things that are of God. Sufficient it is for the proof of lawfulness in any thing done, if we can shew that God approveth it. And of his approbation the evidence is sufficient, if either himself have by revelation in his word warranted it, or we by some discourse of reason find it good of itself, and unrepugnant unto any of his revealed laws and ordinances. Wherefore injurious we are unto God, the author and giver of human capacity, judgment, and wit, when because of some things wherein he precisely forbiddeth men

* Lib. i. [c. 14.]

to use their own inventions, we take occasion to disauthorize and disgrace the works which he doth produce by the hand either of nature or of grace in them. We offer contumely even unto him, when we scornfully reject what we list, without any other exception than this, "The brain of man hath "devised it." Whether we look into the church or commonweal, as well in the one as in the other, both the ordination of officers, and the very institution of their offices may be truly derived from God, and approved of him, although they be not always of him in such sort as those things are which are in Scripture. Doth not the Apostle term the law of nature*, even as the evangelist doth the law of Scripture†, δικαίωμα τοῦ Θεοῦ, God's own righteous ordinance? The law of nature then being his law, that must needs be of him which it hath directed men unto. Great odds I grant there is between things devised by men, although agreeable with the law of nature, and things in Scripture set down by the finger of the Holy Ghost. Howbeit the dignity of these is no hinderance, but that those be also reverently accounted of in their place.

[11.] Thus much they very well saw, who although not living themselves under this kind of church polity, yet being through some experience more moderate, grave and circumspect in their judgment, have given hereof their sounder and better advised sentence. "That which the holy Fathers," saith Zanchius‡, "have by common consent without contra-"diction of Scripture received, for my part I neither will nor "dare with good conscience disallow. And what more certain "than that the ordering of ecclesiastical persons, one in "authority above another, was received into the church by "the common consent of the Christian world? What am I "that I should take upon me to control the whole Church of "Christ in that which is so well known to have been lawfully, "religiously, and to notable purpose instituted?"

Calvin making mention§ even of primates that have authority above bishops: "It was," saith he, "the institution "of the ancient church, to the end that the bishops might "by this bond of concord continue the faster linked amongst

* Rom. i. 32. † Luke i. 6. ‡ Confess. 169.
§ Epist. [ad Reg. Polon. p.] 190.

"themselves." And lest any man should think that as well he might allow the papacy itself, to prevent this he addeth, "Aliud est moderatum gerere et honorem, quam totum terra-"rum orbem immenso imperio complecti."

These things standing as they do, we may conclude, that albeit the offices which bishops execute had been committed unto them only by the Church, and that the superiority which they have over other pastors were not first by Christ himself given to the Apostles, and from them descended to others, but afterwards in such consideration brought in and agreed upon as is pretended; yet could not this be a just or lawful exception against it.

Their arguments to prove there was no necessity of instituting Bishops in the Church.

XII. But they will say, "There was no necessity of insti-"tuting bishops; the Church might have stood well enough "without them; they are as those superfluous things, which "neither while they continue do good, nor do harm when "they are removed, because there is not any profitable use "whereunto they should serve. For first, in the primitive "Church their pastors were all equal, the bishops of those "days were the very same which pastors of parish churches "at this day are with us, no one at commandment or con-"trolment by any other's authority amongst them. The "Church therefore may stand and flourish without bishops. "If they be necessary, wherefore were they not sooner in-"stituted?

"Again, if any such thing were needful for the Church, "Christ would have set it down in Scripture, as he did all "kind of officers needful for Jewish regiment. He which "prescribed unto the Jews so particularly the least thing "pertinent unto their temple, would not have left so weighty "offices undetermined of in Scripture, but that he knew the "Church could never have any profitable use of them."

"Furthermore, it is the judgment of Cyprian*, that equity "requireth every man's cause to be heard, where the fault "he is charged with was committed: and the reason he al-"legeth is, forasmuch as there they may have both accusers "and witnesses in their cause. Sith therefore every man's "cause is meetest to be handled at home by the judges of his "own parish, to what purpose serveth their device, which

* Ep. 3. lib. i. [al. 59. c. 10.]

"have appointed bishops unto whom such causes may be "brought, and archbishops to whom they may be also from "thence removed?"

The fore-alleged arguments answered.

XIII. What things have necessary use in the Church, they of all others are the most unfit to judge, who bend themselves purposely against whatsoever the Church useth, except it please themselves to give it the grace and countenance of their favourable approbation; which they willingly do not yield unto any part of church polity, in the forehead whereof there is not the mark of that new-devised stamp. But howsoever men like or dislike, whether they judge things necessary or needless in the house of God, a conscience they should have, touching that which they boldly affirm or deny.

[2.] (1.) "In the primitive Church no bishops, no pastors "having power over other pastors, but all equals, every man "supreme commander and ruler within the kingdom of his "own congregation or parish? The bishops that are spoken "of in the time of the primitive Church, all such as parsons "or rectors of parishes are with us?" If thus it have been in the prime of the Church, the question is, how far they will have that prime to extend? and where the latter spring of this new supposed disorder to begin? That primitive Church, wherein they hold that amongst the Fathers all which had pastoral charge were equal, they must of necessity so far enlarge as to contain some hundred of years, because for proof hereof they allege boldly and confidently St. Cyprian, who suffered martyrdom about two hundred and threescore years after our blessed Lord's incarnation. A bishop, they say, such as Cyprian doth speak of, had only a church or congregation, such as the ministers and pastors with us, which are appointed unto several towns. Every bishop in Cyprian's time was pastor of one only congregation, assembled in one place to be taught of one man*.

A thing impertinent, although it were true. For the question is about personal inequality amongst governors of

* "The bishop which Cyprian "speaketh of, is nothing else but "such as we call pastor, or as the "common name with us is, parson, "and his church wherof he is bi-"shop is neither diocess nor pro-"vince, but a congregation which "met together in one place, and to be "taught of one man." T. C. lib. i. p. 99, 100. [76. ap. Whitg. Def. 360.]

the Church. Now to shew there was no such thing in the Church at such time as Cyprian lived, what bring they forth? Forsooth that bishops had then but a small circuit of place for the exercise of their authority. Be it supposed, that no one bishop had more than one only town to govern, one only congregation to rule: doth it by Cyprian appear, that in any such town or congregation being under the care and charge of some one bishop, there were not besides that one bishop others also ministers of the word and sacraments, yet subject to the power of the same bishop? If this appear not, how can Cyprian be alleged for a witness that in those times there were no bishops which did differ from other ministers, as being above them in degree of ecclesiastical power?

But a gross and a palpable untruth it is, that "bishops "with Cyprian were as ministers are with us in parish "churches; and that each of them did guide some parish "without any other pastors under him." St. Cyprian's own person may serve for a manifest disproof hereof. Pontius being deacon under Cyprian noteth that his admirable virtues caused him to be bishop with the soonest, which advancement therefore himself endeavoured for a while to avoid. It seemed in his own eyes too soon for him to take the title of so great honour, in regard whereof a bishop is termed *Pontifex, Sacerdos, Antistes Dei.* Yet such was his quality, that whereas others did hardly perform that duty whereunto the discipline of their order, together with the religion of the oath they took at their entrance into the office, even constrained them; him the chair did not make but receive such a one as behoved that a bishop should be. But soon after followed that proscription, whereby being driven into exile, and continuing in that estate for the space of some two years, he ceased not by letters to deal with his clergy, and to direct them about the public affairs of the Church. They unto whom those epistles were written *, he commonly en-

* "Etsi fratres pro dilectione "sua cupidi sunt ad conveniendum "et visitandum confessores bonos, "quos illustravit jam gloriosis ini-"tiis divina dignatio, tamen caute "hoc, et non glomeratim nec per "multitudinem simul junctam, puto "esse faciendum; ne ex hoc ipso "invidia concitetur, et introeundi "aditus denegetur, et cum insatia-"biles multum [totum] volumus, "totum perdamus: consulite ergo "et providete ut cum tempera-"mento hoc agi tutius possit; ita

titleth the presbyters and deacons of that church. If any man doubt whether those presbyters of Carthage were ministers of the word and sacraments or no, let him consider but that one only place of Cyprian, where he giveth them his careful advice, how to deal with circumspection in the perilous times of the Church, that neither they which were for the truth's sake imprisoned might want those ghostly comforts which they ought to have, nor the Church by ministering the same unto them incur unnecessary danger and peril. In which epistle it doth expressly appear, that the presbyters of whom he speaketh did offer, that is to say, administer the Eucharist; and that many there were of them in the Church of Carthage, so as they might have every day change for performance of that duty. Nor will any man of sound judgment I think deny, that Cyprian was in authority and power above the clergy of that church, above those presbyters unto whom he gave direction. It is apparently therefore untrue, that in Cyprian's time ministers of the word and sacraments were all equal, and that no one of them had either title more excellent than the rest, or authority and government over the rest. Cyprian being bishop of Carthage was clearly superior unto all other ministers there: yea Cyprian was by reason of the dignity of his see an archbishop, and so consequently superior unto bishops.

[3.] Bishops we say there have been always, even as long as the Church of Christ itself hath been. The Apostles who planted it, did themselves rule as bishops over it; neither could they so well have kept things in order during their own times, but that episcopal authority was given them from above, to exercise far and wide over all other guides and pastors of God's Church. The Church indeed for a time continued without bishops by restraint, every where established in Christian cities. But shall we thereby conclude that the Church hath no use of them, that without them it may stand and flourish? No, the cause wherefore they were so soon universally appointed was, for that it plainly appeared

"ut presbyteri quoque, qui illic "apud confessores offerunt, singuli "cum singulis diaconis per vices "alternent, quia et mutatio per- "sonarum, et vicissitudo conveni- "entium minuit invidiam." Ep. 5. [4. p. 9. ed. Baluz.]

that without them the Church could not have continued long. It was by the special providence of God no doubt so disposed, that the evil whereof this did serve for remedy might first be felt, and so the reverend authority of bishops be made by so much the more effectual, when our general experience had taught men what it was for churches to want them. Good laws are never esteemed so good, nor acknowledged so necessary, as when precedent crimes are as seeds out of which they grow. Episcopal authority was even in a manner sanctified unto the Church of Christ by that little better [bitter?] experience which it first had of the pestilent evil of schisms. Again, when this very thing was proposed as a remedy, yet a more suspicious and fearful acceptance it must needs have found, if the selfsame provident wisdom of Almighty God had not also given beforehand sufficient trial thereof in the regiment of Jerusalem, a mother church, which having received the same order even at the first, was by it most peaceably governed, when other churches without it had trouble. So that by all means the necessary use of episcopal government is confirmed, yea strengthened it is and ratified, even by the not establishment thereof in all churches every where at the first.

[4.] (2.) When they further dispute, "That if any such "thing were needful, Christ would in Scripture have set "down particular statutes and laws, appointing that bishops "should be made, and prescribing in what order, even as the "law doth for all kind of officers which were needful in the "Jewish regiment;" might not a man that would bend his wit to maintain the fury of the Petrobrusian heretics, in pulling down oratories, use the selfsame argument with as much countenance of reason? "If it were needful that we "should assemble ourselves in churches, would that God "which taught the Jews so exactly the frame of their "sumptuous temple, leave us no particular instructions in "writing, no not so much as which way to lay any one "stone?" Surely such kind of argumentation doth not so strengthen the sinews of their cause, as weaken the credit of their judgment which are led therewith.

[5.] (3.) And whereas thirdly, in disproof [of] that use which episcopal authority hath in judgment of spiritual

causes, they bring forth the verdict of Cyprian, who saith *, that "equity requireth every man's cause to be heard, where "the fault he was charged with was committed, forasmuch "as there they may have both accusers and witnesses in the "cause;" this argument grounding itself on principles no less true in civil than in ecclesiastical causes, unless it be qualified with some exceptions or limitations, overturneth the highest tribunal seats both in Church and commonwealth; it taketh utterly away all appeals; it secretly condemneth even the blessed Apostle himself †, as having transgressed the law of equity, by his appeal from the court of Judæa unto those higher which were in Rome. The generality of such kind of axioms deceiveth, unless it be construed with such cautions as the matter whereunto they are appliable doth require. An usual and ordinary transportation of causes out of Africa into Italy, out of one kingdom into another, as discontented persons list, which was the thing that Cyprian disalloweth, may be unequal and unmeet; and yet not therefore a thing unnecessary to have the courts erected in higher places, and judgment committed unto greater persons, to whom the meaner may bring their causes either by way of appeal or otherwise, to be determined according to the order of justice; which hath been always observed every where in civil states, and is no less requisite also for the state of the Church of God. The reasons which teach it to be expedient for the one, will shew it to be for the other at leastwise not unnecessary.

Inequality of pastors is an ordinance both divine and profitable: their exceptions against it in these two respects we have shewed to be altogether causeless, unreasonable, and unjust.

An answer unto those things which are objected, concerning the difference between that power which Bishops now have, and that which ancient Bishops had, more than other presbyters.

XIV. The next thing which they upbraid us with, is the difference between that inequality of pastors which hath been of old, and which now is. For at length they grant, that "the "superiority of bishops and of archbishops is somewhat an-"cient, but no such kind of superiority as ours have." By the laws of our discipline a bishop may ordain without asking the people's consent, a bishop may excommunicate and release alone, a bishop may imprison, a bishop may bear civil

* Cypr. lib. i. Ep. 3. [al. 59. c. 10.]

† Acts xxv. 11.

office in the realm, a bishop may be a counsellor of state; these things ancient bishops neither did nor might do. Be it granted that ordinarily neither in elections nor deprivations, neither in excommunicating nor in releasing the excommunicate, in none of the weighty affairs of government, bishops of old were wont to do any thing without consultation with their clergy and consent of the people under them. Be it granted that the same bishops did neither touch any man with corporal punishment, nor meddle with secular affairs and offices, the whole clergy of God being then tied by the strict and severe canons of the Church to use no other than ghostly power, to attend no other business than heavenly. Tarquinius was in the Roman commonwealth deservedly hated, of whose unorderly proceedings the history* speaketh thus: "Hic regum primus traditum a prioribus morem de "omnibus senatum consulendi solvit; domesticis consiliis "rempub. administravit; bellum, pacem, fœdera, societates, "per seipsum, cum quibus voluit, injussu populi ac senatus, "fecit diremitque." Against bishops the like is objected, "That they are invaders of other men's rights, and by in-"tolerable usurpation take upon them to do that alone, "wherein ancient laws have appointed that others, not they "only, should bear sway."

[2.] Let the case of bishops be put, not in such sort as it is, but even as their very heaviest adversaries would devise it. Suppose that bishops at the first had encroached upon the Church; that by sleights and cunning practices they had appropriated ecclesiastical, as Augustus did imperial power; that they had taken the advantage of men's inclinable affections, which did not suffer them for revenue's sake to be suspected of ambition; that in the meanwhile their usurpation had gone forward by certain easy and unsensible degrees; that being not discerned in the growth, when it was thus far grown as we now see it hath proceeded, the world at length perceiving there was just cause of complaint, but no place of remedy left, had assented unto it by a general secret agreement to bear it now as a helpless evil; all this supposed for certain and true, yet surely a thing of this nature, as for the superior to do that alone unto which of right the consent of some other inferiors

* Liv. lib. i. [c. 49.]

should have been required by them; though it had an indirect entrance at the first, must needs through continuance of so many ages as this hath stood be made now a thing more natural to the Church, than that it should be oppressed with the mention of contrary orders worn so many ages since quite and clean out of ure.

[3.] But with bishops the case is otherwise; for in doing that by themselves which others together with them have been accustomed to do, they do not any thing but that whereunto they have been upon just occasions authorized by orderly means. All things natural have in them naturally more or less the power of providing for their own safety: and as each particular man hath this power, so every politic society of men must needs have the same, that thereby the whole may provide for the good of all parts therein. For other benefit we have not any by sorting ourselves into politic societies, saving only that by this mean each part hath that relief which the virtue of the whole is able to yield it. The Church therefore being a politic society or body, cannot possibly want the power of providing for itself; and the chiefest part of that power consisteth in the authority of making laws. Now forasmuch as corporations are perpetual, the laws of the ancienter Church cannot choose but bind the latter, while they are in force. But we must note withal, that because the body of the Church continueth the same, it hath the same authority still, and may abrogate old laws, or make new, as need shall require. Wherefore vainly are the ancient canons and constitutions objected as laws, when once they are either let secretly to die by disusage, or are openly abrogated by contrary laws.

[4.] The ancient had cause to do no otherwise than they did; and yet so strictly they judged not themselves in conscience bound to observe those orders, but that in sundry cases they easily dispensed therewith, which I suppose they would never have done, had they esteemed them as things whereunto everlasting, immutable, and undispensable observation did belong. The bishop usually promoted none which were not first allowed as fit, by conference had with the rest of his clergy and with the people: notwithstanding, in the case of Aurelius, St. Cyprian did otherwise. In matters of deliberation and counsel, for disposing of that which belongeth gene-

rally to the whole body of the Church, or which being more particular, is nevertheless of so great consequence, that it needeth the force of many judgments conferred; in such things the common saying must necessarily take place, "An "eye cannot see that which eyes can." As for clerical ordinations, there are no such reasons alleged against the order which is, but that it may be esteemed as good in every respect as that which hath been; and in some considerations better; at leastwise (which is sufficient to our purpose) it may be held in the Church of Christ without transgressing any law, either ancient or late, divine or human, which we ought to observe and keep.

[5.] The form of making ecclesiastical officers hath sundry parts, neither are they all of equal moment.

When Deacons having not been before in the Church of Christ, the Apostles saw it needful to have such ordained, they first assemble the multitude, and shew them how needful it is that deacons be made: secondly, they name unto them what number they judge convenient, what quality the men must be of, and to the people they commit the care of finding such out: thirdly, the people hereunto assenting, make their choice of Stephen and the rest; those chosen men they bring and present before the Apostles: howbeit, all this doth not endue them with any ecclesiastical power. But when so much was done, the Apostles finding no cause to take exception, did with prayer and imposition of hands make them deacons. This was it which gave them their very being; all other things besides were only preparations unto this.

[6.] Touching the form of making Presbyters, although it be not wholly of purpose any where set down in the Apostles' writings, yet sundry speeches there are which insinuate the chiefest things that belong unto that action: as when Paul and Barnabas are said * to have fasted, prayed, and made presbyters: when Timothy is willed to "lay hands suddenly "on no man †," for fear of participating with other men's sins. For this cause the order of the primitive Church was, between choice and ordination to have some space for such probation and trial as the Apostle doth mention in deacons ‡,

* Acts xiv. 23. † 1 Tim. v. 22. ‡ [1 Tim. iii. 10.]

saying, "Let them first be proved, and then minister, if so "be they be found blameless."

Alexander Severus * beholding in his time how careful the Church of Christ was, especially for this point; how after the choice of their pastors they used to publish the names of the parties chosen, and not to give them the final act of approbation till they saw whether any let or impediment would be alleged; he gave commandment that the like should also be done in his own imperial elections, adding this as a reason wherefore he so required, saying, "For that both Christians "and Jews being so wary about the ordination of their "priests, it seemed very unequal for him not to be in like "sort circumspect, to whom he committed the government "of provinces, containing power over men's both estates and "lives." This the canon itself doth provide for, requiring before ordination scrutiny †: "Let them diligently be ex-"amined three days together before the Sabbath, and on the "Sabbath let them be presented unto the bishop." And even this in effect also is the very use of the church of England, at all solemn ordaining of ministers; and if all ordaining were solemn, I must confess it were much the better.

[7.] The pretended disorder of the church of England is, that bishops ordain them to whose election the people give no voices, and so the bishops make them alone; that is to say, they give ordination without popular election going before, which ancient bishops neither did nor might do. Now in very truth, if the multitude have hereunto a right, which right can never be translated from them for any cause, then is there no remedy but we must yield, that unto the lawful making of ministers the voice of the people is required; and that according to the adverse party's assertion ‡, such as make ministers without asking the people's consent, do but exercise a certain tyranny.

At the first erection of the commonwealth of Rome, the people (for so it was then fittest) determined of all affairs: afterwards this growing troublesome, their senators did that for them which themselves before had done: in the end all

* Lamprid. in Alex. Sever. [p. 130. B. ed. Salmas. Paris. 1620.]

† Dec. *Quando Epis.* sect. *Igitur.* [pars 1. dist. 24. p. 114. Lugd. 1572.]

‡ Eccl. Discipl. p. 34. [or p. 22. Cartwright's Translation, 1617.]

came to one man's hands, and the emperor alone was instead of many senators.

In these things the experience of time may breed both civil and ecclesiastical change from that which hath been before received, neither do latter things always violently exclude former, but the one growing less convenient than it hath been, giveth place to that which is now become more. That which was fit for the people themselves to do at the first, might afterwards be more convenient for them to do by some other: which other is not thereby proved a tyrant, because he alone doth that which a multitude were wont to do, unless by violence he take that authority upon him, against the order of law, and without any public appointment; as with us if any did, it should (I suppose) not long be safe for him so to do.

[8.] This answer (I hope) will seem to be so much the more reasonable, in that themselves, who stand against us, have furnished us therewith. For whereas against the making of ministers by bishops alone, their use hath been to object, what sway the people did bear when Stephen and the rest were ordained deacons; they begin to espy how their own platform swerveth not a little from that example wherewith they control the practice of others. For touching the form of the people's concurrence in that action, they observe it not; no, they plainly profess that they are not in this point bound to be followers of the Apostles. The Apostles ordained whom the people had first chosen. They hold, that their ecclesiastical senate ought both to choose, and also to ordain. Do not themselves then take away that which the Apostles gave the people, namely, the privilege of choosing ecclesiastical officers? They do. But behold in what sort they answer it. "By the "sixth and the fourteenth of the Acts*" (say they) "it doth "appear that the people had the chiefest power of choosing. "Howbeit that, as unto me it seemeth, was done upon special "cause which doth not so much concern us, neither ought it "to be drawn unto the ordinary and perpetual form of govern-"ing the Church. For as in establishing commonweals, not "only if they be popular, but even being such as are ordered "by the power of a few the chiefest, or as by the sole author-"ity of one, till the same be established, the whole sway is

* Eccl. Discipl. fol. 41. [or p. 27 of Cartwright's version.]

"in the people's hands, who voluntarily appoint those magi-
"strates by whose authority they may be governed; so that
"afterward not the multitude itself, but those magistrates
"which are chosen by the multitude, have the ordering of
"public affairs: after the selfsame manner it fared in esta-
"blishing also the Church: when there was not as yet any
"placed over the people, all authority was in them all; but
"when they all had chosen certain to whom the regiment of
"the Church was committed, this power is not now any longer
"in the hands of the whole multitude, but wholly in theirs
"who are appointed guides of the Church. Besides, in the
"choice of deacons, there was also another special cause
"wherefore the whole Church at that time should choose
"them. For inasmuch as the Grecians murmured against the
"Hebrews, and complained that in the daily distribution which
"was made for relief of the poor, they were not indifferently
"respected, nor such regard had of their widows as was meet;
"this made it necessary that they all should have to deal in
"the choice of those unto whom that care was afterwards to
"be committed, to the end that all occasion of jealousies and
"complaints might be removed. Wherefore that which was
"done by the people for certain causes, before the Church
"was fully settled, may not be drawn out and applied unto a
"constant and perpetual form of ordering the Church."

[9.] Let them cast the discipline of the church of England into the same scales where they weigh their own, let them give us the same measure which here they take, and our strifes shall soon be brought to a quiet end. When they urge the Apostles as precedents; when they condemn us of tyranny, because we do not in making ministers the same which the Apostles did; when they plead, "That with us
"one alone doth ordain, and that our ordinations are without
"the people's knowledge, contrary to that example which
"the blessed Apostles gave:" we do not request at their hands allowance as much as of one word we speak in our own defence, if that which we speak be of our own; but that which themselves speak, they must be contented to listen unto. To exempt themselves from being over far pressed with the Apostles' example, they can answer, "That which
"was done by the people once upon special causes, when

"the Church was not yet established, is not to be made a "rule for the constant and continual ordering of the Church." In defence of their own election, although they do not therein depend on the people so much as the Apostles in the choice of deacons, they think it a very sufficient apology, that there were special considerations why deacons at that time should be chosen by the whole Church, but not so now. In excuse of dissimilitudes between their own and the Apostles' discipline, they are contented to use this answer, "That many "things were done in the Apostles' times, before the settling "of the Church, which afterward the Church was not tied "to observe." For countenance of their own proceedings, wherein their governors do more than the Apostles, and their people less than under the Apostles the first Churches are found to have done, at the making of ecclesiastical officers, they deem it a marvellous reasonable kind of pleading to some [say?] "That even as in commonweals, when the multi-"tude have once chosen many or one to rule over them, the "right which was at the first in the whole body of the people "is now derived into those many or that one which is so "chosen; and that this being done, it is not the whole multi-"tude, to whom the administration of such public affairs any "longer appertaineth, but that which they did, their rulers "may now do lawfully without them: after the selfsame "manner it standeth with the Church also."

How easy and plain might we make our defence, how clear and allowable even unto them, if we could but obtain of them to admit the same things consonant unto equity in our mouths, which they require to be so taken from their own! If that which is truth, being uttered in maintenance of Scotland and Geneva, do not cease to be truth when the church of England once allegeth it, this great crime of tyranny wherewith we are charged hath a plain and an easy defence.

[10.] "Yea, but we do not at all ask the people's appro-"bation, which they do, whereby they shew themselves "more indifferent and more free from taking away the "people's right." Indeed, when their lay-elders have chosen whom they think good, the people's consent thereunto is asked, and if they give their approbation, the thing standeth warranted for sound and good. But if not, is the former

choice overthrown? No, but the people is to yield to reason; and if they which have made the choice, do so like the people's reason, as to reverse their own deed at the hearing of it, then a new election to be made*; otherwise the former to stand, notwithstanding the people's negative and dislike. What is this else but to deal with the people, as those nurses do with infants, whose mouths they besmear with the backside of the spoon, as though they had fed them, when they themselves devour the food? They cry in the ears of the people, that all men's consent should be had unto that which concerns all; they make the people believe we wrong them, and deprive them of their right in making ministers, whereas with us the people have commonly far more sway and force than with them. For inasmuch as there are but two main things observed in every ecclesiastical function, Power to exercise the duty itself, and some charge of People whereon to exercise the same; the former of these is received at the hands of the whole visible catholic Church. For it is not any one particular multitude that can give power, the force whereof may reach far and wide indefinitely, as the power of order doth, which whoso hath once received, there is no action which belongeth thereunto but he may exercise effectually the same in any part of the world without iterated ordination. They whom the whole Church hath from the beginning used as her agents in conferring this power, are not either one or more of the laity, and therefore it hath not been heard of that ever any such were allowed to ordain ministers: only persons ecclesiastical, and they, in place of calling, superiors both unto deacons and unto presbyters; only such persons ecclesiastical have been authorized to ordain both, and to give them the power of order, in the name of the whole Church. Such were the Apostles, such was Timothy, such was Titus, such are bishops. Not that there is between these no difference, but that they all agree in preeminence of place above both presbyters and deacons, whom they otherwise might not ordain†.

[11.] Now whereas hereupon some do infer, that no ordi-

* Eccles. Discipl. p. 41.

† "Neque enim fas erat aut licebat, ut inferior ordinaret majorem." Comment. q. Ambros. tribuuntur, in 1 Tim. 3. [§. 7.]

nation can stand but only such as is made by bishops, which have had their ordination likewise by other bishops before them, till we come to the very Apostles of Christ themselves; in which respect it was demanded of Beza at Poissie, "By "what authority he could administer the holy sacraments, "being not thereunto ordained by any other than Calvin, or "by such as to whom the power of ordination did not belong, "according to the ancient orders and customs of the Church; "sith Calvin and they who joined with him in that action "were no bishops:" and Athanasius maintaineth the fact of Macarius a presbyter, which overthrew the holy table whereat one Ischyras would have ministered the blessed Sacrament, having not been consecrated thereunto by laying on of some bishop's hands*, according to the ecclesiastical canons; as also Epiphanius inveigheth sharply against divers for doing the like, when they had not episcopal ordination: to this we answer, that there may be sometimes very just and sufficient reason to allow ordination made without a bishop.

The whole Church visible being the true original subject of all power, it hath not ordinarily allowed any other than bishops alone to ordain: howbeit, as the ordinary course is ordinarily in all things to be observed, so it may be in some cases not unnecessary that we decline from the ordinary ways.

Men may be extraordinarily, yet allowably, two ways admitted unto spiritual functions in the Church. One is, when God himself doth of himself raise up any, whose labour he useth without requiring that men should authorize them; but then he doth ratify their calling by manifest signs and tokens himself from heaven: and thus even such as believed not our Saviour's teaching, did yet acknowledge him a lawful teacher sent from God: "Thou art a teacher sent from God, otherwise none could do those things which thou doest†." Luther did but reasonably therefore, in declaring that the senate of Mulheuse should do well to ask of Muncer, from whence he received power to teach, who it was that had called him; and if his answer were that God had given him his charge, then to require at his hands some evident sign thereof for men's

* Ἐπισκοπῆς χειροθεσίαν.

† John iii. 2.

satisfaction: because so God is wont, when he himself is the author of any extraordinary calling.

Another extraordinary kind of vocation is, when the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep: where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain; in case of such necessity, the ordinary institution of God hath given oftentimes, and may give, place. And therefore we are not simply without exception to urge a lineal descent of power from the Apostles by continued succession of bishops in every effectual ordination. These cases of inevitable necessity excepted, none may ordain but only bishops: by the imposition of their hands it is, that the Church giveth power of order, both unto presbyters and deacons.

[12.] Now when that power so received is once to have any certain subject whereon it may work, and whereunto it is to be tied, *here cometh in the people's consent, and not before.* The power of order I may lawfully receive, without asking leave of any multitude; but that power I cannot exercise upon any one certain people utterly against their wills; neither is there in the Church of England any man, by order of law, possessed with pastoral charge over any parish, but the people in effect do choose him thereunto. For albeit they choose not by giving every man personally his particular voice, yet can they not say that they have their pastors violently obtruded upon them, inasmuch as their ancient and original interest therein hath been by orderly means derived into the patron who chooseth for them. And if any man be desirous to know how patrons came to have such interest, we are to consider, that at the first erection of churches, it seemed but reasonable in the eyes of the whole Christian world to pass that right to them and their successors, on whose soil and at whose charge the same were founded. This all men gladly and willingly did, both in honour of so great piety, and for encouragement of many others unto the like, who peradventure else would have been as slow to erect churches or to endow them, as we are forward both to spoil them and to pull them down.

It is no true assertion therefore in such sort as the pre-

tended reformers mean it, "That all ministers of God's "word ought to be made by consent of many, that is to say, "by the people's suffrages; that ancient bishops neither did "nor might ordain otherwise; and that ours do herein usurp "a far greater power than was, or than lawfully could have "been granted unto bishops which were of old."

[13.] Furthermore, as touching spiritual jurisdiction, our bishops, they say, do that which of all things is most intolerable, and which the ancient never did. "Our bishops ex-"communicate and release alone, whereas the censures of "the Church neither ought, nor were wont to be administered "otherwise than by consent of many." Their meaning here, when they speak of *many*, is not as before it was; when they hold that ministers should be made with consent of many, they understand by *many*, the multitude, or common people; but in requiring that many should evermore join with the bishop in the administration of church censures, they mean by *many*, a few lay-elders chosen out of the rest of the people to that purpose. This they say is ratified by ancient councils*, by ancient bishops† this was practised. And the reason hereof, as Beza supposeth, was, "Because "if the power of ecclesiastical censures did belong unto any "one, there would this great inconveniency follow, eccle-"siastical regiment should be changed into mere tyranny, or "else into a civil royalty: therefore no one, either bishop "or presbyter, should or can alone exercise that power, but "with his ecclesiastical consistory he ought to do it, as may "appear by the old discipline." And is it possible, that one so grave and judicious should think it in earnest tyranny for a bishop to excommunicate, whom law and order hath authorized so to do? or be persuaded that ecclesiastical regiment degenerateth into civil regality, when one is allowed to do that which hath been at any time the deed of more? Surely, far meaner witted men than the world accounted Mr. Beza do easily perceive, that tyranny is power violently exercised against order, against law; and that the difference of these two regiments, ecclesiastical and civil, consisteth in

* Concil. Carthag. iv. c. 23. [A. D. 398.]

† Cypr. lib. iii. Ep. 10. [5. ed. Baluz. p. 11.] 14. [11. Baluz. p. 21.] Lib. ii. Ep. 8. [59. Baluz. p. 97.]

the matter about which the actions of each are conversant; and not in this, that civil royalty admitteth but one, ecclesiastical government requireth many supreme correctors. Which allegation, were it true, would prove no more than only that some certain number is necessary for the assistance of the bishop: but that a number of such as they do require is necessary, how doth it prove? Wherefore albeit bishops should now do the very same which the ancients did, using the college of presbyters under them as their assistants when they administer church-censures, yet should they still swerve utterly from that which these men so busily labour for, because the agents whom they require to assist in those cases are a sort of lay-elders, such as no ancient bishop ever was assisted with.

Shall these fruitless jars and janglings never cease? shall we never see end of them? How much happier were the world if those eager taskmasters whose eyes are so curious and sharp in discerning what should be done by many and what by few, were all changed into painful doers of that which every good Christian man ought either only or chiefly to do, and to be found therein doing when that great and glorious Judge of all men's both deeds and words shall appear? In the meanwhile, be it one that hath this charge, or be they many that be his assistants, let there be careful provision that justice may be administered, and in this shall our God be glorified more than by such contentious disputes.

Concerning the civil power and authority which our Bishops have.

XV. Of which nature that also is, wherein Bishops are over and besides all this accused "to have much more excessive power than the ancient, inasmuch as unto their ecclesiastical authority, the civil magistrate for the better repressing of such as contemn ecclesiastical censures, hath for divers ages annexed civil. The crime of bishops herein is divided into these two several branches; the one, that in causes ecclesiastical they strike with the sword of secular punishments; the other, that offices are granted them, by virtue whereof they meddle with civil affairs."

[2.] Touching the one, it reacheth no farther than only unto restraint of liberty by imprisonment (which yet is not done but by the laws of the land, and by virtue of authority derived from the prince). A thing which being allowable in

priests amongst the Jews, must needs have received some strange alteration in nature since, if it be now so pernicious and venomous to be coupled with a spiritual vocation in any man which beareth office in the Church of Christ. Shemaiah writing to the college of priests which were in Jerusalem, and to Zephaniah the principal of them, told them they were appointed of God, "that they might be officers in the house of "the Lord, for every man which raved, and did make himself "a prophet *," to the end that they might by the force of this their authority "put such in prison and in the stocks." His malice is reproved, for that he provoketh them to shew their power against the innocent. But surely, when any man justly punishable had been brought before them, it could be no unjust thing for them even in such sort then to have punished.

[3.] As for offices by virtue whereof bishops have to deal in civil affairs, we must consider that civil affairs are of divers kinds, and as they be not all fit for ecclesiastical persons to meddle with, so neither is it necessary, nor at this day haply convenient, that from meddling with any such thing at all they all should without exception be secluded. I will therefore set down some few causes, wherein it cannot but clearly appear unto reasonable men that civil and ecclesiastical functions may be lawfully united in one and the same person.

First therefore, in case a Christian society be planted amongst their professed enemies, or by toleration do live under some certain state whereinto they are not incorporated, whom shall we judge the meetest man to have the hearing and determining of such mere civil controversies as are every day wont to grow between man and man? Such being the state of the church of Corinth, the Apostle giveth them this direction, "Dare any of you having business against "another be judged by the unjust, and not under saints? "Do ye not know that the saints shall judge the world? "If the world then shall be judged by you, are ye unworthy "to judge the smallest matters? Know ye not that we shall "judge the angels? how much more things that appertain "to this life? If then ye have judgment of things pertaining "to this life, set up them which are least esteemed in the

* Jer. xxix. 26.

"Church. I speak it to your shame; is it so that there is "not a wise man amongst you? no not one that can judge "between his brethren, but a brother goeth to law with a "brother and that under the infidels? Now therefore there "is utterly a fault among you, because ye go to law one "with another; why rather suffer ye not wrong, why rather "sustain ye not harm *?" In which speech there are these degrees: better to suffer and to put up injuries, than to contend; better to end contention by arbitrement, than by judgment; better by judgment before the wisest of their own, than before the simpler; better before the simplest of their own, than the wisest of them without; So that if judgment of secular affairs should be committed unto wise men, unto men of chiefest credit and account amongst them, when the pastors of their souls are such, who more fit to be also their judges for the ending of strifes? The wisest in things divine may be also † in things human the most skilful. At leastwise they are by likelihood commonly more able to know right from wrong than the common unlettered sort.

And what St. Augustine did hereby gather, his own words do sufficiently shew. "I call God to witness upon my soul," saith he ‡, "that according to the order which is kept in "well-ordered monasteries, I could wish to have every day "my hours of labouring with my hands, my hours of reading "and of praying, rather than to endure these most tumultu-"ous perplexities of other men's causes, which I am forced "to bear while I travel in secular businesses, either by judg-"ing to discuss them, or to cut them off by entreaty: unto "which toils that Apostle, who himself sustained them not, "for any thing we read, hath notwithstanding tied us not "of his own accord, but being thereunto directed by that "Spirit which speaks in him. His own apostleship which "drew him to travel up and down, suffered him not to be "any where settled to this purpose; wherefore the wise, faith-"ful and holy men which were seated here and there, and "not them which travelled up and down to preach, he made

* 1 Cor. vi. 1—7.

† Vide Barnab. Brisson. Antiq. Jur. lib. iv. c. 16. [t. vi. 499.]

‡ Aug. de Oper. Monarch. c. 29.

"examiners of such businesses. Whereupon of him it is no "where written, that he had leisure to attend these things, "from which we cannot excuse ourselves although we be "simple: because even such he requireth, if wise men can-"not be had, rather than the affairs of Christians should be "brought into public judgment. Howbeit not without com-"fort in our Lord are these travels undertaken by us, for the "hope's sake of eternal life, to the end that with patience "we may reap fruit." So far is St. Augustine from thinking it unlawful for pastors in such sort to judge civil causes, that he plainly collecteth out of the Apostle's words a necessity to undertake that duty; yea himself he comforteth with the hope of a blessed reward, in lieu of travel that way sustained.

[4.] Again, even where whole Christian kingdoms are, how troublesome were it for universities and other greater collegiate societies, erected to serve as nurseries unto the Church of Christ, if every thing which civilly doth concern them were to be carried from their own peculiar governors, because for the most part they are (as fittest it is they should be) persons of ecclesiastical calling? It was by the wisdom of our famous predecessors foreseen how unfit this would be, and hereupon provided by grant of special charters that it might be as now it is in the universities; where their vice-chancellors, being for the most part professors of divinity, are nevertheless civil judges over them in the most of their ordinary causes.

[5.] And to go yet some degrees further; a thing impossible it is not, neither altogether unusual, for some who are of royal blood to be consecrated unto the ministry of Jesus Christ, and so to be nurses of God's Church, not only as the Prophet did foretell, but also as the Apostle St. Paul was. Now in case the crown should by this mean descend unto such persons, perhaps when they are the very last, or perhaps the very best of their race, so that a greater benefit they are not able to bestow upon a kingdom than by accepting their right therein; shall the sanctity of their order deprive them of that honour whereunto they have right by blood? or shall it be a bar to shut out the public good that may grow by their virtuous regiment? If not, then must

they cast off the office which they received by divine imposition of hands; or, if they carry a more religious opinion concerning that heavenly function, it followeth, that being invested as well with the one as the other, they remain God's lawfully anointed both ways. With men of skill and mature judgment * there is of this so little doubt, that concerning such as at this day are under the archbishops of Mentz, Colen, and Trevers, being both archbishops and princes of the empire; yea such as live within the Pope's own civil territories, there is no cause why any should deny to yield them civil obedience in any thing which they command, not repugnant to Christian piety; yea, even that civilly for such as are under them not to obey them, were but the part of seditious persons. Howbeit for persons ecclesiastical thus to exercise civil dominion of their own, is more than when they only sustain some public office, or deal in some business civil, being thereunto even by supreme authority required.

[6.] As nature doth not any thing in vain, so neither grace. Wherefore if it please God to bless some principal attendants on his own sanctuary, and to endue them with extraordinary parts of excellency, some in one kind, some in another, surely a great derogation it were to the very honour of him who bestowed so precious graces, except they on whom he hath bestowed them should accordingly be employed, that the fruit of those heavenly gifts might extend itself unto the body of the commonwealth wherein they live; which being of purpose instituted (for so all commonwealths are) to the end that all might enjoy whatsoever good it pleaseth the Almighty to endue each one man with, must needs suffer loss, when it hath not the gain which eminent civil ability in ecclesiastical persons is now and then found apt to afford. Shall we then discommend the people of Milan for using Ambrose their bishop as an ambassador about their public and politic affairs; the Jews for electing their priests sometimes to be leaders in war; David for making the high-priest his chiefest counsellor of state: finally, all Christian kings and princes which have appointed unto like services bishops or other of

* Zanchius, p. 274. Observ. in Confess. [t. viii. 547. c. xxv. aphorism. 21. ed. 1605.]

the clergy under them? No, they have done in this respect that which most sincere and religious wisdom alloweth.

[7.] Neither is it allowable only, when either a kind of necessity doth cast civil offices upon them, or when they are thereunto preferred in regard of some extraordinary fitness; but further also when there are even of right annexed unto some of their places, or of course imposed upon certain of their persons, functions of dignity and account in the commonwealth; albeit no other consideration be had therein save this, that their credit and countenance may by such means be augmented. A thing if ever to be respected, surely most of all now, when God himself is for his own sake generally no where honoured, religion almost no where, no where religiously adored, the ministry of the word and sacraments of Christ a very cause of disgrace in the eyes both of high and low, where it hath not somewhat besides itself to be countenanced with. For unto this very pass things are come, that the glory of God is constrained even to stand upon borrowed credit, which yet were somewhat the more tolerable, if there were not that dissuade to lend it him.

No practice so vile, but pretended holiness is made sometime as a cloak to hide it. The French king Philip Valois in his time made an ordinance that all prelates and bishops should be clean excluded from parliaments where the affairs of the kingdom were handled; pretending that a king with good conscience cannot draw pastors, having cure of souls, from so weighty a business, to trouble their heads with consultations of state. But irreligious intents are not able to hide themselves, no not when holiness is made their cloak. This is plain and simple truth, that the councils of wicked men hate always the presence of them, whose virtue, though it should not be able to prevail against their purposes, would notwithstanding be unto their minds a secret corrosive: and therefore, till either by one shift or another they can bring all things to their own hands alone, they are not secure.

[8.] Ordinances holier and better there stand as yet in force by the grace of Almighty God, and the works of his providence amongst us. Let not envy so far prevail, as to make us account that a blemish, which if there be in us any spark of sound judgment, or of religious conscience, we

must of necessity acknowledge to be one of the chiefest ornaments unto this land: by the ancient laws whereof, the clergy being held for the chief of those three estates, which together make up the entire body of this commonwealth, under one supreme head and governor, it hath all this time ever borne a sway proportionable in the weighty affairs of the land; wise and virtuous kings condescending most willingly thereunto, even of reverence to the Most High; with the flower of whose sanctified inheritance, as it were with a kind of Divine presence, unless their chiefest civil assemblies were so far forth beautified as might be without any notable impediment unto their heavenly functions, they could not satisfy themselves as having shewed towards God an affection most dutiful.

Thus, first, in defect of other civil magistrates; secondly, for the ease and quietness of scholastical societies; thirdly, by way of political necessity; fourthly, in regard of quality, care, and extraordinancy; fifthly, for countenance unto the ministry; and lastly, even of devotion and reverence towards God himself: there may be admitted at leastwise in some particulars well and lawfully enough a conjunction of civil and ecclesiastical power, except there be some such law or reason to the contrary, as may prove it to be a thing simply in itself naught.

[9.] Against it many things are objected, as first, "That "the matters which are noted in the holy Scriptures to have "belonged to the ordinary office of any ministers of God's "holy word and sacraments, are these which follow, with "such like, and no other; namely, the watch of the sanctuary, "the business of God, the ministry of the word and sacra-"ments, oversight of the house of God, watching over his "flock, prophecy, prayer, dispensations of the mysteries of "God, charge and care of men's souls." If a man would shew what the offices and duties of a chirurgeon or physician are, I suppose it were not his part so much as to mention any thing belonging to the one or the other, in case either should be also a soldier or a merchant, or an housekeeper, or a magistrate: because the functions of these are different from those of the former, albeit one and the same man may haply be both. The case is like, when the Scripture teacheth

what duties are required in an ecclesiastical minister; in describing of whose office, to touch any other thing than such as properly and directly toucheth his office that way, were impertinent.

[10.] Yea, "but in the Old Testament the two powers "civil and ecclesiastical were distinguished, not only in "nature, but also in person; the one committed unto Moses, "and the magistrates joined with him; the other to Aaron "and his sons. Jehoshaphat in his reformation doth not "only distinguish causes ecclesiastical from civil, and erecteth "divers courts for them, but appointeth also divers judges."

With the Jews these two powers were not so distinguished, but that sometimes they might and did concur in one and the same person. Was not Eli both priest and judge? after their return from captivity, Esdras a priest, and the same their chief governor even in civil affairs also?

These men which urge the necessity of making always a personal distinction of these two powers, as if by Jehoshaphat's example the same person ought not to deal in both causes, yet are not scrupulous to make men of civil place and calling presbyters and ministers of spiritual jurisdiction in their own spiritual consistories. If it be against the Jewish precedents for us to give civil power unto such as have ecclesiastical; is it not as much against the same for them to give ecclesiastical power unto such as have civil? They will answer perhaps, that their position is only against conjunction of ecclesiastical power of order, and the power of civil jurisdiction in one person. But this answer will not stand with their proofs, which make no less against the power of civil and ecclesiastical jurisdiction in one person; for of these two powers Jehoshaphat's example is: besides, the contrary example [examples?] of Eli and of Ezra, by us alleged, do plainly shew, that amongst the Jews even the power of order ecclesiastical and civil jurisdiction were sometimes lawfully united in one and the same person.

[11.] Pressed further we are with our Lord and Saviour's example, who "denieth his kingdom to be of this world, and "therefore, as not standing with his calling, refused to be "made a king, to give sentence in a criminal cause of adul-"tery, and in a civil of dividing an inheritance." The Jews

imagining that their Messiah should be a potent monarch upon earth, no marvel, though when they did otherwise wonder at Christ's greatness, they sought forthwith to have him invested with that kind of dignity, to the end he might presently begin to reign. Others of the Jews, which likewise had the same imagination of the Messiah, and did somewhat incline to think that peradventure this might be he, thought good to try whether he would take upon him that which he might do, being a king, such as they supposed their true Messiah should be. But Christ refused to be a king over them, because it was no part of the office of their Messiah, as they did falsely conceive; and to intermeddle in those acts of civil judgment he refused also, because he had no such jurisdiction in that commonwealth, being in regard of his civil person a man of mean and low calling. As for repugnancy between ecclesiastical and civil power, or any inconvenience that these two powers should be united, it doth not appear that this was the cause of his resistance either to reign or else to judge.

[12.] What say we then to the blessed Apostles, who teach*, "that soldiers entangle not themselves with the business of "this life, but leave them, to the end they may please him "who hath chosen them to serve, and that so the good "soldiers of Christ ought to do."

"The Apostles which taught this, did never take upon them "any place or office of civil power. No, they gave over the "ecclesiastical care of the poor, that they might wholly attend "upon the word and prayer."

St. Paul indeed doth exhort Timothy after this manner: "Suffer thou evil as a noble soldier of Jesus Christ: no man "warring is entangled with the affairs of life, because he must "serve such as have pressed him unto warfare." The sense and meaning whereof is plain, that soldiers may not be nice and tender, that they must be able to endure hardness, that no man betaking himself unto wars continueth entangled with such kind of businesses as tend only unto the ease and quiet felicity of this life, but if the service of him who hath taken them under his banner require the hazard, yea the loss of their lives, to please him they must be content and willing with any

* 2 Tim. ii. 4.

difficulty, any peril, be it never so much against the natural desire which they have to live in safety. And at this point the clergy of God must always stand; thus it behoveth them to be affected as oft as their Lord and captain leadeth them into the field, whatsoever conflicts, perils, or evils they are to endure. Which duty being not such, but that therewith the civil dignities which ecclesiastical persons amongst us do enjoy may enough stand; the exhortation of Paul to Timothy is but a slender allegation against them.

As well might we gather out of this place, that men having children or wives are not fit to be ministers (which also hath been collected, and that by sundry of the ancient*) and that it is requisite the clergy be utterly forbidden marriage: for as the burden of civil regiment doth make them who bear it the less able to attend their ecclesiastical charge; even so St. Paul doth say, that the married are careful for the world, the unmarried freer to give themselves wholly to the service of God. Howbeit, both experience hath found it safer, that the clergy should bear the cares of honest marriage, than be subject to the inconveniences which single life imposed upon them would draw after it: and as many as are of sound judgment know it to be far better for this present age, that the detriment be borne which haply may grow through the lessening of some few men's spiritual labours, than that the clergy and commonwealth should lack the benefit which both the one and the other may reap through their dealing in civil affairs. In which consideration, that men consecrated unto the spiritual service of God be licensed so far forth to meddle with the secular affairs of the world, as doth seem for some special good cause requisite, and may be without any grievous prejudice unto the Church, surely there is not in the Apostles being rightly understood, any let.

[13.] That no Apostle did ever bear office, may it not be a wonder, considering the great devotion of the age wherein they lived, and the zeal of Herod, of Nero the great com-

* "Convenit hujusmodi eligi et "ordinari sacerdotes, quibus nec "liberi sunt nec nepotes. Etenim "fieri vix potest, ut vacans hujus "vitæ quotidianæ curis, quas liberi "creant parentibus maxime, omne "studium omnemque cogitationem "circa divinam liturgiam et res ec-"clesiasticas consumat." [Cod. Justin. lib. i. tit. iii.] xlii. sect. 1. de Episc. et Cler.

mander of the known world, and of other kings of the earth at that time, to advance by all means Christian religion?

Their deriving unto others that smaller charge of distributing of the goods which were laid at their feet, and of making provision for the poor, which charge, being in part civil, themselves had before (as I suppose lawfully) undertaken, and their following of that which was weightier, may serve as a marvellous good example for the dividing of one man's office into divers slips, and the subordinating of inferiors to discharge some part of the same, when by reason of multitude increasing that labour waxeth great and troublesome which before was easy and light; but very small force it hath to infer a perpetual divorce between ecclesiastical and civil power in the same persons.

[14.] The most that can be said in this case is, "That sundry eminent canons, bearing the name of apostolical, and "divers councils likewise there are, which have forbidden the "clergy to bear any secular office; and have enjoined them "to attend altogether upon reading, preaching, and prayer: "whereupon the most of the ancient fathers have shewed "great dislikes that these two powers should be united in "one person."

For a full and final answer whereunto, I would first demand, whether the commixtion and separation of these two powers be a matter of mere positive law, or else a thing simply with or against the law immutable of God and nature? That which is simply against this latter law can at no time be allowable in any person, more than adultery, blasphemy, sacrilege, and the like. But conjunction of power ecclesiastical and civil, what law is there which hath not at some time or other allowed as a thing convenient and meet? In the law of God we have examples sundry, whereby it doth most manifestly appear how of him the same hath oftentimes been approved. No kingdom or nation in the world, but hath been thereunto accustomed without inconvenience and hurt. In the prime of the world, kings and civil rulers were priests for the most part all. The Romans* note it as a thing beneficial in their own com-

* "Cum multa divinitus, pontifices, a majoribus nostris inventa atque instituta sunt, tum nihil præclarius, quam quod vos eosdem et religionibus deorum immortalium, et summæ reipub. præesse voluerunt." Cic. pro Domo sua ad Pontific. [c. 1.]

monwealth, and even to them * apparently forcible for the strengthening of the Jews' regiment under Moses and Samuel.

I deny not but sometime there may be, and hath been perhaps, just cause to ordain otherwise. Wherefore we are not so to urge those things which heretofore have been either ordered or done, as thereby to prejudice those orders, which upon contrary occasion and the exigence of the present time by like authority have been established. For what is there which doth let but that from contrary occasions contrary laws may grow, and each be reasoned and disputed for by such as are subject thereunto, during the time they are in force; and yet neither so opposite to other, but that both may laudably continue, as long as the ages which keep them do see no necessary cause which may draw them unto alteration? Wherefore in these things, canons, constitutions, and laws, which have been at one time meet, do not prove that the Church should always be bound to follow them. Ecclesiastical persons were by ancient order forbidden to be executors of any man's testament, or to undertake the wardship of children. Bishops by the imperial law are forbidden to bequeath by testament or otherwise to alienate any thing grown unto them after they were made bishops †. Is there no remedy but that these or the like orders must therefore every where still be observed?

[15.] The reason is not always evident, why former orders have been repealed and other established in their room. Herein therefore we must remember the axiom used in the civil laws, "That the prince is always presumed to do that "with reason, which is not against reason being done, "although no reason of his deed be expressed." Which

* "Honor sacerdotii firmamen-"tum potentiæ assumebatur." Tacit. Hist. lib. v. [c. 8. fin.] He sheweth the reason wherefore their rulers were also priests. The joining of these two powers, as now, so then likewise, profitable for the public state, but in respects clean opposite and contrary. For whereas then divine things being more esteemed, were used as helps for the countenance of secular power; the case in these latter ages is turned upside down, earth hath now brought heaven under foot, and in the course of the world, hath of the two the greater credit. Priesthood was then a strengthening to kings, which now is forced to take strength and credit from far meaner degrees of civil authority. "Hic mos apud Judæos "fuit, ut eosdem reges et sacerdotes "haberent, quorum justitia religioni "permixta incredibile quantum eva-"luere." Just. Hist. lib. xxxvi. [c. 2.]

† Cod. Justin. I. iii. de Episcopis, &c. 42. §. 2.

being in every respect as true of the Church, and her divine authority in making laws, it should be some bridle unto those malapert and proud spirits, whose wits not conceiving the reason of laws that are established, they adore their own private fancy as the supreme law of all, and accordingly take upon them to judge that whereby they should be judged.

But why labour we thus in vain? For even to change that which now is, and to establish instead thereof that which themselves would acknowledge the very selfsame which hath been, to what purpose were it, sith they protest *, "that they "utterly condemn as well that which hath been as that which "is; as well the ancient as the present superiority, authority "and power of ecclesiastical persons."

The arguments answered, whereby they would prove that the law of God, and the judgment of the best in all ages, condemneth the ruling superiority of one minister over another.

XVI. Now where they lastly allege, "That the law of our "Lord Jesus Christ, and the judgment of the best in all "ages, condemn all ruling superiority of ministers over min-"isters;" they are in this, as in the rest, more bold to affirm, than able to prove the things which they bring for support of their weak and feeble cause. "The bearing of dominion or "the exercising of authority (they say), is that wherein the "civil magistrate is severed from the ecclesiastical officer, "according to the words of our Lord and Saviour, 'Kings "of nations bear rule over them, but it shall not be so with "you:' therefore bearing of dominion doth not agree to one "minister over another."

[2.] This place hath been, and still is, although most falsely, yet with far greater show and likelihood of truth, brought forth by the anabaptists, to prove that the Church of Christ ought to have no civil magistrates, but [to be] ordered only by Christ. Wherefore they urge the opposition between heathens and them unto whom our Saviour speaketh. For sith the Apostles were opposite to heathens, not in that they were Apostles, but in that they were Christians, the anabaptists' inference is, "that Christ doth here give a law, "to be for ever observed by all true Christian men, between "whom and heathens there must be always this difference, "that whereas heathens have their kings and princes to rule, "Christians ought not in this thing to be like unto them." Wherein their construction hath the more show, because that

* T. C. lib. i. p. 126. [98, ap. Whitg. Def. 452.]

which Christ doth speak to his Apostles is not found always agreeable unto them as Apostles, or as pastors of men's souls, but oftentimes it toucheth them in generality, as they are Christians; so that Christianity being common unto them with all believers, such speeches must be so taken that they may be applied unto all, and not only unto them.

[3.] They which consent with us, in rejecting such collections as the anabaptist maketh with more probability, must give us leave to reject such as themselves have made with less: for a great deal less likely it is, that our Lord should here establish an everlasting difference, not between his Church and pagans, but between the pastors of his Church and civil governors. For if herein they must always differ, that the one may not bear rule, the other may; how did the Apostles themselves observe this difference, the exercise of whose authority, both in commanding and in controlling others, the Scripture hath made so manifest that no gloss can overshadow it? Again, it being, as they would have it, our Saviour's purpose to withhold his Apostles and in them all other pastors from bearing rule, why should kingly dominion be mentioned, which occasions men to gather, that not all dominion and rule, but this one only form was prohibited, and that authority was permitted them, so it were not regal? Furthermore, in case it had been his purpose to withhold pastors altogether from bearing rule, why should kings of nations be mentioned, as if they were not forbidden to exercise, no not regal dominion itself, but only such regal dominion as heathen kings do exercise?

[4.] The very truth is, our Lord and Saviour did aim at a far other mark than these men seem to observe. The end of his speech was to reform their particular mispersuasion to whom he spake: and their mispersuasion was, that which was also the common fancy of the Jews at that time, that their Lord being the Messias of the world, should restore unto Israel that kingdom, whereof the Romans had as then bereaved them; they imagined that he should not only deliver the state of Israel, but himself reign as king in the throne of David with all secular pomp and dignity; that he should subdue the rest of the world, and make Jerusalem the seat of an universal monarchy. Seeing therefore they had forsaken

all to follow him, being now in so mean condition, they did not think but that together with him they also should rise in state; that they should be the first and the most advanced by him. Of this conceit it came that the mother of the sons of Zebedee sued for her children's preferment; of this conceit it grew, that the Apostles began to question amongst themselves which of them should be greatest; and in controlment of this conceit it was that our Lord so plainly told them, "that the thoughts of their hearts were vain:" the kings of nations have indeed their large and ample dominions, they reign far and wide, and their servants they advance unto honour in the world; they bestow upon them large and ample secular preferments, in which respect they are also termed many of them benefactors, because of the liberal hand which they use in rewarding such as have done them service: but was it the meaning of the ancient prophets of God that the Messias the king of Israel should be like unto these kings, and his retinue grow in such sort as theirs? "Wherefore ye are not to look for at my hands such preferment as "kings of nations are wont to bestow upon their attendants, "'With you not so.' Your reward in heaven shall be most "ample, on earth your chiefest honour must be to suffer per-"secution for righteousness' sake; submission, humility and "meekness are things fitter for you to inure your minds withal, "than these aspiring cogitations; if any amongst you be greater "than other, let him shew himself greatest in being lowliest, let "him be above them in being under them, even as a servant "for their good. These are affections which you must put on; "as for degrees of preferment and honour in this world, if ye "expect any such thing at my hands ye deceive yourselves, "for in the world your portion is rather the clear contrary."

[5.] Wherefore they who allege this place against episcopal authority abuse it, they many ways deprave and wrest it, clean from the true understanding wherein our Saviour himself did utter it.

For first, whereas he by way of mere negation had said, "With you it shall not be so," foretelling them only that it should not so come to pass as they vainly surmised; these men take his words in the plain nature of a prohibition, as if Christ had thereby forbidden all inequality of ecclesiastical

power. Secondly, whereas he did but cut off their idle hope of secular advancements; all standing superiority amongst persons ecclesiastical these men would rase off with the edge of his speech. Thirdly, whereas he in abating their hope even of secular advancements spake but only with relation unto himself, informing them that he would be no such munificent Lord unto them in their temporal dignity and honour, as they did erroneously suppose; so that any Apostle might afterwards have grown by means of others to be even emperor of Rome, for any thing in those words to the contrary: these men removing quite and clean the hedge of all such restraints, enlarge so far the bounds of his meaning, as if his very precise intent and purpose had been not to reform the error of his Apostles conceived as touching him, and to teach what himself would not be towards them, but to prescribe a special law both to them and their successors for ever; a law determining what they should not be in relation of one to another, a law forbidding that any such title should be given to any minister as might import or argue in him a superiority over other ministers.

[6.] Being thus defeated of that succour which they thought their cause might have had out of the words of our Saviour Christ, they try * their adventure in seeking what aid man's testimony will yield them: "Cyprian objecteth it to Florentinus as a proud thing, that by believing evil reports, and "misjudging of Cyprian, he made himself bishop of a bishop, "and judge over him whom God had for the time appointed "to be judge †." "The endeavour of godly men to strike "at these insolent names may appear in the council of Carthage: where it was decreed, that the bishop of the chief "see should not be entitled the exarch of priests, or the "highest priest, or any other thing of like sense, but only "the bishop of the chiefest see ‡; whereby are shut out "the name of archbishop, and all other such haughty titles."

* T. C. lib. i. 100. [al. 76. ap. Whitg. Def. 361.]

† Lib. iv. Ep. 9. [ii. p. 166. ed. Fell.]

‡ [T. C. i. 72.] Ὥστε τὸν τῆς πρώτης καθέδρας ἐπίσκοπον μὴ λέγεσθαι ἔξαρχον τῶν ἱερέων ἢ ἀκρὸν ἱερέα ἢ τοιουτότροπόν τι ποτε, ἀλλὰ μόνον ἐπίσκοπον τῆς πρώτης καθέδρας. Can. 39. [Cod. Can. Eccl. Afr. 39. ap. Harduin. Conc. i. 884. or 3 Conc. Carth. can. 26. p. 964. A. D. 397.]

In these allegations it fareth, as in broken reports snatched out of the author's mouth, and broached before they be half either told on the one part, or on the other understood. The matter which Cyprian complaineth of in Florentinus was thus: Novatus misliking the easiness of Cyprian to admit men into the fellowship of believers after they had fallen away from the bold and constant confession of Christian faith, took thereby occasion to separate himself from the Church, and being united with certain excommunicate persons, they joined their wits together, and drew out against Cyprian their lawful bishop sundry grievous accusations; the crimes such, as being true, had made him uncapable of that office whereof he was six years as then possessed; they went to Rome, and to other places, accusing him every where as guilty of those faults of which themselves had lewdly condemned him, pretending that twenty-five African bishops (a thing most false) had heard and examined his cause in a solemn assembly, and that they all had given their sentence against him, holding his election by the canons of the church void. The same factious and seditious persons coming also unto Florentinus, who was at that time a man imprisoned for the testimony of Jesus Christ, but yet a favourer of the error of Novatus, their malicious accusations he over-willingly hearkened unto, gave them credit, concurred with them, and unto Cyprian in fine wrote his letters against Cyprian: which letters he justly taketh in marvellous evil part, and therefore severely controlleth his so great presumption in making himself a judge of a judge, and, as it were, a bishop's bishop, to receive accusations against him, as one that had been his ordinary. "What height of pride is this (saith Cyprian), what "arrogancy of spirit, what a puffing up of mind, to call "guides and priests to be examined and sifted before him! "So that unless we shall be cleared in your court, and ab-"solved by your sentence, behold for these six years' space "neither shall the brotherhood have had a bishop, nor the "people a guide, nor the flock a shepherd, nor the Church a "governor, nor Christ a prelate, nor God a priest." This is the pride which Cyprian condemneth in Florentinus, and not the title or name of archbishop; about which matter there was not at that time so much as the dream of any controversy at

all between them. A silly collection it is, that because Cyprian reproveth Florentinus for lightness of belief and presumptuous rashness of judgment, therefore he held the title of archbishop to be a vain and a proud name.

[7.] Archbishops were chief amongst bishops, yet archbishops had not over bishops that full authority which every bishop had over his own particular clergy: bishops were not subject unto their archbishop as an ordinary, by whom at all times they were to be judged, according to the manner of inferior pastors, within the compass of each diocess. A bishop might suspend, excommunicate, depose, such as were of his own clergy without any other bishops assistants; not so an archbishop the bishops that were in his own province, above whom divers prerogatives were given him, howbeit no such authority and power as alone to be judge over them. For as a bishop could not be ordained, so neither might he be judged by any one only bishop, albeit that bishop were his metropolitan. Wherefore Cyprian, concerning the liberty and freedom which every bishop had, spake in the council of Carthage, whereat fourscore and seven bishops were present, saying*, "It resteth that every of us declare what we think "of this matter, neither judging nor severing from the right "of communion any that shall think otherwise: for of us "there is not any which maketh himself a bishop of bishops, "or with tyrannical fear constraineth his colleagues unto the "necessity of obedience, inasmuch as every bishop, according "to the reach of his liberty and power, hath his own free "judgment, and can no more have another his judge, than "himself be judge to another." Whereby it appeareth, that amongst the African bishops none did use such authority over any as the bishop of Rome did afterwards claim over all, forcing upon them opinions by main and absolute power. Wherefore unto the bishop of Rome the same Cyprian also writeth concerning his opinion about baptism†: "These "things we present unto your conscience, most dear brother, "as well for common honour's sake, as of single and sincere "love, trusting that as you are truly yourself religious and "faithful, so those things which agree with religion and faith

* Concil. Carthag. de Hæret. baptizandis. [p. 329. ed. Baluz.]
† Lib. ii. Ep. i. [72.]

BOOK VII. Ch. xvi. 8.

"will be acceptable unto you: howbeit we know, that what "some have over drunk in, they will not let go, neither "easily change their mind, but with care of preserving whole "amongst their brethren the bond of peace and concord, "retaining still to themselves certain their own opinions "wherewith they have been inured; wherein we neither use "force, nor prescribe a law unto any, knowing that in the "government of the Church every ruler hath his own volun-"tary free judgment, and of that which he doth shall render "unto the Lord himself an account."

[8.] As for the council of Carthage, doth not the very first canon thereof establish with most effectual terms all things which were before agreed on in the council of Nice*? and that the council of Nice did ratify the preeminence of metropolitan bishops, who is ignorant? The name of an archbishop importeth only a bishop having chiefty of certain prerogatives above his brethren of the same order. Which thing, sith the council of Nice doth allow, it cannot be that the other of Carthage should condemn it, inasmuch as this doth yield unto that a Christian unrestrained approbation. The thing provided for by the synod of Carthage can be no other therefore, than only that the chiefest metropolitan, where many archbishops were within any greater province, should not be termed by those names, as to import the power of an ordinary jurisdiction belonging in such degree and manner unto him over the rest of the bishops and archbishops, as did belong unto every bishop over other pastors under him.

But much more absurd it is to affirm†, that both Cyprian and the council of Carthage condemn even such superiority also of bishops themselves over pastors their inferiors, as the words of Ignatius imply, in terming the bishop "a prince of "priests." Bishops to be termed arch-priests, in regard of their superiority over priests, is in the writings of the ancient Fathers a thing so usual and familiar, as almost no one thing more. At the council of Nice, saith Theodoret, three hundred and eighteen arch-priests were present‡. Were it the meaning of the council of Carthage, that the title of chief priests

* Ὥστε τὰ ἐν τῇ Νικαέων συνόδῳ ὁρισθέντα παντὶ τρόπῳ παραφυλαχθήσεται. [Conc. Hard. i. 868.]

† T. C. lib. i. p. 113. [al. 87. ap. Whitg. Def. 408.

‡ Theod. Hist. Eccles. lib. i. cap. 7. Ἀρχιερεῖς.

BOOK VII. Ch. xvi. 9. xvii. 1.

and such like ought not in any sort at all to be given unto any Christian Bishop, what excuse should we make for so many ancient both Fathers *, and synods † of Fathers, as have generally applied the title of arch-priest unto every bishop's office?

[9.] High time I think it is, to give over the obstinate defence of this most miserable forsaken cause; in the favour whereof neither God, nor amongst so many wise and virtuous men as antiquity hath brought forth, any one can be found to have hitherto directly spoken. Irksome confusion must of necessity be the end whereunto all such vain and ungrounded confidence doth bring, as hath nothing to bear it out but only an excessive measure of bold and peremptory words, holpen by the start of a little time, before they came to be examined. In the writings of the ancient Fathers, there is not any thing with more serious asseveration inculcated, than that it is God which maketh bishops, that their authority hath divine allowance, that the bishop is the priest of God, that he is judge in Christ's stead, that according to God's own law the whole Christian fraternity standeth bound to obey him. Of this there was not in the Christian world of old any doubt or controversy made, it was a thing universally every where agreed upon. What should move men to judge that now so unlawful and naught, which then was so reverendly esteemed? Surely no other cause but this, men were in those times meek, lowly, tractable, willing to live in dutiful awe and subjection unto the pastors of their souls: now we imagine ourselves so able every man to teach and direct all others, that none of us can brook it to have superiors; and for a mask to hide our pride, we pretend falsely the law of Christ, as if we did seek the execution of his will, when in truth we labour for the mere satisfaction of our own against his.

The second malicious thing wherein the state of Bishops suffereth obloquy is their honour.

XVII. The chiefest cause of disdain and murmur against bishops in the Church of England is that evil-affected eye wherewith the world looked upon them, since the time that

* Hieronymus contra Luciferian. "Salutem ecclesiæ pendere," dicit, "a summi sacerdotis dignitate," id est, episcopi. [c. ix. t. ii. 182. ed. Vallarsii.] Idem est in Hieronymo summus sacerdos quod ἄκρος ἱερεὺς in Carthaginensi Concilio.

† Vide C. *omnes*. 38 dist. [Decret. Gratian. pars i. d. 38, p. 184. Lugd. 1572.] Item c. *Pontifices*, [Decr. Grat. pars ii. causa] xii. qu. 3. [p. 1001.] Item c. *De his*. [Decr. Grat. pars iii.] *De Consecr*. dist. 5. [p. 1991.]

irreligious profaneness, beholding the due and just advancements of God's clergy, hath under pretence of enmity unto ambition and pride proceeded so far, that the contumely of old offered unto Aaron in the like quarrel may seem very moderate and quiet dealing, if we compare it with the fury of our own times. The ground and original of both their proceedings one and the same; in declaration of their grievances they differ not; the complaints as well of the one as the other are *, "Wherefore lift ye up yourselves" thus far "above the "congregation of the Lord? It is too much which you "take upon you;" too much power, and too much honour. Wherefore as we have shewed that there is not in their power any thing unjust or unlawful, so it resteth that in their honour also the like be done. The labour we take unto this purpose is by so much the harder, in that we are forced to wrestle with the stream of obstinate affection, mightily carried by a wilful prejudice, the dominion whereof is so powerful over them in whom it reigneth, that it giveth them no leave, no not so much as patiently to hearken unto any speech which doth not profess to feed them in this their bitter humour. Notwithstanding, forasmuch as I am persuaded that against God they will not strive, if they perceive once that in truth it is he against whom they open their mouths, my hope is their own confession will be at the length, "Behold, we have done exceeding foolishly; it was "the Lord, and we knew it not; him in his ministers we "have despised, we have in their honour impugned his." But the alteration of men's hearts must be his good and gracious work, whose most omnipotent power framed them.

[2.] Wherefore to come to our present purpose, honour is no where due, saving only unto such as have in them that whereby they are found, or at the least presumed, voluntarily beneficial unto them of whom they are honoured. Wheresoever nature seeth the countenance of a man, it still presumeth that there is in him a mind willing to do good, if need require, inasmuch as by nature so it should be; for which cause men unto men do honour, even for very humanity's sake: and unto whom we deny all honour, we seem plainly to take from them all opinion of human dignity, to

* Numb. xvi. 3.

make no account or reckoning of them, to think them so utterly without virtue, as if no good thing in the world could be looked for at their hands. Seeing therefore it seemeth hard that we should so hardly think of any man, the precept of St. Peter is*, "Honour all men."

Which duty of every man towards all doth vary according to the several degrees whereby they are more or less beneficial, whom we do honour. "Honour the physician†," saith the wise man: the reason why, because for necessities sake God created him. Again ‡, "Thou shalt rise up before the "hoary head, and honour the person of the aged:" the reason why, because the younger sort have great benefit by their gravity, experience, and wisdom; for which cause, these things the wise man § termeth the crown or diadem of the aged. Honour due to parents: the reason why, because we have our beginning from them ||; "Obey the father that "hath begotten thee, the mother that bare thee despise thou "not." Honour due unto kings and governors: the reason why, because God hath set them ¶ "for the punishment of "evil doers, and for the praise of them that do well." Thus we see by every of these particulars, that there is always some kind of virtue beneficial, wherein they excel who receive honour; and that degrees of honour are distinguished according to the value of those effects which the same beneficial virtue doth produce.

[3.] Nor is honour only an inward estimation, whereby they are reverenced and well thought of in the minds of men; but honour whereof we now speak, is defined to be an external sign, by which we give a sensible testification that we acknowledge the beneficial virtue of others. Sarah honoured her husband Abraham; this appeareth by the title she gave him. The brethren of Joseph did him honour in the land of Egypt; their lowly and humble gesture sheweth it. Parents will hardly persuade themselves that this intentional honour, which reacheth no farther than to the inward conception only, is the honour which their children owe them. Touching that honour which mystically agreeing unto Christ, was yielded literally and really unto Solomon, the words of

* 1 Pet. ii. 17. † Ecclus. xxxviii. 1. ‡ Levit. xix. 32.
§ Ecclus. xxv. 6. || Prov. xxiii. 22. ¶ 1 Pet. ii. 14.

BOOK VII. Ch. xvii. 4, 5. xviii. 1.

the Psalmist concerning it are*, "Unto him they shall give "of the gold of Sheba, they shall pray for him continually, "and daily bless him."

[4.] Weigh these things in themselves, titles, gestures, presents, other the like external signs wherein honour doth consist, and they are matters of no great moment. Howbeit, take them away, let them cease to be required, and they are not things of small importance, which that surcease were likely to draw after it. Let the lord mayor of London, or any other unto whose office honour belongeth, be deprived but of that title which in itself is a matter of nothing; and suppose we that it would be a small maim unto the credit, force, and countenance of his office? It hath not without the singular wisdom of God been provided, that the ordinary outward tokens of honour should for the most part be in themselves things of mean account; for to the end they might easily follow as faithful testimonies of that beneficial virtue whereunto they are due, it behoved them to be of such nature, that to himself no man might over-eagerly challenge them, without blushing; nor any man where they are due withhold them, but with manifest appearance of too great malice or pride.

[5.] Now forasmuch as according to the ancient orders and customs of this land, as of the kingdom of Israel, and of all Christian kingdoms through the world, the next in degree of honour unto the chief sovereign are the chief prelates of God's Church; what the reason hereof may be, it resteth next to be inquired.

What good doth publicly grow from the Prelacy.

XVIII. Other reason there is not any, wherefore such honour hath been judged due, saving only that public good which the prelates of God's clergy are authors of. For I would know which of these things it is whereof we make any question, either that the favour of God is the chiefest pillar to bear up kingdoms and states; or that true religion publicly exercised is the principal mean to retain the favour of God; or that the prelates of the Church are they without whom the exercise of true religion cannot well and long continue. If these three be granted, then cannot the public benefit of prelacy be dissembled.

* Psalm lxxii. 15.

[2.] And of the first or second of these I look not for any professed denial; the world at this will blush, not to grant at the leastwise in word as much as heathens themselves have of old with most earnest asseveration acknowledged*, concerning the force of divine grace in upholding kingdoms. Again, though his mercy doth so far strive with men's ingratitude, that all kind of public iniquities deserving his indignation, their safety is through his gracious providence many times nevertheless continued to the end that amendment might if it were possible avert their envy; so that as well commonweals as particular persons both may and do endure much longer, when they are careful, as they should be, to use the most effectual means of procuring his favour on whom their continuance principally dependeth: yet this point no man will stand to argue, no man will openly arm himself to enter into set disputation against the emperors Theodosius and Valentinian, for making unto their laws concerning religion this preface†, "Decere arbitramur nostrum imperium, "subditos nostros de religione commonefacere. Ita enim et "pleniorem acquiri Dei ac Salvatoris nostri Jesu Christi be-"nignitatem possibile esse existimamus, si quando et nos pro "viribus ipsi placere studuerimus, et nostros subditos ad eam "rem instituerimus:" or against the emperor Justinian, for that he also maketh the like profession‡: "Per sanctissimas "ecclesias et nostrum imperium sustineri, et communes res "clementissimi Dei gratia muniri credimus." And in another place§, "Certissime credimus, quia Sacerdotum puritas et "decus, et ad Dominum Deum ac salvatorem nostrum Jesum "Christum fervor, et ab ipsis missæ perpetuæ preces, multum "favorem nostræ reipublicæ et incrementum præbent."

[3.] Wherefore only the last point is that which men will boldly require us to prove; for no man feareth now to make it a question, "whether the prelacy of the Church be any

* "Quis est tam vecors, qui aut "cum suspexerit in cœlum, Deos "esse non sentiat, et ea, quæ tanta "mente fiunt ut vix quisquam arte "ulla ordinem rerum ac necessitu-"dinem persequi possit, casu fieri, "putet; aut, cum Deos esse intel-"lexerit, non intelligat eorum nu-"mine hoc tantum imperium esse "natum et auctum et retentum." Cic. Orat. de Harusp. Resp. [c. 9.]

† Tit. 1. l. iii. C. [lib. i.] de summa Trinit.

‡ L. 43. C. [Cod. lib. i. tit. iii.] de Episc. et Cler. [lex 43.]

§ L. 34. C. de Episcopali Audientia. [Ibid. i. iv. 34.]

"thing available or no to effect the good and long continuance "of true religion?" Amongst the principal blessings wherewith God enriched Israel, the prophet in the Psalm* acknowledgeth especially this for one, "Thou didst lead thy people "like sheep by the hands of Moses and Aaron." That which sheep are if pastors be wanting, the same are the people of God if so be they want governors: and that which the principal civil governors are in comparison of regents under them, the same are the prelates of the Church being compared with the rest of God's clergy. Wherefore inasmuch as amongst the Jews the benefit of civil government grew principally from Moses, he being their principal civil governor; even so the benefit of spiritual regiment grew from Aaron principally, he being in the other kind their principal rector, although even herein subject to the sovereign dominion of Moses. For which cause, these two alone are named as the head and well-springs of all. As for the good which others did in service either of the commonwealth or of the sanctuary, the chiefest glory thereof did belong to the chiefest governors of the one sort and of the other, whose vigilant care and oversight kept them in their due order. Bishops are now as high priests were then, in regard of power over other priests: and in respect of subjection unto high priests†, what priests were then, the same now presbyters are by way of their place under bishops. The one's authority therefore being so profitable, how should the other's be thought unnecessary? Is there any man professing Christian religion which holdeth it not as a maxim, that the Church of Jesus Christ did reap a singular benefit by apostolical regiment, not only for other respects, but even in regard of that prelacy whereby they had and exercised power of jurisdiction over lower guides of the Church? Prelates are herein the Apostles' successors, as hath been proved.

[4.] Thus we see that prelacy must needs be acknowledged exceedingly beneficial in the Church; and yet for more perspicuity's sake, it shall not be pains superfluously taken, if

* Psalm lxxvii. 20.

† "Qui sacerdotes in Veteri Tes- "tamento vocabantur, hi sunt qui "tunc presbyteri appellantur: et qui "tunc princeps sacerdotum, nunc "episcopus vocatur." Raban. Maur. de Instit. Cler. lib. i. cap. 6. [Opp. t. vi. 5. ed. Colon. 1526.]

the manner how be also declared at large. For this one thing not understood by the vulgar sort, causeth all contempt to be offered unto higher powers, not only ecclesiastical, but civil: whom when proud men have disgraced, and are therefore reproved by such as carry some dutiful affection of mind, the usual apologies which they make for themselves are these: "What more virtue in these great ones than in "others? We see no such eminent good which they do "above other men."

We grant indeed, that the good which higher governors do is not so immediate and near unto every of us, as many times the meaner labours of others under them, and this doth make it to be less esteemed. But we must note, that it is in this case as in a ship; he that sitteth at the stern is quiet, he moveth not, he seemeth in a manner to do little or nothing in comparison of them that sweat about other toil, yet that which he doth is in value and force more than all the labours of the residue laid together. The influence of the heavens above worketh infinitely more to our good, and yet appeareth not half so sensible as the force doth of things below. We consider not what it is which we reap by the authority of our chiefest spiritual governors, nor are likely to enter into any consideration thereof, till we want them; and that is the cause why they are at our hands so unthankfully rewarded.

[5.] Authority is a constraining power, which power were needless if we were all such as we should be, willing to do the things we ought to do without constraint. But because generally we are otherwise, therefore we all reap singular benefit by that authority which permitteth no men, though they would, to slack their duty. It doth not suffice, that the lord of an household appoint labourers what they should do, unless he set over them some chief workmen to see they do it. Constitutions and canons made for the ordering of church affairs are dead taskmasters. The due execution of laws spiritual dependeth most upon the vigilant care of the chiefest spiritual governors, whose charge is to see that such laws be kept by the clergy and people under them: with those duties which the law of God and the ecclesiastical canons require in the clergy, lay governors are neither for the most part so well acquainted, nor so deeply and

nearly touched. Requisite therefore it is, that ecclesiastical persons have authority in such things; which kind of authority maketh them that have it prelates. If then it be a thing confessed, as by all good men it needs must be, to have prayers read in all churches, to have the sacraments of God administered, to have the mysteries of salvation painfully taught, to have God every where devoutly worshipped, and all this perpetually, and with quietness, bringeth unto the whole Church, and unto every member thereof, inestimable good; how can that authority which hath been proved the ordinance of God for preservation of these duties in the Church, how can it choose but deserve to be held a thing publicly most beneficial?

[6.] It were to be wished, and is to be laboured for, as much as can be, that they who are set in such rooms may be furnished with honourable qualities and graces, every way fit for their calling: but be they otherwise, howsoever so long as they are in authority, all men reap some good by them, albeit not so much good as if they were abler men. There is not any amongst us all, but is a great deal more apt to exact another man's duty, than the best of us is to discharge exactly his own; and therefore prelates, although neglecting many ways their duty unto God and men, do notwithstanding by their authority great good, in that they keep others at the leastwise in some awe under them. It is our duty therefore in this consideration, to honour them that rule as prelates; which office if they discharge well, the Apostle's own verdict is*, that the honour they have they be worthy of, yea though it were double. And if their government be otherwise, the judgment of sage men hath ever been this, that albeit the dealings of governors be culpable, yet honourable they must be, in respect of that Authority by which they govern. Great caution must be used that we neither be emboldened to follow them in evil, whom for authority's sake we honour; nor induced in authority to dishonour them, whom as examples we may not follow. In a word, not to dislike sin, though it should be in the highest, were unrighteous meekness; and proud righteousness it is to contemn

* 1 Tim. v. 17.

or dishonour highness, though it should be in the sinfullest men that live.

[7.] But so hard it is to obtain at our hands, especially as now things stand, the yielding of honour* to whom honour in this case belongeth, that by a brief declaration only what the duties of men are towards the principal guides and pastors of their souls, we cannot greatly hope to prevail, partly for the malice of their open adversaries, and partly for the cunning of such as in a sacrilegious intent work their dishonour under covert, by more mystical and secret means. Wherefore requisite and in a manner necessary it is, that by particular instances we make it even palpably manifest what singular benefit and use public the nature of prelates is apt to yield.

First, no man doubteth but that unto the happy condition of commonweals it is a principal help and furtherance, when in the eye of foreign states their estimation and credit is great. In which respect, the Lord himself commending his own laws unto his people, mentioneth this as a thing not meanly to be accounted of, that their careful obedience yielded thereunto should purchase them a great good opinion abroad†, and make them every where famous for wisdom. Fame and reputation groweth especially by the virtue, not of common ordinary persons, but of them which are in each estate most eminent by occasion of their higher place and calling. The mean man's actions, be they good or evil, they reach not far, they are not greatly inquired into, except perhaps by such as dwell at the next door: whereas men of more ample dignity are as cities on the tops of hills‡, their lives are viewed afar off; so that the more there are which observe aloof what they do, the greater glory by their well-doing they purchase, both unto God whom they serve, and to the state wherein they live. Wherefore if the clergy be a beautifying unto the body of this commonweal in the eyes of foreign beholders, and if in the clergy the prelacy be most exposed unto the world's eye, what public benefit doth grow from that order, in regard of reputation thereby gotten to the land from abroad, we may soon conjecture. Amongst the Jews (their kings excepted) who so renowned throughout the world as their

* Rom. xiii. 7. † Deut. iv. 6. ‡ Matt. v. 14.

high priest? Who so much or so often spoken of as their prelates?

[8.] (2.) Which order is not for the present only the most in sight, but for that very cause also the most commended unto posterity. For if we search those records wherein there hath descended from age to age whatsoever notice and intelligence we have of those things which were before us, is there any thing almost else, surely not any thing so much kept in memory, as the successions, doings, sufferings, and affairs of prelates. So that either there is not any public use of that light which the Church doth receive from antiquity; or if this be absurd to think, then must we necessarily acknowledge ourselves beholding more unto prelates than unto others their inferiors, for that good of direction which ecclesiastical actions recorded do always bring.

[9.] Thirdly, But to call home our cogitations, and more inwardly to weigh with ourselves what principal commodity that order yieldeth, or at leastwise is of its own disposition and nature apt to yield: kings and princes, partly for information of their own consciences, partly for instruction what they have to do in a number of most weighty affairs, entangled with the cause of religion, having, as all men know, so usual occasion of often consultations and conferences with their clergy; suppose we, that no public detriment would follow upon the want of honourable personages ecclesiastical to be used in those cases? It will be haply said, "That the highest "might learn to stoop, and not to disdain the advice of some "circumspect, wise and virtuous minister of God, albeit the "ministry were not by such degrees distinguished." What princes in that case might or should do, it is not material. Such difference being presupposed therefore, as we have proved already to have been the ordinance of God, there is no judicious man will ever make any question or doubt, but that fit and direct it is for the highest and chiefest order in God's clergy to be employed before others about so near and necessary offices as the sacred estate of the greatest on earth doth require. For this cause Joshua had Eleazar; David, Abiathar; Constantine, Hosius, bishop of Corduba; other emperors and kings their prelates, by whom in private (for with princes this is the most effectual way of doing good) to be

admonished, counselled, comforted, and if need were, reproved. Whensoever sovereign rulers are willing to admit these so necessary private conferences for their spiritual and ghostly good, inasmuch as they do for the time while they take advice grant a kind of superiority unto them of whom they receive it, albeit haply they can be contented even so far to bend to the gravest and chiefest persons in the order of God's clergy; yet this of the very best being rarely and hardly obtained, now that there are whose greater and higher callings do somewhat more proportion them unto that ample conceit and spirit wherewith the minds of so powerable persons are possessed; what should we look for in case God himself not authorizing any by miraculous means, as of old he did his prophets, the equal meanness of all did leave, in respect of calling, no more place of decency for one than for another to be admitted? Let unexperienced wits imagine what pleaseth them, in having to deal with so great personages these personal differences are so necessary that there must be regard had of them.

[10.] Fourthly, Kingdoms being principally (next unto God's Almightiness, and the sovereignty of the highest under God) upheld by wisdom and by valour, as by the chiefest human means to cause continuance in safety with honour (for the labours of them who attend the service of God, we reckon as means divine, to procure our protection from heaven); from hence it riseth, that men excelling in either of these, or descending from such as for excellency either way have been ennobled, or possessing howsoever the rooms of such as should be in politic wisdom or in martial prowess eminent, are had in singular recommendation. Notwithstanding, because they are by the state of nobility great, but not thereby made inclinable to good things; such they oftentimes prove even under the best princes, as under David certain of the Jewish nobility were. In polity and counsel the world had not Achitophel's equal, nor hell his equal in deadly malice. Joab the general of the host of Israel, valiant, industrious, fortunate in war, but withal headstrong, cruel, treacherous, void of piety towards God; in a word, so conditioned, that easy it is not to define, whether it were for David harder to miss the benefit of his warlike ability, or to bear the enormity of his other crimes. As well for the cherishing of those virtues therefore,

wherein if nobility do chance to flourish, they are both an ornament and a stay to the commonwealth wherein they live; as also for the bridling of those disorders, which if they loosely run into, they are by reason of their greatness dangerous; what help could there ever have been invented more divine, than the sorting of the clergy into such degrees, that the chiefest of the prelacy being matched in a kind of equal yoke, as it were, with the higher, the next with the lower degree of nobility, the reverend authority of the one might be to the other as a courteous bridle, a mean to keep them lovingly in awe that are exorbitant, and to correct such excesses in them, as whereunto their courage, state and dignity maketh them over-prone? O that there were for encouragement of prelates herein, that inclination of all Christian kings and princes towards them, which sometime a famous king of this land either had, or pretended to have, for the countenancing of a principal prelate under him in the actions of spiritual authority! "Let my lord archbishop know*," saith he, "that if a bishop, "or earl, or any other great person, yea if my own chosen "son, shall presume to withstand or to hinder his will and "disposition, whereby he may be withheld from performing "the work of the embassage committed unto him; such a "one shall find, that of his contempt I will shew myself no less "a persecutor and revenger, than if treason were committed "against mine own very crown and dignity." Sith therefore by the fathers and first founders of this commonweal it hath upon great experience and forecast been judged most for the good of all sorts, that as the whole body politic wherein we live should be for strength's sake a threefold cable, consisting of the king as a supreme head over all, of peers and nobles under him, and of the people under them; so likewise, that in this conjunction of states, the second wreath of that cable should, for important respects, consist as well of lords spiritual as temporal: nobility and prelacy being by this mean twined together, how can it possibly be avoided, but that the tearing away of the one must needs exceedingly weaken the other, and by consequent impair greatly the good of all?

[11.] (Fifthly.) The force of which detriment there is no doubt but that the common sort of men would feel to their

* Petr. Blesens. Ep. 5. [t. xii. par. ii. p. 704. Biblioth. Patr. Colon.]

helpless woe, how goodly a thing soever they now surmise it to be, that themselves and their godly teachers did all alone without controlment of their prelate. For if the manifold jeopardies whereto a people destitute of pastors is subject be unavoidable without government; and if the benefit of government, whether it be ecclesiastical or civil, do grow principally from them who are principal therein, as hath been proved out of the prophet, who albeit the people of Israel had sundry inferior governors, ascribeth not unto them the public benefit of government, but maketh mention of Moses and Aaron only, the chief prince and chief prelate, because they were the wellspring of all the good which others under them did: may we not boldly conclude, that to take from the people their prelate is to leave them in effect without guides, at leastwise without those guides which are the strongest hands that God doth direct them by? "Thou didst lead thy people like sheep," saith the Prophet*, "by the hands of Moses and Aaron."

If now there arise any matter of grievance between the pastor and the people that are under him, they have their ordinary, a judge indifferent to determine their causes, and to end their strife. But in case there were no such appointed to sit and to hear both, what would then be the end of their quarrels? They will answer perhaps, that for such purposes "their synods shall serve." Which is as if in the commonwealth the higher magistrates being removed, every township should be a state, altogether free and independent; and the controversies which they cannot end speedily within themselves, to the contentment of both parties, should be all determined by solemn parliaments. Merciful God! where is the light of wit and judgment, which this age doth so much vaunt of and glory in, when unto these such odd imaginations so great not only assent, but also applause is yielded?

[12.] (Sixthly.) As for those in the clergy whose place and calling is lower, were it not that their eyes are blinded lest they should see the thing that of all others is for their good most effectual, somewhat they might consider the benefit which they enjoy by having such in authority over them as are of the selfsame profession, society and body with them; such as have trodden the same steps before; such as know

* Psalm lxxvii. 20.

by their own experience the manifold intolerable contempts and indignities which faithful pastors, intermingled with the multitude, are constrained every day to suffer in the exercise of their spiritual charge and function, unless their superiors, taking their causes even to heart, be by a kind of sympathy drawn to relieve and aid them in their virtuous proceedings, no less effectually than loving parents their dear children.

Thus therefore prelacy, being unto all sorts so beneficial, ought accordingly to receive honour at the hands of all; but we have just cause exceedingly to fear that those miserable times of confusion are drawing on, wherein * "the people "shall be oppressed one of another;" inasmuch as already that which prepareth the way thereunto is come to pass, "children presume against the ancient, and the vile against "the honourable:" Prelacy, the temperature of excesses in all estates, the glue and soder of the public weal, the ligament which tieth and connecteth the limbs of this body politic each to other, hath instead of deserved honour, all extremity of disgrace. The foolish every where plead, that unto the wise in heart they owe neither service, subjection, nor honour.

What kinds of honour be due unto Bishops.

XIX. Now that we have laid open the causes for which honour is due unto prelates, the next thing we are to consider is, what kinds of honour be due. The good government either of the Church or the commonwealth dependeth scarcely on any one external thing so much as on the public marks and tokens, whereby the estimation that governors are in is made manifest to the eyes of men. True it is, that governors are to be esteemed according to the excellency of their virtues; the more virtuous they are, the more they ought to be honoured, if respect be had unto that which every man should voluntarily perform unto his superiors. But the question is now, of that honour which public order doth appoint unto church-governors, in that they are governors; the end whereof is, to give open sensible testimony, that the place which they hold is judged publickly in such degree beneficial, as the marks of their excellency, the honours appointed to be done unto them do import. Wherefore this honour we are to do them, without presuming ourselves to examine how worthy they are, and withdrawing it if by us they be thought unworthy. It is a note of that public

* Isa. iii. 5.

judgment which is given of them; and therefore not tolerable that men in private should by refusal to do them such honour reverse as much as in them lieth the public judgment. If it deserve such grievous punishment, when any particular person adventureth to deface those marks whereby is signified what value some small piece of coin is publickly esteemed at; is it sufferable that honours, the characters of that estimation which publickly is had of public estates and callings in the Church or commonwealth, should at every man's pleasure be cancelled?

[2.] Let us not think that without most necessary cause the same have been thought expedient. The first authors thereof were wise and judicious men; they knew it a thing altogether impossible, for each particular in the multitude to judge what benefit doth grow unto them from their prelates, and thereupon uniformly to yield them convenient honour. Wherefore that all sorts might be kept in obedience and awe, doing that unto their superiors of every degree, not which every man's special fancy should think meet, but which being beforehand agreed upon as meet, by public sentence and decision, might afterwards stand as a rule for each in particular to follow; they found that nothing was more necessary, than to allot unto all degrees their certain honour, as marks of public judgment concerning the dignity of their places; which mark when the multitude should behold, they might be thereby given to know, that of such or such estimation their governors are, and in token thereof do carry those notes of excellency. Hence it groweth, that the different notes and signs of honour do leave a correspondent impression in the minds of common beholders. Let the people be asked who are the chiefest in any kind of calling? who most to be listened unto? who of greatest account and reputation? and see if the very discourse of their minds lead them not unto those sensible marks, according to the difference whereof they give their suitable judgment, esteeming them the worthiest persons who carry the principal note and public mark of worthiness. If therefore they see in other estates a number of tokens sensible, whereby testimony is given what account there is publickly made of them, but no such thing in the clergy; what will they hereby, or what can they else conclude, but that where they behold this, surely in that commonwealth, religion and they that are

BOOK VII. Ch. xix. 3. xx. 1.

conversant about it are not esteemed greatly beneficial? Whereupon in time the open contempt of God and godliness must needs ensue: "Qui bona fide Deus colit, amat et sacer-"dotes*," saith Papinius. In vain doth that kingdom or commonwealth pretend zeal to the honour of God, which doth not provide that his clergy also may have honour.

[3.] Now if all that are employed in the service of God should have one kind of honour, what more confused, absurd, and unseemly? Wherefore in the honour which hath been allotted unto God's clergy, we are to observe, how not only the kinds thereof, but also in every particular kind, the degrees do differ. The honour which the clergy of God hath hitherto enjoyed, consisteth especially in the pre-eminence of Title, Place, Ornament, Attendance, Privilege, Endowment. In every of which it hath been evermore judged meet, that there should be no small odds between prelates and the inferior clergy.

Honour in Title, Place, Ornament, Attendancy, and Privilege.

XX. Concerning title, albeit even as under the law all they whom God hath severed to offer him sacrifice were generally termed priests, so likewise the name of pastor or presbyter be now common unto all that serve him in the ministry of the gospel of Jesus Christ; yet both then and now the higher orders, as well of the one sort as of the other, have by one and the same congruity of reason their different titles of honour, wherewith we find them in the phrase of ordinary speech exalted above others. Thus the heads of the twenty-four companies of priests are in Scripture termed† arch-priests; Aaron and the successors of Aaron being above those arch-priests, themselves are in that respect further entitled high and great. After what sort antiquity hath used to style Christian bishops, and to yield them in that kind honour more than were meet for inferior pastors, I may the better omit to declare, both because others have sufficiently done it already, and in so slight a thing it were but a loss of time to bestow further travel. The allegation of Christ's prerogative to be named an arch-pastor simply, in regard of his absolute excellency over all, is no impediment but that the like title in an unlike signification may be granted unto others besides him, to note a more limited superiority, whereof men are

* Præf. lib. v. Silv.

† Ἀρχιερεῖς.

capable enough without derogation from his glory, than which nothing is more sovereign. To quarrel at syllables, and to take so poor exceptions at the first four letters in the name of an archbishop, as if they were manifestly stolen goods whereof restitution ought to be made to the civil magistrate, toucheth no more the prelates that now are, than it doth the very blessed Apostle, who giveth unto himself the title of an archbuilder.

As for our Saviour's words alleged against the title of lordship and grace, we have before sufficiently opened how far they are drawn from their natural meaning, to bolster up a cause which they nothing at all concern. Bishops Theodoret* entitleth "most honourable." Emperors writing unto bishops, have not disdained to give them their appellations of honour, "Your holiness†," "Your blessedness," "Your amplitude," "Your highness," and the like: such as purposely have done otherwise are noted of insolent singularity and pride.

[2.] Honour done by giving pre-eminence of place unto one sort before another, is for decency, order, and quietness' sake so needful, that both imperial laws ‡ and canons ecclesiastical have made their special provisions for it. Our Saviour's invective against the vain affectation of superiority, whether in title or in place §, may not hinder these seemly differences usual in giving and taking honour, either according to the one or the other.

[3.] Something there is even in the ornaments of honour also; otherwise idle it had been for the wise man speaking of Aaron, to stand so much upon the circumstance of his priestly attire, and to urge it as an argument of such dignity and greatness in him ||: "An everlasting covenant God made "with Aaron, and gave him the priesthood among the people, "and made him blessed through his comely ornament, and "clothed him with the garment of honour." The robes of a judge do not add to his virtue; the chiefest ornament of kings

* Hist. Eccles. lib. v. c. 8.

† [Τὴν σὴν ἁγιωσύνην. Cod. Justin. I. 1.] de summa Trinit. l. vii. ["tuæ sublimitatis." ibid. I. 3.] de Episc. et cler. l. xxxiii.

‡ [Impp. Leo et Anthemius in Cod. Just. i. 2.] de sacros. Eccles. l. xvi.

§ "They love to have the chief "seats in the assemblies, and to "be called of men Rabbi." Matt. xxiii. 6, 7. [quoted in Adm. ap. Def. 57; Answ. 40. al. 15; T. C. i. 12. al. 24; Def. 71, 72.]

|| Ecclus. xlv. 7.

is justice; holiness and purity of conversation do much more adorn a bishop, than his peculiar form of clothing. Notwithstanding, both judges, through the garments of judicial authority, and through the ornaments of sovereignty, princes; yea bishops through the very attire of bishops, are made blessed, that is to say, marked and manifested they are to be such as God hath poured his blessing upon, by advancing them above others, and placing them where they may do him principal good service. Thus to be called is to be blessed, and therefore to be honoured with the signs of such a calling must needs be in part a blessing also; for of good things even the signs are good.

[4.] Of honour, another part is attendancy; and therefore in the visions of the glory of God, angels are spoken of as his attendants. In setting out the honour of that mystical queen, the prophet mentioneth the virgin ladies which waited on her. Amongst the tokens of Solomon's honourable condition, his servants and waiters the sacred history omitteth not.

This doth prove attendants a part of honour: but this as yet doth not shew with what attendancy prelates are to be honoured. Of the high-priest's retinue amongst the Jews, somewhat the Gospel itself doth intimate. And albeit our Saviour came to minister, and not, as the Jews did imagine their Messias should, to be ministered unto in this world, yet attended on he was by his blessed Apostles, who followed him not only as scholars, but even as servants about him. After that he had sent them, as himself was sent of God, in the midst of that hatred and extreme contempt which they sustained at the world's hands, by saints and believers this part of honour was most plentifully done unto them. Attendants they had provided in all places where they went; which custom of the Church was still continued in bishops their successors, as by Ignatius it is plain to be seen. And from hence no doubt those *Acolythes* took their beginning, of whom so frequent mention is made; the bishop's attendants, his followers they were: in regard of which service the name of *Acolythes* seemeth plainly to have been given. The custom for bishops to be attended upon by many is as Justinian* doth shew ancient: the affairs of regiment, wherein prelates

* Novel. vi. [c. 2. vid. p. 18. ed. Gothofr. 1688.]

are employed, make it necessary that they always have many about them whom they may command, although no such thing did by way of honour belong unto them.

Some men's judgment is, that if clerks, students, and religious persons were more, common serving men and lay retainers fewer than they are in bishops' palaces, the use and the honour thereof would be much more suitable than now. But these things, concerning the number and quality of persons fit to attend on prelates, either for necessity, or for honour's sake, are rather in particular discretion to be ordered, than to be argued of by disputes.

[5.] As for the vain imagination of some *, who teach the original hereof to have been a preposterous imagination of Maximinus the emperor, who being addicted unto idolatry, chose of the choicest magistrates to be priests, and to the end they might be in great estimation, gave unto each of them a train of followers; and that Christian emperors, thinking the same would promote Christianity which promoted superstition, endeavoured to make their bishops encounter and match with those idolatrous priests: such frivolous conceits having no other ground than conceit, we weigh not so much as to frame any answer unto them; our declaration of the true original of ancient attendancy on bishops being sufficient. Now if that which the light of sound reason doth teach to be fit, have upon like inducements reasonable, allowable, and good, approved itself in such wise as to be accepted, not only of us, but of pagans and infidels also; doth conformity with them that are evil in that which is good, make that thing which is good evil? We have not herein followed the heathens, nor the heathens us, but both we and they one and the selfsame divine rule, the light of a true and sound understanding, which sheweth what honour is fit for prelates, and what attendancy convenient to be a part of their honour.

Touching privileges granted for honour's sake, partly in general unto the clergy, and partly unto prelates the chiefest persons ecclesiastical in particular; of such quality and number they are †, that to make but rehearsal of them we scarce

* T. C. l. i. p. 126. [al. 98: ap. Whitg. Def. 451.

† L. 12. C. de sacros. Eccles. L. 5. ibid. L. 2. C. de Episc. et Cler. L. 10. ibid.

think it safe, lest the very entrails of some of our godly brethren, as they term themselves, should thereat haply burst in sunder.

Honour by endowment with Lands and Livings.

XXI. And yet of all these things rehearsed, it may be there never would have grown any question, had bishops been honoured only thus far forth. But the honouring of the clergy with wealth, this is in the eyes of them which pretend to seek nothing but mere reformation of abuses, a sin that can never be remitted.

How soon, O how soon might the Church be perfect, even without any spot or wrinkle, if public authority would at the length say Amen unto the holy and devout requests of those godly brethren, who as yet with outstretched necks groan in the pangs of their zeal to see the houses of bishops rifled, and their so long desired livings gloriously divided amongst the righteous! But there is an impediment, a let, which somewhat hindereth those good men's prayers from taking effect: they in whose hands the sovereignty of power and dominion over this Church doth rest, are persuaded there is a God; for undoubtedly either the name of Godhead is but a feigned thing, or if in heaven there be a God, the sacrilegious intention of Church robbers, which lurketh under this plausible name of Reformation, is in his sight a thousand times more hateful than the plain professed malice of those very miscreants, who threw their vomit in the open face of our blessed Saviour.

[2.] They are not words of persuasion by which true men can hold their own, when they are over beset with thieves. And therefore to speak in this cause at all were but labour lost, saving only in respect of them, who being as yet unjoined unto this conspiracy, may be haply somewhat stayed, when they shall know betimes what it is to see thieves and to run on with them, as the Prophet in the Psalm speaketh *; "When thou sawest a thief, then thou consentedst with him, "and hast been partaker with adulterers."

For the better information therefore of men which carry true, honest and indifferent minds, these things we will endeavour to make most clearly manifest: First, That in goods and livings of the Church none hath propriety but

* Psalm l. 18.

God himself. Secondly, That the honour which the clergy therein hath, is to be, as it were, God's Receivers; the honour of prelates, to be his chief and principal Receivers. Thirdly, That from him they have right, not only to receive, but also to use such goods, the lower sort in smaller, and the higher in larger measure. Fourthly, That in case they be thought, yea, or found to abuse the same, yet may not such honour be therefore lawfully taken from them, and be given away unto persons of other calling.

That of ecclesiastical goods, and consequently of the lands and livings which Bishops enjoy, the propriety belongeth unto God alone.

XXII. Possessions, lands and livings spiritual, the wealth of the clergy, the goods of the Church, are in such sort the Lord's own, that man can challenge no propriety in them. His they are, and not ours; all things are his, in that from him they have their being*. "My corn, and my wine, and "mine oil," saith the Lord. All things his, in that he hath absolute power to dispose of them at his pleasure. "Mine "(saith he†) are the sheep and oxen of a thousand hills." All things his, in that when we have them, we may say with Job‡, "God hath given;" and when we are deprived of them, "The Lord," whose they are, hath likewise "taken "them away" again. But these sacred possessions are his by another tenure; his, because those men who first received them from him have unto him returned them again by way of religious gift or oblation: and in this respect it is, that the Lord doth term those houses§ wherein such gifts and oblations were laid, "his treasuries."

[2.] The ground whereupon men have resigned their own interest in things temporal, and given over the same unto God, is that precept which Solomon borroweth from the law of nature‖, "Honour the Lord out of thy substance, and of "the chiefest of all thy revenue: so shall thy barns be filled "with plenty, and with new wine the fat of thy press shall "overflow." For although it be by one most fitly spoken against those superstitious persons that only are scrupulous in external rites¶; "Wilt thou win the favour of God? be "virtuous: they best worship him that are his followers:" it is not the bowing of your knees, but of your hearts; it is not the number of your oblations, but the integrity of your

* Hos. ii. 8. † Psalm l. 10. ‡ Job i. 21. § Mal. iii. 10.
‖ Prov. iii. 9. ¶ Seneca. [Epist. 95. p. 604. ed. Lipsii, Antwerp 1615.]

lives; not your incense, but your obedience, which God is delighted to be honoured by: nevertheless, we must beware, lest simply understanding this, which comparatively is meant; that is to say, whereas the meaning is, that God doth chiefly respect the inward disposition of the heart, we must take heed we do not hereupon so worship him in spirit, that outwardly we take all worship, reverence and honour from him.

[3.] Our God will be glorified both of us himself, and for us by others: to others because our hearts are [not?] known, and yet our example is required for their good, therefore it is not sufficient to carry religion in our hearts, as fire is carried in flint-stones, but we are outwardly, visibly, apparently, to serve and honour the living God; yea to employ that way, as not only our souls but our bodies, so not only our bodies but our goods, yea, the choice, the flower, the chiefest of all thy revenue, saith Solomon. If thou hast any thing in all thy possessions of more value and price than other, to what use shouldest thou convert it, rather than this? Samuel was dear unto Hannah his mother: the child that Hannah did so much esteem, she could not but greatly wish to advance; and her religious conceit was, that the honouring of God with it was the advancing of it unto honour. The chiefest of the offspring of men are the males which be first born: and for this cause, in the ancient world they all were by right of their birth priests to the Most High. By these and the like precedents, it plainly enough appeareth, that in what heart soever doth dwell unfeigned religion, in the same there resteth also a willingness to bestow upon God that soonest which is most dear. Amongst us the law is, that sith gold is the chiefest of metals, if it be any where found in the bowels of the earth, it belongeth in right of honour, as all men know, to the King: whence hath this custom grown but only from a natural persuasion, whereby men judge it decent for the highest persons always to be honoured with the choicest things? "If ye offer unto God the blind," saith the Prophet Malachi*, "it is not evil; if the lame and sick, it is "good enough. Present it unto thy prince, and see if he "will content himself, or accept thy person, saith the Lord

* Mal. i. 8.

"of hosts." When Abel presented God with an offering, it was the fattest of all the lambs in his whole flock; he honoured God not only out of his substance, but out of the very chiefest therein; whereby we may somewhat judge how religiously they stand affected towards God, who grudge that any thing worth the having should be his.

[4.] Long it were to reckon up particularly what God was owner of under the Law: for of this sort was all which they spent in legal sacrifices; of this sort their usual oblations and offerings; of this sort tithes and firstfruits; of this sort that which by extraordinary occasions they vowed unto God; of this sort all that they gave to the building of the tabernacle; of this sort all that which was gathered amongst them for the erecting of the temple, and the adorning of it erected *; of this sort whatsoever their Corban contained, wherein that blessed widow's deodate was laid up. Now either this kind of honour was prefiguratively altogether ceremonial, and then our Saviour accepteth it not; or if we find that to him also it hath been done, and that with divine approbation given for encouragement of the world, to shew by such kind of service their dutiful hearts towards Christ, there will be no place left for men to make any question at all whether herein they do well or no.

[5.] Wherefore to descend from the synagogue unto the Church of Christ: albeit sacrifices, wherewith sometimes God was highly honoured, be not accepted † as heretofore at the hands of men; yet forasmuch as "Honour God with thy "riches" is an edict of the unseparable law of nature, so far forth as men are therein required by such kind of homage to testify their thankful minds, this sacrifice ‡ God doth accept still. Wherefore as it was said of Christ, that § "all kings "should worship him, and all nations do him service;" so this very kind of worship or service was likewise mentioned, lest we should think that our Lord and Saviour would allow of no such thing ||. "The kings of Tarshish and of the isles "shall bring presents; the kings of Sheba and Seba shall

* "Because," saith David, "I have "a delight in the house of my God, "therefore I have given thereunto "of mine own both gold and silver "to adorn it with." 1 Chron. xxix. 3.

† Psalm l. 13, 14. ‡ Phil. iv. 18.

§ Psalm lxxii. 11.

|| Ver. 10.

"bring gifts." And as it maketh not a little to the praise of those sages mentioned in the Gospel, that the first amongst men which did solemnly honour our Saviour on earth were they; so it soundeth no less to the dignity of this particular kind, that the rest by it were prevented; "They fell down "and worshipped him, and opened their treasures *, and "presented unto him gifts; gold, and incense, and myrrh." Of all those things which were done to the honour of Christ in his lifetime there is not one whereof he spake in such sort, as when Mary to testify the largeness of her affection, seemed to waste away a gift upon him, the price of which gift might, as they thought who saw it, much better have been spent in works of mercy towards the poor: "Verily † I say unto you, "Wheresoever this Gospel shall be preached throughout all "the world, there shall also this that she hath done be spoken "of for memorial of her."

[6.] Of service to God, the best works are they which continue longest ‡: and for permanency what like Donation, whereby things are unto him for ever dedicated? That the ancient lands and livings of the Church were all in such sort given into the hands of God by the just lords and owners of them, that unto him they passed over their whole interest and right therein, the form of sundry the said donations as yet extant most plainly sheweth. And where time hath left no such evidence as now remaining to be seen, yet the same intention is presumed in all donors, unless the contrary be apparent. But to the end it may yet more plainly appear unto all men under what title the several kinds of ecclesiastical possessions are held, "Our Lord himself," saith St. Augustine §, "had coffers to keep those things which "the faithful *offered* unto him. Then was the form of the "church treasury first instituted, to the end that withal we "might understand that in forbidding to be careful for to-"morrow, his purpose was not to bar his saints from keeping "money, but to withdraw them from doing God service for "wealth's sake, and from forsaking righteousness through "fear of losing their wealth." The first gifts consecrated unto Christ after his departure out of the world were sums

* Matt. ii. 11. † xxvi. 13. ‡ John xv. 16.
§ Aug. c. 15. de Mendac. [t. vi. 437.]

of money, in process of time other moveables were added, and at length goods unmoveable, churches and oratories hallowed to the honour of his glorious name, houses and lands for perpetuity conveyed unto him, inheritance given to remain his as long as the world should endure. "The "Apostles," saith Melchiades*, "they foresaw that God "would have his Church amongst the Gentiles, and for that "cause in Judea they took no lands but price of lands sold." This he conjectureth to have been the cause why the Apostles did that which the history reporteth of them. The truth is, that so the state of those times did require, as well otherwhere as in Judea. Wherefore when afterwards it did appear much more commodious for the Church to dedicate such inheritances, than the value and price of them being sold; the former custom was changed for this, as for the better. The devotion of Constantine herein all the world even till this very day admireth. They that lived in the prime of the Christian world thought no testament Christianly made, nor any thing therein well bequeathed, unless something were thereby added unto Christ's patrimony.

[7.] Touching which men, what judgment the world doth now give I know not; perhaps we deem them to have been herein but blind and superstitious persons. Nay, we in these cogitations are blind; they contrariwise did with Solomon † plainly know and persuade themselves, that thus to diminish their wealth was not to diminish but to augment it, according to that which God doth promise to his own people by the Prophet Malachi ‡, and which they by their own particular experience § found true. If Wickliff therefore were of that opinion which his adversaries ascribe unto him (whether truly or of purpose to make him odious I cannot tell, for in his writings I do not find it) namely, "That Constantine and "others following his steps did evil, as having no sufficient "ground whereby they might gather that such donations are "acceptable to Jesus Christ;" it was in Wickliff a palpable error. I will use but one only argument to stand in the stead of many. Jacob taking his journey unto Haran made in this

* C. 12. qu. 1. c. 15. et 16.
† Prov. iii. 10.
‡ Mal. iii. 10.
§ 2 Chron. xxxi. 10. Tho. Waldensis, tom. i. [Doctrinalis Fidei] lib. iv. c. 39. [and 40.]

sort his solemn vow*: "If God will be with me, and will "keep me in this journey which I go, and will give me "bread to eat, and clothes to put on, so that I come again to "my father's house in safety; then shall the Lord be my "God, and this stone which I have set up a pillar shall be "the house of God, and of all that thou shalt give me will I "give the tenth unto thee." May a Christian man desire as great things as Jacob did at the hands of God? may he desire them in as earnest manner? may he promise as great thankfulness in acknowledging the goodness of God? may he vow any certain kind of public acknowledgment beforehand; or though he vow it not, perform it after in such sort that men may see he is persuaded how the Lord hath been his God? Are these particular kind of testifying thankfulness to God, the erecting of oratories, the dedicating of lands and goods to maintain them, forbidden any where? Let any mortal man living shew but one reason wherefore in this point to follow Jacob's example should not be a thing both acceptable unto God, and in the eyes of the world for ever most highly commendable. Concerning goods of this nature, goods whereof when we speak we term them τὰ τῷ Θεῷ ἀφιερωθέντα, the goods that are consecrated unto God, and as Tertullian speaketh, *deposita pietatis*, things which piety and devotion hath laid up as it were in the bosom of God; touching such goods, the law civil following mere light of nature defineth them to be no man's, because no mortal man, or community of men, hath right of propriety in them.

That ecclesiastical persons are receivers of God's rents; and that the honour of Prelates is, to be thereof his chief receivers; not without liberty from him granted, of converting the same unto their own use, even in large manner.

XXIII. Persons ecclesiastical are God's stewards, not only for that he hath set them over his family, as the ministers of ghostly food, but even for this very cause also, that they are to receive and dispose his temporal revenues, the gifts and oblations which men bring him. Of the Jews it is plain † that their tithes they offered unto the Lord, and those offerings the Lord bestowed upon the Levites. When the Levites gave the tenth of their tithes, this their gift the Law doth term the Lord's heave-offering †, and appoint that the high-priest should receive the same. Of spoils taken in war ‡, that part which they were accustomed to separate unto God, they

* Gen. xxviii. 20—22. † Num. xviii. 24—28. ‡ Num. xxxi. [48—54.]

brought it before the priest of the Lord, by whom it was laid up in the tabernacle of the congregation, for a memorial of their thankfulness towards God, and his goodness towards them in fighting for them against their enemies. As therefore the Apostle * magnifieth the honour of Melchisedec, in that he being an high-priest, did receive at the hands of Abraham the tithes which Abraham did honour God with; so it argueth in the Apostles themselves great honour, that at their feet † the price of those possessions was laid, which men thought good to bestow on Christ. St. Paul commending the churches which were in Macedonia for their exceeding liberality this way, saith of them that he himself would bear record, they had declared their forward minds according to their power, yea, beyond their power, and had so much exceeded his expectation of them, that "they seemed as it were even to give "away themselves first to the Lord," saith the Apostle ‡, "and then by the will of God unto us:" to him, as the owner of such gifts; to us, as his appointed receivers and dispensers. The gift of the Church of Antioch, bestowed unto the use of distressed brethren which were in Judea, Paul and Barnabas did deliver unto the presbyters of Jerusalem §; and the head of those presbyters was James ||, he therefore the chiefest disposer thereof. Amongst those canons which are entitled Apostolical, one is this, "We appoint that the Bishop have "care of those things which belong to the Church ¶;" the meaning is, of church goods, as the reason following sheweth: "For if the precious souls of men must be committed unto "him of trust, much more it behoveth the charge of money "to be given him, that by his authority the presbyters and "deacons may administer all things to them that stand in "need." So that he which hath done them the honour to be, as it were, his treasurers, hath left them also authority and power to use these treasures, both otherwise, and for the maintenance even of their own estate: the lower sort of the clergy according unto a meaner, the higher after a larger proportion.

* Heb. vii. 3.
† Acts iv. 34.
‡ 2 Cor. viii. 5.
§ Acts xi. 30.
|| Acts xxi. 18. xii. 17.
¶ Ἐπίσκοπον ἔχειν τῶν τῆς ἐκκλησίας πραγμάτων ἐξουσίαν, ὥστε διοικεῖν εἰς πάντας δεομένους μετὰ πάσης εὐλαβείας καὶ φόβου Θεοῦ. Can. 40. [t. i. 20. ed. Hard.] et Conc. Antioch. [can. 25. ibid. p. 604, 5. A. D. 341.]

[2.] The use of spiritual goods and possessions hath been a matter much disputed of; grievous complaints there are usually made against the evil and unlawful usage of them, but with no certain determination hitherto, on what things and persons, with what proportion and measure they being bestowed, do retain their lawful use. Some men condemn it as idle, superfluous, and altogether vain, that any part of the treasure of God should be spent upon costly ornaments appertaining unto his service: who being best worshipped, when he is served in spirit and truth *, hath not for want of pomp and magnificence rejected at any time those who with faithful hearts have adored him. Whereupon the heretics, termed *Henriciani* and *Petrobrusiani*, threw down temples and houses of prayer erected with marvellous great charge, as being in that respect not fit for Christ by us to be honoured in.

[3.] We deny not, but that they who sometime wandered as pilgrims on earth, and had no temples, but made caves and dens to pray in †, did God such honour as was most acceptable in his sight: God did not reject them for their poverty and nakedness' sake; their sacraments were not abhorred for want of vessels of gold.

Howbeit, let them who thus delight to plead, answer me: when Moses first, and afterwards David, exhorted the people of Israel unto matter of charge about the service of God; suppose we it had been allowable in them to have thus pleaded: "Our fathers in Egypt served God devoutly, God "was with them in all their afflictions, he heard their prayers, "pitied their case, and delivered them from the tyranny of "their oppressors; what house, tabernacle, or temple had "they?" Such argumentations are childish and fond; God doth not refuse to be honoured at all where there lacketh wealth; but where abundance and store is, he there requireth the flower thereof, being bestowed on him, to be employed even unto the ornament of his service. In Egypt the state of his people was servitude, and therefore his service was accordingly. In the desert they had no sooner aught of their own, but a tabernacle is required; and in the land of Canaan a temple. In the eyes of David it seemed a thing not fit, a

* John iv. 24. † Heb. xi. 38.

thing not decent, that himself should be more richly seated than God.

[4.] But concerning the use of ecclesiastical goods bestowed this way, there is not so much contention amongst us, as what measure of allowance is fit for ecclesiastical persons to be maintained with. A better rule in this case to judge things by we cannot possibly have than the wisdom of God himself: by considering what he thought meet for each degree of the clergy to enjoy in time of the Law, what for Levites, what for priests, and what for high priests, somewhat we shall be the more able to discern rightly what may be fit, convenient, and right for the Christian clergy likewise. Priests for their maintenance had those first fruits * of cattle†, corn, wine, oil, and other ‡ commodities of the earth, which the Jews were accustomed yearly to present God with. They had the price § which was appointed for men to pay in lieu of the first-born of their children, and the price of the first-born also amongst cattle which were unclean: they had the vowed gifts ‖ of the people, or the prices, if they were redeemable by the donors after vow, as some things were: they had the free ¶ and unvowed oblations of men: they had the remainder of** things sacrificed: with tithes the Levites†† were maintained; and with the tithe of their tithes ‡‡ the high-priest. In a word, if the quality of that which God did assign to his clergy be considered, and their manner of receiving it, without labour, expense, or charge, it will appear that the tribe of Levi, being but the twelfth part of Israel, had in effect as good as four twelfth parts of all such goods as the holy land did yield: so that their worldly estate was four times as good as any other tribe's in Israel besides. But the high-priests' condition, how ample? to whom belonged the tenth of all the tithe of this land, especially the law providing also, that as the people did bring the best of all things unto the priests and Levites, so the Levites should deliver the choice and flower of all their commodities to the high-priest, and so his tenth part by that mean be made the very best part amongst ten: by which proportion, if the Levites were ordinarily in all not above thirty thousand men, (whereas when

* Num. xviii. 15. ¶ Ver. 8. ** Ver. 9.
† Ver. 12. ‡ Ver. 13. § Ver. 15. †† Ver. 21. ‡‡ Ver. 28.
‖ Ver. 8; Lev. xxvii. 11, 14; Num. xviii. 8.

David numbered them *, he found almost thirty-eight thousand above the age of thirty years,) the high-priest, after this very reckoning, had as much as three or four thousand others of the clergy to live upon.

Over and besides all this, lest the priests of Egypt, holding lands †, should seem in that respect better provided for than the priests of the true God, it pleased him further to appoint unto them ‡ forty and eight whole cities with territories of land adjoining, to hold as their own free inheritance for ever. For to the end they might have all kind of encouragement, not only to do what they ought, but to take pleasure in that they did; albeit they were expressly forbidden § to have any part of the land of Canaan laid out whole to themselves, by themselves, in such sort as the rest of the tribes had; forasmuch as the will of God was rather that they should throughout all tribes be dispersed, for the easier access of the people unto knowledge; yet were they not barred altogether to hold a land [hold land?], nor yet otherwise the worse provided for, in respect of that former restraint||; for God by way of special preeminence undertook to feed them at his own table, and out of his own proper treasury to maintain them, that want and penury they might never feel, except God himself did first receive injury.

[5.] A thing most worthy our consideration is the wisdom of God herein; for the common sort being prone unto envy and murmur, little considereth of what necessity, use and importance the sacred duties of the clergy are, and for that cause hardly yieldeth them any such honour without repining and grudging thereat; they cannot brook it, that when they have laboured and come to reap, there should so great a portion go out of the fruit of their labours, and be yielded up unto such as sweat not for it. But when the Lord doth challenge this as his own due, and require it to be done by way of homage unto him, whose mere liberality and goodness had raised them from a poor and servile estate, to place them where they had all those ample and rich possessions; they must be worse than brute beasts, if they would storm at any thing which he did receive at their hands. And for him to bestow his own on

* 1 Chron. xxiii. 3. † Gen. xlvii. 22. ‡ Numb. xxxv. 7.
§ Josh. xiv. 4. || Deut. xviii. 8; Lev. xxv. 33, 34.

his own servants (which liberty is not denied unto the meanest of men), what man liveth that can think it other than most reasonable? Wherefore no cause there was, why that which the clergy had should in any man's eye seem too much, unless God himself were thought to be of an over-having disposition. * This is the mark whereat all those speeches drive, "Levi "hath no part nor inheritance with his brethren, the Lord is "his inheritance;" again †, "To the tribe of Levi he gave "no inheritance, the sacrifices of the Lord God of Israel an "inheritance of Levi;" again ‡, "The tithes of the which "they shall offer as an offering unto the Lord, I have given "the Levites for an inheritance;" and again, "§ All the "heave-offerings of the holy things which the children of Israel "shall offer unto the Lord, I have given thee, and thy sons "and thy daughters with thee, to be a duty for ever; it is a "perpetual covenant of salt before the Lord."

[6.] Now that if such provision be possible to be made, the Christian clergy ought not herein to be inferior unto the Jewish, what sounder proof than the Apostle's own kind of argument? "|| Do ye not know that they which minister about "the holy things eat of the things of the temple? and they "which wait at the altar are partakers with the altar? so, even "*so*, hath the Lord ordained that they which preach the "gospel should live of the gospel." Upon which words I thus conclude, that if the people of God do abound, and abounding can so far forth find in their hearts to shew themselves towards Christ their Saviour thankful as to honour him with their riches (which no law of God or nature forbiddeth) no less than the ancient Jewish people did honour God; the plain ordinance of Christ appointeth as large and as ample proportion out of his own treasure unto them that serve him in the gospel as ever the priests of the law did enjoy. What further proof can we desire? It is the blessed Apostle's testimony, That "even so the Lord hath ordained." Yea, I know not whether it be sound to interpret the Apostle otherwise than that, whereas he judgeth ¶ the presbyters "which rule well in the "Church of Christ to be worthy of double honour," he means

* Deut. x. 9.
† Josh. xiii. 14.
‡ Num. xviii. 24.
§ Ver. 19.
|| 1 Cor. ix. 13.
¶ 1 Tim. v. 17.

BOOK VII. Ch. xxiii. 7. 8.

double unto that which the priests of the law received; "*For "if that ministry which was of the letter were so glorious, "how shall not the ministry of the spirit be more glorious?" If the teachers of the Law of Moses, which God delivered written with letters in tables of stone, were thought worthy of so great honour, how shall not the teachers of the gospel of Christ be in his sight most worthy, the Holy Ghost being sent from heaven to engrave the gospel on their hearts who first taught it, and whose successors they that teach it at this day are? So that according to the ordinance of God himself, their estate for worldly maintenance ought to be no worse than is granted unto other sorts of men, each according to that degree they were placed in.

[7.] Neither are we so to judge of their worldly condition, as if they were servants of men, and at men's hands did receive those earthly benefits by way of stipend in lieu of pains whereunto they are hired; nay, that which is paid unto them is homage and tribute due unto the Lord Christ. His servants they are, and from him they receive such goods by way of stipend. Not so from men: for at the hands of men, he himself being honoured with such things, hath appointed his servants therewith according to their several degrees and places to be maintained. And for their greater encouragement who are his labourers he hath to their comfort assured them for ever, that they are in his estimation † "worthy the hire" which he alloweth them; and therefore if men should withdraw from him the store which those his servants that labour in his work are maintained with, yet he in his word shall be found everlastingly true, their labour in the Lord shall not be forgotten; the hire he accounteth them worthy of, they shall surely have either one way or other answered.

[8.] In the prime of the Christian world, that which was brought and laid down at the Apostles' feet ‡, they disposed of by distribution according to the exigence of each man's need. Neither can we think that they who out of Christ's treasury made provision for all others, were careless to furnish the clergy with all things fit and convenient for their estate:

* 2 Cor. iii. 7, 8. Vide [Tho. Aquin.] 2de. 2. [i. e. secundæ Summ. Theol. pars ii.] qu. 77. [87.] art. 1.

† 1 Tim. v. 18.

‡ Acts iv. 35.

and as themselves were chiefest in place of authority and calling, so no man doubteth but that proportionably they had power to use the same for their own decent maintenance. The Apostles with the rest of the clergy in Jerusalem lived at that time according to the manner of a fellowship or collegiate society, maintaining themselves and the poor of the Church with a common purse, the rest of the faithful keeping that purse continually stored. And in that sense it is that the sacred history saith *, "All which believed were in one "place, and had all things common." In the histories of the Church, and in the writings of the ancient Fathers for some hundreds of years after, we find no other way for the maintenance of the clergy but only this, the treasury of Jesus Christ furnished through men's devotion, bestowing sometimes goods, sometimes lands that way, and out of his treasury the charge of the service of God was defrayed, the bishop and the clergy under him maintained, the poor in their necessity ministered unto. For which purpose, every bishop had some one of the presbyters under him to be † treasurer of the church, to receive, keep, and deliver all; which office in churches cathedral remaineth even till this day, albeit the use thereof be not altogether so large now as heretofore.

[9.] The disposition of these goods was by the appointment of the bishop. Wherefore Prosper ‡ speaking of the bishop's care herein saith, "It was necessary for one to be troubled "therewith, to the end that the rest under him might be the "freer to attend quietly their spiritual businesses." And lest any man should imagine that bishops by this means were hindered themselves from attending the service of God, "Even herein," saith he, "they do God service; for if those "things which are bestowed on the Church be God's, he "doth the work of God, who not of a covetous mind, but "with purpose of most faithful administration, taketh care of "things consecrated unto God."

And forasmuch as the presbyters of every church could not all live with the bishop, partly for that their number was

* Acts ii. 44.

† Dispens. ["Dispensator;" so called by] Prosper: de Vita Contempl. l. ii. c. 12. [in Bibl. Patr. Colon. t. v. part. iii. p. 64.] "Œcon." ["Œconomus"] L. 14. C. de sacr. Eccles. [Cod. Justin. lib. i. tit. 2. lex 14.] et Novel. vii. in princip.

‡ Prosp. de Vita Contempl. l. ii. c. 16. [p. 65.]

great, and partly because the people being once divided into parishes, such presbyters as had severally charge of them were by that mean more conveniently to live in the midst each of his own particular flock, therefore a competent number being fed at the same table with the bishop, the rest had their whole allowance apart *, which several allowances were called *sportulæ,* and they who received them, *sportulantes fratres.*

Touching the bishop, as his place and estate was higher, so likewise the proportion of his charges about himself being for that cause in all equity and reason greater, yet forasmuch as his stint herein was no other than it pleased himself to set, the rest (as the manner of inferiors is to think that they which are over them always have too much) grudged many times at the measure of the bishop's private expense, perhaps not without cause. Howsoever, by this occasion there grew amongst them great heart-burning, quarrel and strife: where the bishops were found culpable, as eating too much beyond their tether, and drawing more to their own private maintenance than the proportion of Christ's patrimony being not greatly abundant could bear, sundry constitutions hereupon were made to moderate the same, according to the Church's condition in those times. Some before they were made bishops having been owners of ample possessions, sold them and gave them away to the poor: thus did Paulinus, Hilary †, Cyprian ‡, and sundry others. Hereupon they who entering into the same spiritual and high function held their secular possessions still were hardly thought of: and even when the case was fully resolved, that so to do was not unlawful, yet it grew a question, "whether they lawfully might then take any thing "out of the public treasury of Christ:" a question, "whether

* Cypr. l. iv. ep. 5. [34. p. 48. Baluz.] "Presbyterii honorem de-"signasse nos illis jam sciatis, ut "et sportulis iisdem cum presbyte-"ris honorentur, et divisiones men-"surnas æquatis quantitatibus par-"tiantur, sessuri nobiscum provec-"tis et corroboratis annis suis." Which words of Cyprian do shew, that every presbyter had his standing allowance out of the church-treasury; that besides the same allowance called *sportula,* some also had their portion in that dividend which was the remainder of every month's expense; thirdly, that out of the presbyters under him, the bishop as then had [a] certain number of the gravest, who lived and commoned always with him.

† Prosp. de Vita Contempl. l. ii. c. 9.

‡ Pont. Diacon. in vita Cypr. [col. cxxxvi. ed. Baluz.]

" bishops, holding by civil title sufficient to live of their own, " were bound in conscience to leave the goods of the Church " altogether to the use of others." Of contentions about these matters there was no end, neither appeared there any possible way for quietness, otherwise than by making partition of church-revenues, according to the several ends and uses for which they did serve, that so the bishop's part might be certain. Such partition being made, the bishop enjoyed his portion several to himself; the rest of the clergy likewise theirs; a third part was severed to the furnishing and upholding of the church; a fourth to the erection and maintenance of houses wherein the poor might have relief. After which separation made, lands and livings began every day to be dedicated unto each use severally, by means whereof every of them became in short time much greater than they had been for worldly maintenance, the fervent devotion of men being glad that this new opportunity was given of shewing zeal to the house of God in more certain order.

[10.] By these things it plainly appeareth what proportion of maintenance hath been ever thought reasonable for a bishop; sith in that very partition agreed on to bring him unto his certain stint, as much is allowed unto him alone as unto all the clergy under him, namely, a fourth part of the whole yearly rents and revenues of the church. Nor is it likely, that before those temporalities which now are such eyesores were added unto the honour of bishops, their state was so mean as some imagine: for if we had no other evidence than the covetous and ambitious humour of heretics, whose impotent desires of aspiring thereunto, and extreme discontentment as oft as they were defeated, even this doth shew that the state of bishops was not a few degrees advanced above the rest. Wherefore of grand apostates which were in the very prime of the primitive Church, thus Lactantius above thirteen hundred years sithence testified *, " Men of a slippery faith " they were, who feigning that they knew and worshipped " God, but seeking only that they might grow in *wealth* and " honour, affected the place of the *highest priesthood;* where- " unto when their betters were chosen before them, they " thought it better to leave the Church, and to draw their

* Lact. de Vera Sap. lib. iv. c. 30.

"favourers with them, than to endure those men their gover-
"nors, whom themselves desired to govern."

[11.] Now whereas against the present estate of bishops, and the greatness of their port, and the largeness of their expenses at this day, there is not any thing more commonly objected than those ancient canons, whereby they are restrained unto a far more sparing life, their houses, their retinue, their diet limited within a far more narrow compass than is now kept; we must know, that those laws and orders were made when bishops lived of the same purse which served as well for a number of others as them, and yet all at their disposing. So that convenient it was to provide that there might be a moderate stint appointed to measure their expenses by, lest others should be injured by their wastefulness. Contrariwise there is now no cause wherefore any such law should be urged, when bishops live only of that which hath been peculiarly allotted unto them. They having therefore temporalities and other revenues to bestow for their own private use, according to that which their state requireth, and no other having with them any such common interest therein, their own discretion is to be their law for this matter; neither are they to be pressed with the rigour of such ancient canons as were framed for other times, much less so odiously to be upbraided with unconformity unto the pattern of our Lord and Saviour's estate, in such circumstances as himself did never mind to require that the rest of the world should of necessity be like him. Thus against the wealth of the clergy they allege how meanly Christ himself was provided for; against bishops' palaces, his want of a hole to hide his head in; against the service done unto them, that "he "came to minister, not to be ministered unto in the world." Which things, as they are not unfit to control covetous, proud or ambitious desires of the ministers of Christ, and even of all Christians, whatsoever they be; and to teach men contentment of mind, how mean soever their estate is, considering that they are but servants to him, whose condition was far more abased than theirs is, or can be; so to prove such difference in state between us and him unlawful, they are of no force or strength at all. If one convented before their consistories, when he standeth to make his answer, should

break out into invectives against their authority, and tell them that Christ, when he was on earth, did not sit to judge, but stand to be judged; would they hereupon think it requisite to dissolve their eldership, and to permit no tribunals, no judges at all, for fear of swerving from our Saviour's example? If those men, who have nothing in their mouths more usual than the Poverty of Jesus Christ and his Apostles, allege not this as Julian sometime did *beati pauperes* unto Christians, when his meaning was to spoil them of that they had; our hope is then, that as they seriously and sincerely wish that our Saviour Christ in this point may be followed, and to that end only propose his blessed example; so at our hands again they will be content to hear with like willingness the holy Apostle's exhortation made unto them of the laity also*, "Be "ye followers of us, even as we are of Christ; let us be your "example, even as the Lord Jesus Christ is ours, that we "may all proceed † by one and the same rule."

That for their unworthiness to deprive both them and their successors of such goods, and to convey the same unto men of secular calling, were extreme sacrilegious injustice.

XXIV. But beware we of following Christ as thieves follow true men, to take their goods by violence from them. Be it that bishops were all unworthy, not only of living, but even of life, yet what hath our Lord Jesus Christ deserved, for which men should judge him worthy to have the things that are his given away from him unto others that have no right unto them? For at this mark it is that the head lay-reformers do all aim. Must these unworthy prelates give place? What then? Shall better succeed in their rooms? Is this desired, to the end that others may enjoy their honours, which shall do Christ more faithful service than they have done? Bishops are the worst men living upon earth; therefore let their sanctified possessions be divided: amongst whom? O blessed reformation! O happy men, that put to their helping hands for the furtherance of so good and glorious a work!

[2.] Wherefore albeit the whole world at this day do already perceive, and posterity be like hereafter a great deal more plainly to discern, not that the clergy of God is thus heaved at because they are wicked, but that means are used to put it into the heads of the simple multitude that they are such indeed, to the end that those who thirst for the spoil of spiritual possessions may till such time as they have their purpose be

* 1 Cor. xi. 1. † Phil. iii. 16.

thought to covet nothing but only the just extinguishment of unreformable persons; so that in regard of such men's intentions, practices, and machinations against them, the part that suffereth these things may most fitly pray with David*, "Judge "thou me, O Lord, according to my righteousness, and according unto mine innocency: O let the malice of the wicked "come to an end, and be thou the guide of the just:" notwithstanding, forasmuch as it doth not stand with Christian humility otherwise to think, than that this violent outrage of men is a rod in the ireful hands of the Lord our God, the smart whereof we deserve to feel; let it not seem grievous in the eyes of my reverend lords the Bishops, if to their good consideration I offer a view of those sores which are in the kind of their heavenly function most apt to breed, and which being not in time cured, may procure at the length that which God of his infinite mercy avert.

[3.] Of bishops in his time St. Jerome complaineth, that they took it in great disdain to have any fault great or small found with them. Epiphanius likewise before Jerome noteth † their impatiency this way to have been the very cause of a schism in the Church of Christ; at what time one Audius, a man of great integrity of life, full of faith and zeal towards God, beholding those things which were corruptly done in the Church, told the bishops and presbyters their faults in such sort as those men are wont, who love the truth from their hearts, and walk in the paths of a most exact life. Whether it were covetousness or sensuality in their lives, absurdity or error in their teaching; any breach of the laws and canons of the Church wherein he espied them faulty, certain and sure they were to be thereof most plainly told. Which thing they whose dealings were justly culpable could not bear; but instead of amending their faults bent their hatred against him who sought their amendment, till at length they drove him by extremity of infestation, through weariness of striving against their injuries, to leave both them and with them the Church.

Amongst the manifold accusations, either generally intended against the bishops of this our Church, or laid particularly to the charge of any of them, I cannot find that hitherto their spitefullest adversaries have been able to say justly, that any

* Psalm vii. 8. † Epiph. contra Hæres. lib. iii. hær. 70. c. 1.

man for telling them their personal faults in good and Christian sort hath sustained in that respect much persecution. Wherefore notwithstanding mine own inferior estate and calling in God's Church, the consideration whereof assureth me, that in this kind the sweetest sacrifice which I can offer unto Christ is meek obedience, reverence and awe unto the prelates which he hath placed in seats of higher authority over me, emboldened I am, so far as may conveniently stand with that duty of humble subjection, meekly to crave, my good lords, your favourable pardon, if it shall seem a fault thus far to presume; or if otherwise, your wonted courteous acceptation.

——"Sine me hæc haud mollia fatu
"Sublatis aperire dolis." Æneid. lib. xii. [25.]

[4.] First, In government, be it of what kind soever, but especially if it be such kind of government as prelates have over the Church, there is not one thing publicly more hurtful than that an hard opinion should be conceived of governors at the first: and a good opinion how should the world ever conceive of them for their after-proceedings in regiment, whose first access and entrance thereunto giveth just occasion to think them corrupt men, which fear not that God in whose name they are to rule? Wherefore a scandalous thing it is to the Church of God, and to the actors themselves dangerous, to have aspired unto rooms of prelacy by wicked means. We are not at this day troubled much with that tumultuous kind of ambition wherewith the elections of Damasus* in St. Jerome's age, and of Maximus in Gregory's† time, and of others, were long sithence stained. Our greatest fear is rather the evil which Leo‡ and Anthemius did by imperial consti-

* Ammian. Marcel. lib. xxvii. [c. iii. (A. D. 367.)]

† Vide in Vita Greg. Naz. [p. 22. præfix. ed. Par. 1630.]

‡ "Nemo gradum sacerdotii pretii "venalitate mercetur; quantum "quisque mereatur, non quantum "dare sufficiat, æstimetur. Profecto "enim, quis locus tutus et quæ causa "esse poterit excusata, si veneranda "Dei templa pecuniis expugnentur? "Quem murum integritatis aut val-"lum [fidei] providebimus, si auri "sacra fames in penetralia veneran-"da proserpat? quid denique cau-"tum esse poterit aut securum, si "sanctitas incorrupta corrumpatur? "Cesset altaribus imminere profa-"nus ardor avaritiæ, et a sacris "adytis repellatur piaculare flagi-"tium. Itaque castus et humilis "nostris temporibus eligatur epi-"scopus, ut quocunque locorum per-"venerit, omnia vitæ propriæ inte-"gritate purificet. Nec pretio sed "precibus ordinetur antistes." L. 31. C. de Episc. et Cler. [Cod. Just. lib. i. tit. 3. lex 31.]

tution endeavour as much as in them lay to prevent. He which granteth, or he which receiveth the office and dignity of a bishop, otherwise than beseemeth a thing divine and most holy; he which bestoweth, and he which obtaineth it after any other sort than were honest and lawful to use, if our Lord Jesus Christ were present himself on earth to bestow it even with his own hands, sinneth a sin by so much more grievous than the sin of Belshazzar, by how much offices and functions heavenly are more precious than the meanest ornaments or implements which thereunto appertain. If it be as the Apostle saith, that the Holy Ghost doth make bishops, and that the whole action of making them is God's own deed, men being therein but his agents; what spark of the fear of God can there possibly remain in their hearts, who representing the person of God in naming worthy men to ecclesiastical charge, do sell that which in his name they are to bestow; or who standing as it were at the throne of the living God do bargain for that which at his hands they are to receive? Wo worth such impious and irreligious profanations! The Church of Christ hath been hereby made, not "a den of thieves," but in a manner the very dwelling-place of foul spirits; for undoubtedly such a number of them have been in all ages who thus have climbed into seat of episcopal regiment.

[5.] Secondly, Men may by orderly means be invested with spiritual authority and yet do harm by reason of ignorance how to use it to the good of the Church. "It is," saith Chrysostom, "πολλοῦ μὲν ἀξιώματος, δύσκολον δὲ, ἐπισκοπεῖν; a thing "highly to be accounted of but an hard thing to be that which "a bishop should be." Yea a hard and a toilsome thing it is for a bishop to know the things that belong unto a bishop. A right good man may be a very unfit magistrate. And for discharge of a bishop's office, to be well-minded is not enough, no not to be well learned also. Skill to instruct is a thing necessary, skill to govern much more necessary in a bishop. It is not safe for the Church of Christ, when bishops learn what belongeth unto government, as empirics learn physic by killing of the sick. Bishops were wont to be men of great learning in the laws both civil and of the Church; and while they were so, the wisest men in the land for counsel and government were bishops.

[6.] Thirdly, Know we never so well what belongeth unto a charge of so great moment, yet can we not therein proceed but with hazard of public detriment, if we rely on ourselves alone, and use not the benefit of conference with others. A singular mean to unity and concord amongst themselves, a marvellous help unto uniformity in their dealings, no small addition of weight and credit unto that which they do, a strong bridle unto such as watch for occasions to stir against them, finally, a very great stay unto all that are under their government, it could not choose but be soon found, if bishops did often and seriously use the help of mutual consultation.

[7.] These three rehearsed are things only preparatory unto the course of episcopal proceedings. But the hurt is more manifestly seen which doth grow to the Church of God by faults inherent in their several actions, as when they carelessly ordain, when they institute negligently, when corruptly they bestow church-livings, benefices, prebends, and rooms especially of jurisdiction, when they visit for gain's sake rather than with serious intent to do good, when their courts erected for the maintenance of good order are disordered, when they regard not the clergy under them, when neither clergy nor laity are kept in that awe for which this authority should serve, when any thing appeareth in them rather than a fatherly affection towards the flock of Christ, when they have no respect to posterity, and finally when they neglect the true and requisite means whereby their authority should be upheld. Surely the hurt which groweth out of these defects must needs be exceeding great. In a minister, ignorance and disability to teach is a maim; nor is it held a thing allowable to ordain such, were it not for the avoiding of a greater evil which the church must needs sustain, if in so great scarcity of able men, and unsufficiency of most parishes throughout the land to maintain them, both public prayer and the administration of sacraments should rather want, than any man thereunto be admitted lacking dexterity and skill to perform that which otherwise was most requisite. Wherefore the necessity of ordaining such is no excuse for the rash and careless ordaining of every one that hath but a friend to bestow some two or three words of ordinary commendation in his behalf. By reason whereof the Church groweth burdened with silly creatures more than

need, whose noted baseness and insufficiency bringeth their very order itself into contempt.

It may be that the fear of a *Quare impedit* doth cause institutions to pass more easily than otherwise they would. And to speak plainly the very truth, it may be that writs of *Quare non impedit* were for these times most necessary in the other's place: yet where law will not suffer men to follow their own judgment, to shew their judgment they are not hindered. And I doubt not but that even conscienceless and wicked patrons, of which sort the swarms are too great in the church of England, are the more emboldened to present unto bishops any refuse, by finding so easy acceptation thereof. Somewhat they might redress this sore, notwithstanding so strong impediments, if it did plainly appear that they took it indeed to heart, and were not in a manner contented with it.

[8.] Shall we look for care in admitting whom others present, if that which some of yourselves confer be at any time corruptly bestowed? A foul and an ugly kind of deformity it hath, if a man do but think what it is for a bishop to draw commodity and gain from those things whereof he is left a free bestower, and that in trust, without any other obligation than his sacred order only, and that religious integrity which hath been presumed on in him. Simoniacal corruption I may not for honour's sake suspect to be amongst men of so great place. So often they do not I trust offend by sale, as by unadvised gift of such preferments, wherein that ancient canon* should specially be remembered, which forbiddeth a bishop to be led by human affection in bestowing the things of God. A fault no where so hurtful, as in bestowing places of jurisdiction, and in furnishing cathedral churches, the prebendaries and other dignities whereof are the very true successors of those ancient presbyters which were at the first as counsellors unto bishops. A foul abuse it is, that any one man should be loaded as some are with livings in this kind, yea some even of them who condemn utterly the granting of any two benefices unto the same man, whereas the other is in truth a matter of far greater sequel, as experience would soon shew, if churches cathedral being

* Can. Apost. 76. [ap. Beveridge, Synodicon, i. 50.]

furnished with the residence of a competent number of virtuous, grave, wise and learned divines, the rest of the prebends of every such church were given within the diocess unto men of worthiest desert, for their better encouragement unto industry and travel; unless it seem also convenient to extend the benefit of them unto the learned in universities, and men of special employment otherwise in the affairs of the Church of God. But howsoever, surely with the public good of the Church it will hardly stand, that in any one person such favours be more multiplied than law permitteth in those livings which are with cure.

[9.] Touching bishops' visitations, the first institution of them was profitable, to the end that the state and condition of churches being known, there might be for evils growing convenient remedies provided in due time. The observation of church laws, the correction of faults in the service of God and manners of men, these are things that visitors should seek. When these things are inquired of formally, and but for custom's sake, fees and pensions being the only thing which is sought, and little else done by visitations; we are not to marvel if the baseness of the end doth make the action itself loathsome. The good which bishops may do not only by these visitations belonging ordinarily to their office, but also in respect of that power which the founders of colleges have given them of special trust, charging even fearfully their consciences therewith: the good I say which they might do by this their authority, both within their own diocess, and in the well-springs themselves, the universities, is plainly such as cannot choose but add weight to their heavy accounts in that dreadful day if they do it not.

[10.] In their courts, where nothing but singular integrity and justice should prevail, if palpable and gross corruptions be found, by reason of offices so often granted unto men who seek nothing but their own gain, and make no account what disgrace doth grow by their unjust dealings unto them under whom they deal, the evil hereof shall work more than they which procure it do perhaps imagine.

[11.] At the hands of a bishop the first thing looked for is a care of the clergy under him, a care that in doing good they may have whatsoever comforts and encouragements his coun-

BOOK VII. Ch. xxiv. 12, 13.

tenance, authority and place may yield. Otherwise what heart shall they have to proceed in their painful course, all sorts of men besides being so ready to malign, despise and every way oppress them? Let them find nothing but disdain in bishops; in the enemies of present government, if that way they list to betake themselves, all kind of favourable and friendly helps; unto which part think we it likely that men having wit, courage and stomach, will incline?

As great a fault is the want of severity when need requireth, as of kindness and courtesy in bishops. But touching this, what with ill usage of their power amongst the meaner, and what with disusage amongst the higher sort, they are in the eyes of both sorts as bees that have lost their sting. It is a long time sithence any great one hath felt, or almost any one much feared the edge of that ecclesiastical severity, which sometime held lords and dukes in a more religious awe than now the meanest are able to be kept.

[12.] A bishop, in whom there did plainly appear the marks and tokens of a fatherly affection towards them that are under his charge, what good might he do ten thousand ways more than any man knows how to set down? But the souls of men are not loved, that which Christ shed his blood for is not esteemed precious. This is the very root, the fountain of all negligence in church-government.

[13.] Most wretched are the terms of men's estate when once they are at a point of wretchlessness so extreme, that they bend not their wits any further than only to shift out the present time, never regarding what shall become of their successors after them. Had our predecessors so loosely cast off from them all care and respect to posterity, a Church Christian there had not been about the regiment whereof we should need at this day to strive. It was the barbarous affection of Nero, that the ruin of his own imperial seat he could have been well enough contented to see, in case he might also have seen it accompanied with the fall of the whole world: an affection not more intolerable than theirs, who care not to overthrow all posterity, so they may purchase a few days of ignominious safety unto themselves and their present estates; if it may be termed a safety which tendeth so fast unto their very overthrow that are the purchasers of it

in so vile and base manner. Men whom it standeth upon to uphold a reverend estimation of themselves in the minds of others, without which the very best things they do are hardly able to escape disgrace, must before it be over late remember how much easier it is to retain credit once gotten, than to recover it being lost. The executors of bishops are sued if their mansion-house be suffered to go to decay: but whom shall their successors sue for the dilapidations which they make of that credit, the unrepaired diminutions whereof will in time bring to pass, that they which would most do good in that calling shall not be able, by reason of prejudice generally settled in the minds of all sorts against them?

[14.] By what means their estimation hath hitherto decayed, it is no hard thing to discern. Herod and Archelaus are noted* to have sought out purposely the dullest and most ignoble that could be found amongst the people, preferring such to the high priest's office, thereby to abate the great opinion which the multitude had of that order, and to procure a more expedite course for their own wicked counsels, whereunto they saw the high priests were no small impediment, as long as the common sort did much depend upon them. It may be there hath been partly some show and just suspicion of like practice in some, in procuring the undeserved preferments of some unworthy persons, the very cause of whose advancement hath been principally their unworthiness to be advanced. But neither could this be done altogether without the inexcusable fault of some preferred before, and so oft we cannot imagine it to have been done, that either only or chiefly from thence this decay of their estimation may be thought to grow. Somewhat it is that the malice of their cunning adversaries, but much more which themselves have effected against themselves.

[15.] A bishop's estimation doth grow from the excellency of virtues suitable unto his place. Unto the place of a bishop those high divine virtues are judged suitable, which virtues being not easily found in other sorts of great men, do make him appear so much the greater in whom they are found. Devotion and the feeling sense of religion are not usual in the noblest, wisest, and chiefest personages of state, by reason

* Egisip. l. ii. c. 12. [in Bibl. P. Colon. II. 1003. F.]

their wits are so much employed another way, and their minds so seldom conversant in heavenly things. If therefore wherein themselves are defective they see that bishops do blessedly excel, it frameth secretly their hearts to a stooping kind of disposition, clean opposite to contempt. The very countenance of Moses was glorious after that God had conferred with him. And where bishops are, the powers and faculties of whose souls God hath possessed, those very actions, the kind whereof is common unto them with other men, have notwithstanding in them a more high and heavenly form, which draweth correspondent estimation unto it, by virtue of that celestial impression, which deep meditation of holy things, and as it were conversation with God doth leave in their minds. So that bishops which will be esteemed of as they ought, must frame themselves to that very pattern from whence those Asian bishops unto whom St. John writeth were denominated, even so far forth as this our frailty will permit; shine they must as angels of God in the midst of perverse men. They are not to look that the world should always carry the affection of Constantine, to bury that which might derogate from them, and to cover their imbecilities. More than high time it is that they bethink themselves of the Apostle's admonition, *Attende tibi**, "Have a "vigilant eye to thyself." They err if they do not persuade themselves that wheresoever they walk or sit, be it in their churches or in their consistories, abroad and at home, at their tables or in their closets, they are in the midst of snares laid for them. Wherefore as they are with the prophet every one of them to make it their hourly prayer unto God, "Lead me O Lord in thy righteousness, because of enemies†;" so it is not safe for them, no not for a moment, to slacken their industry in seeking every way that estimation which may further their labours unto the Church's good. Absurdity, though but in words, must needs be this way a maim, where nothing but wisdom, gravity and judgment is looked for. That which the son of Sirach hath concerning the writings of the old sages, "Wise sentences are found in them," should be the proper mark and character of bishops' speeches, whose lips, as doors, are not to be opened, but for egress of

* [1 Tim. iv. 16.] † [Psalm v. 8.]

instruction and sound knowledge. If base servility and dejection of mind be ever espied in them, how should men esteem them as worthy the rooms of the great ambassadors of God? A wretched desire to gain by bad and unseemly means standeth not with a mean man's credit, much less with that reputation which Fathers of the Church should be in. But if besides all this there be also coldness in works of piety and charity, utter contempt even of learning itself, no care to further it by any such helps as they easily might and ought to afford, no not as much as that due respect unto their very families about them, which all men that are of account do order as near as they can in such sort that no grievous offensive deformity be therein noted; if there still continue in that most reverend order such as by so many engines work day and night to pull down the whole frame of their own estimation amongst men, some of the rest secretly also permitting others their industrious opposites every day more and more to seduce the multitude, how should the Church of God hope for great good at their hands?

[16.] What we have spoken concerning these things, let not malicious accusers think themselves therewith justified, no more than Shimei was by his sovereign's most humble and meek acknowledgment even of that very crime which so impudent a caitiff's tongue upbraided him withal; the one in the virulent rancour of a cankered affection, took that delight for the present, which in the end did turn to his own more tormenting woe; the other in the contrite patience even of deserved malediction had yet this comfort*, "It may be the "Lord will look on mine affliction, and do me good for his "cursing this day." As for us over whom Christ hath placed them to be the chiefest guides and pastors of our souls, our common fault is, that we look for much more in our governors than a tolerable sufficiency can yield, and bear much less than humanity and reason do require we should. Too much perfection over rigorously exacted in them, cannot but breed in us perpetual discontentment, and on both parts cause all things to be unpleasant. It is exceedingly worth the noting, which Plato hath about the means whereby men fall into an utter dislike of all men with whom they converse†: "This

* 2 Sam. xvi. 12. † Plat. in Phæd. [t. i. 89. c. ed. Serran.]

BOOK VII. Ch. xxiv. 17.

"sourness of mind which maketh every man's dealings "unsavoury in our taste, entereth by an unskilful overween-"ing, which at the first we have of one, and so of another, "in whom we afterwards find ourselves to have been de-"ceived, they declaring themselves in the end to be frail "men, whom we judged demigods: when we have oftentimes "been thus beguiled, and that far besides expectation, we "grow at the length to this plain conclusion, that there is "nothing at all sound in any man. Which bitter conceit "is unseemly, and plain to have risen from lack of mature "judgment in human affairs; which if so be we did handle "with art, we would not enter into dealings with men, other-"wise than being beforehand grounded in this persuasion, "that the number of persons notably good or bad is but very "small; that the most part of good have some evil, and of "evil men some good in them." So true our experience doth find those aphorisms of Mercurius Trismegistus*, Ἀδύνατον τὸ ἀγαθὸν ἐνθάδε καθαρεύειν τῆς κακίας, "to purge goodness "quite and clean from all mixture of evil here is a thing "impossible." Again, Τὸ μὴ λίαν κακὸν ἐνθάδε τὸ ἀγαθόν ἐστι, "when in this world we term a thing good, we cannot by "exact construction have any other true meaning, than that "the said thing so termed is not noted to be a thing exceed-"ingly evil." And again, Μόνον, ὦ Ἀσκλήπιε, τὸ ὄνομα τοῦ ἀγαθοῦ ἐν ἀνθρώποις, τὸ δὲ ἔργον οὐδαμοῦ, "Amongst men, "O Æsculapius, the name of that which is good we find, but "no where the very true thing itself." When we censure the deeds and dealings of our superiors, to bring with us a fore-conceit thus qualified, shall be as well on our part as theirs a thing available unto quietness.

[17.] But howsoever the case doth stand with men's either good or bad quality, the verdict which our Lord and Saviour hath given, should continue for ever sure; "Quæ Dei sunt, "Deo;" let men bear the burden of their own iniquity; as for those things which are God's, let not God be deprived of them. For if only to withhold that which should be given be no better than † to rob God, if to withdraw any mite of that which is but in propose [purpose?] only bequeathed,

* M. Tris. in Pimandro, dial. vi. [§. 3. ed. Patricii, Lond. 1611, fol. 14.]
† Mal. iii. 8.

though as yet undelivered into the sacred treasure of God, be a sin for which Ananias* and Sapphira felt so heavily the dreadful hand of divine revenge; quite and clean to take that away which we never gave, and that after God hath for so many ages therewith been possessed, and that without any other show of cause, saving only that it seemeth in their eyes who seek it to be too much for them which have it in their hands, can we term it or think it less than most impious injustice, most heinous sacrilege? Such was the religious affection of Joseph†, that it suffered him not to take that advantage, no not against the very idolatrous priests of Egypt, which he took for the purchasing of other men's lands to the king; but he considered, that albeit their idolatry deserved hatred, yet for the honour's sake due unto priesthood, better it was the king himself should yield them relief in public extremity, than permit that the same necessity should constrain also them to do as the rest of the people did.

[18.] But it may be men have now found out, that God hath proposed the Christian clergy as a prey for all men freely to seize upon; that God hath left them as the fishes of the sea, which every man that listeth to gather into his net may; or that there is no God in heaven to pity them, and to regard the injuries which man doth lay upon them: yet the public good of this church and commonwealth doth, I hope, weigh somewhat in the hearts of all honestly disposed men. Unto the public good no one thing is more directly available, than that such as are in place, whether it be of civil or of ecclesiastical authority, be so much the more largely furnished even with external helps and ornaments of this life, [by?] how much the more highly they are in power and calling advanced above others. For nature is not contented with bare sufficiency unto the sustenance of man, but doth evermore covet a decency proportionable unto the place which man hath in the body or society of others. For according unto the greatness of men's calling, the measure of all their actions doth grow in every man's secret expectation, so that great men do always know that great things are at their hands expected. In a bishop great liberality, great hospitality, actions in every kind great are looked for: and for actions which

* Acts v. 2. † Gen. xlvii. 22.

must be great, mean instruments will not serve. Men are but men, what room soever amongst men they hold. If therefore the measure of their worldly abilities be beneath that proportion which their calling doth make to be looked for at their hands, a stronger inducement it is than perhaps men are aware of unto evil and corrupt dealings for supply of that defect. For which cause we must needs think it a thing necessary unto the common good of the Church, that great jurisdiction being granted unto bishops over others, a state of wealth proportionable should likewise be provided for them. Where wealth is had in so great admiration, as generally in this golden age it is, that without it angelical perfections are not able to deliver from extreme contempt, surely to make bishops poorer than they are, were to make them of less account and estimation than they should be. Wherefore if detriment and dishonour do grow to religion, to God, to his Church, when the public account which is made of the chief of the clergy decayeth, how should it be but in this respect for the good of religion, of God, of his Church, that the wealth of bishops be carefully preserved from further diminution?

The travels and crosses wherewith prelacy is never unaccompanied, they which feel them know how heavy and how great they are. Unless such difficulties therefore annexed unto that estate be tempered by co-annexing thereunto things esteemed of in this world, how should we hope that the minds of men, shunning naturally the burdens of each function, will be drawn to undertake the burden of episcopal care and labour in the Church of Christ? Wherefore if long we desire to enjoy the peace, quietness, order and stability of religion, which prelacy (as hath been declared) causeth, then must we necessarily, even in favour of the public good, uphold those things, the hope whereof being taken away, it is not the mere goodness of the charge, and the divine acceptation thereof, that will be able to invite many thereunto.

[19.] What shall become of that commonwealth or church in the end, which hath not the eye of learning to beautify, guide and direct it? At the length what shall become of that learning, which hath not wherewith any more to encourage her industrious followers? And finally, what shall become of that courage to follow learning, which hath already

so much failed through the only diminution of her chiefest rewards, bishoprics? Surely wheresoever this wicked intendment of verthrowing cathedral churches, or of taking away those livings, lands and possessions which bishops hitherto have enjoyed, shall once prevail, the handmaids attending thereupon will be paganism and extreme barbarity.

BOOK VII. Ch. xxiv. 20, 21.

[20.] In the Law of Moses, how careful provision is made that goods of this kind might remain to the Church for ever*: "Ye shall not make common the holy things of the children "of Israel, lest ye die, saith the Lord." Touching the fields annexed unto Levitical cities, the law was plain, they might not be sold; and the reason of the law, this†, "for it was "their possession for ever:" He which was Lord and owner of it, his will and pleasure was, that from the Levites it should never pass to be enjoyed by any other. The Lord's own portion, without his own commission and grant, how should any man justly hold? They which hold it by his appointment had it plainly with this condition‡, "They shall not "sell of it, neither change it, nor alienate the first-fruits of the "land; for it is holy unto the Lord." It falleth sometimes out, as the Prophet Habakkuk noteth, that the very§ "prey "of savage beasts becometh dreadful unto themselves." It did so in Judas, Achan, Nebuchadnezzar; their evil-purchased goods were their snare, and their prey their own terror; a thing no where so likely to follow, as in those goods and possessions, which being laid where they should not rest, have by the Lord's own testimony his most bitter curse|| their undividable companion.

[21.] These persuasions we use for other men's cause, not for theirs with whom God and religion are parts of the abrogated law of ceremonies. Wherefore not to continue longer in the cure of a sore desperate, there was a time when the clergy had almost as little as these good people wish. But the kings of this realm and others whom God had blest, considered devoutly with themselves, as David in like case sometimes had done, "Is it meet that we at the hands of God "should enjoy all kinds of abundance, and God's clergy suffer "want?" They considered that of Solomon, "¶ Honour God

* Numb. xviii. 32. † Lev. xxv. 34. ‡ Ezek. xlviii. 14.
§ Habak. ii. 17. || Mal. iii. 9. ¶ Prov. iii. 9.

"with thy substance, and the chiefest of all thy revenue; so "shall thy barns be filled with corn, and thy vessels shall run "over with new wine." They considered how the care which Jehosaphat had*, in providing that the Levites might have encouragement to do the work of the Lord cheerfully, was left of God as a fit pattern to be followed in the Church for ever. They considered what promise our Lord and Saviour had made unto them, at whose hands his prophets should receive but the least part of the meanest kind of friendliness, though it were but a draught of water; which promise seemeth not to be taken, as if Christ had made them of any higher courtesy uncapable, and had promised reward not unto such as give them but that, but unto such as leave them but that. They considered how earnest the Apostle is, that if the ministers of the law were so amply provided for, less care then ought not to be had of them, who under the gospel of Jesus Christ possess correspondent rooms in the Church. They considered how needful it is that they who provoke all others unto works of mercy and charity should especially have wherewith to be examples of such things, and by such means to win them, with whom other means without those do commonly take very small effect. In these and the like considerations, the Church revenues were in ancient times augmented, our Lord thereby performing manifestly the promise made to his servants, that they which did "leave either father, "or mother, or lands, or goods, for his sake, should receive "even in this world an hundred fold." For some hundreds of years together, they which joined themselves to the Church were fain to relinquish all worldly emoluments and to endure the hardness of an afflicted estate. Afterward the Lord gave rest to his Church, kings and princes became as fathers thereunto, the hearts of all men inclined towards it, and by his providence there grew unto it every day earthly possessions in more and more abundance, till the greatness thereof bred envy, which no diminutions are able to satisfy.

[22.] For as those ancient nursing Fathers thought they did never bestow enough; even so in the eye of this present age, as long as any thing remaineth, it seemeth to be too much. Our fathers we imitate *in perversum*, as Tertullian speaketh;

* 2 Chron. xix.

like them we are, by being in equal degree the contrary unto that which they were. Unto those earthly blessings which God as then did with so great abundance pour down upon the ecclesiastical state, we may in regard of most near resemblance apply the selfsame words which the prophet hath *, "God blessed them exceedingly, and by this very mean turned the hearts of their own brethren to hate them, and to deal politicly with his servants." Computations are made, and there are huge sums set down, for princes to see how much they may amplify and enlarge their own treasure; how many public burdens they may ease; what present means they may have to reward their servants about them, if they please but to grant their assent, and to accept of the spoil of bishops, by whom church goods are but abused unto pomp and vanity. Thus albeit they deal with one whose princely virtue giveth them small hope to prevail in impious and sacrilegious motions, yet shame they not to move her royal majesty even with a suit not much unlike unto that wherewith the Jewish high priest [priests?] tried Judas, whom they solicited unto treason against his Master, and proposed unto him a number of silver pence in lieu of so virtuous and honest a service. But her sacred majesty disposed to be always like herself, her heart so far estranged from willingness to gain by pillage of that estate, the only awe whereof under God she hath been unto this present hour, as of all other parts of this noble commonwealth, whereof she hath vowed herself a protector till the end of her days on earth, which if nature could permit, we wish, as good cause we have, endless: this her gracious inclination is more than a seven times sealed warrant, upon the same assurance whereof, touching any action so dishonourable as this, we are on her part most secure, not doubting but that unto all posterity it shall for ever appear, that from the first to the very last of her sovereign proceedings there hath not been one authorized deed other than consonant with that Symmachus saith †, "Fiscus bonorum principum, non sacerdotum damnis, sed hostium spoliis augeatur:" consonant with that imperial law ‡, "Ea quæ ad beatissimæ ecclesiæ

* Psalm cv. 24, 25.

† Lib. x. Ep. 54. DDD. Valent Theodos. et Arcad. [p. 289. Paris. 1604.]

‡ Cod. Just. I. 2. de Sacros. Eccles. l. 14.

BOOK VII. Ch. xxiv. 23, 24.

"jura pertinent, tanquam ipsam sacrosanctam et religiosam "ecclesiam, intacta convenit venerabiliter custodiri; ut sicut "ipsa religionis et fidei mater perpetua est, ita ejus patrimo- "nium jugiter servetur illæsum."

[23.] As for the case of public burdens, let any politician living make it appear, that by confiscation of bishops' livings, and their utter dissolution at once, the commonwealth shall ever have half that relief and ease which it receiveth by their continuance as now they are, and it shall give us some cause to think, that albeit we see they are impiously and irreligiously minded, yet we may esteem them at least to be tolerable commonwealth's-men. But the case is too clear and manifest, the world doth but too plainly see it that no one order of subjects whatsoever within this land doth bear the seventh part of that proportion which the clergy beareth in the burdens of the commonwealth. No revenue of the crown like unto it, either for certainty or for greatness. Let the good which this way hath grown to the commonwealth by the dissolution of religious houses, teach men what ease unto public burdens there is like to grow by the overthrow of the clergy. My meaning is not hereby to make the state of bishoprick and of those dissolved companies alike, the one no less unlawful to be removed than the other. For those religious persons were men which followed only a special kind of contemplative life in the commonwealth, they were properly no portion of God's clergy (only such amongst them excepted as were also priests) their goods (that excepted which they unjustly held through the pope's usurped power of appropriating ecclesiastical livings unto them) may in part seem to be of the nature of civil possessions, held by other kinds of corporations, such as the city of London hath divers. Wherefore as their institution was human, and their end for the most part superstitious, they had not therein merely that holy and divine interest which belongeth unto bishops, who being employed by Christ in the principal service of his Church, are receivers and disposers of his patrimony, as hath been shewed, which whosoever shall withhold or withdraw at any time from them, he undoubtedly robbeth God himself.

[24.] If they abuse the goods of the Church unto pomp and vanity, such faults we do not excuse in them. Only we wish it to be considered whether such faults be verily in them, or

else but objected against them by such as gape after spoil, and therefore are no competent judges what is moderate and what excessive in them, whom under this pretence they would spoil. But the accusation may be just. In plenty and fulness it may be we are of God more forgetful than were requisite. Notwithstanding men should remember how not to the clergy alone it was said by Moses in Deuteronomy, "Ne cum man-"ducaveris et biberis et domos optimas ædificaveris." If the remedy prescribed for this disease be good, let it unpartially be applied. "Interest reipub. ut re sua *quisque* bene utatur." Let all states be put to their moderate pensions, let their livings and lands be taken away from them whosoever they be, in whom such ample possessions are found to have been matters of grievous abuse: were this just? would noble families think this reasonable? The title which bishops have to their livings is as good as the title of any sort of men unto whatsoever we account to be most justly held by them; yea in this one thing the claim of bishops hath preeminence above all secular titles of right, in that God's own interest is the tenure whereby they hold, even as also it was to the priests of the law an assurance of their spiritual goods and possessions, whereupon, though they many times abused greatly the goods of the Church, yet was not God's patrimony therefore taken away from them, and made saleable unto other tribes. To rob God, to ransack the Church, to overthrow the whole order of Christian bishops, and to turn them out of land and living, out of house and home, what man of common honesty can think it for any manner of abuse to be a remedy lawful or just? We must confess that God is righteous in taking away that which men abuse: but doth that excuse the violence of thieves and robbers?

[25.] Complain we will not with St. Jerome*, "That the "hands of men are so straitly tied, and their liberal minds so "much bridled and held back from doing good by augmenta-"tion of the Church patrimony." For we confess that herein mediocrity may be and hath been sometime exceeded. There

* "Pudet dicere, sacerdotes ido-"lorum, aurigæ, mimi et scorta "hæreditates capiunt, solis clericis "et monachis id lege prohibetur, et "prohibetur non a persecutoribus "sed principibus Christianis. Nec "de lege conqueror, sed doleo quod "meruerimus hanc legem." Ad Nepot. 2. [§. 6. t. i. 258. ed. Vallars.]

did want heretofore a Moses to temper men's liberality, to say unto them who enriched the Church, *Sufficit**, Stay your hands, lest fervour of zeal do cause you to empty yourselves too far. It may be the largeness of men's hearts being then more moderate, had been after more durable; and one state by too much overgrowing the rest, had not given occasion unto the rest to undermine it. That evil is now sufficiently cured: the Church treasury, if then it were over full, hath since been reasonable [reasonably?] well emptied. That which Moses spake unto givers, we must now inculcate unto takers away from the Church, Let there be some stay, some stint in spoiling. If "grape-gatherers came unto them," saith the prophet, "would they not leave some remnant behind†?" But it hath fared with the wealth of the Church as with a tower, which being built at the first with the highest, overthroweth itself after by its own greatness; neither doth the ruin thereof cease with the only fall of that which hath exceeded mediocrity, but one part beareth down another, till the whole be laid prostrate. For although the state ecclesiastical, both others and even bishops themselves, be now fallen to so low an ebb, as all the world at this day doth see; yet because there remaineth still somewhat which unsatiable minds can thirst for, therefore we seem not to have been hitherto sufficiently wronged. Touching that which hath been taken from the Church in appropriations known to amount to the value of one hundred twenty-six thousand pounds yearly, we rest contentedly and quietly without it, till it shall please God to touch the hearts of men, of their own voluntary accord, to restore it to him again; judging thereof no otherwise than some others did of those goods which were by Sylla taken away from the citizens of Rome‡, that albeit they were in truth *male capta*, unconscionably taken away from the right owners at the first, nevertheless, seeing that such as were after possessed of them held them not without some title, which law did after a sort make good, "repetitio eorum proculdubio labefactabat compo-" sitam civitatem." What hath been taken away as dedicated unto uses superstitious, and consequently not given unto God, or at the leastwise not so rightly given, we repine not thereat. That which hath gone by means secret and indirect, through

* [Exod. xxxvi. 5-7.] † Obad. ver. 5. ‡ Flor. lib. iii. c.13. [23.]

corrupt compositions or compacts, we cannot help. What the hardness of men's hearts doth make them loth to have exacted, though being due by law, even thereof the want we do also bear. Out of that which after all these deductions cometh clearly unto our hands, I hope it will not be said that towards the public charge we disburse nothing. And doth the residue seem yet excessive? The ways whereby temporal men provide for themselves and their families are fore-closed unto us. All that we have to sustain our miserable life with, is but a remnant of God's own treasure, so far already diminished and clipped, that if there were any sense of common humanity left in this hard-hearted world, the impoverished estate of the clergy of God would at the length even of very commiseration be spared. The mean gentleman that hath but an hundred pound land to live on, would not be hasty to change his worldly estate and condition with many of these so over abounding prelates; a common artisan or tradesman of the city, with ordinary pastors of the Church.

[26.] It is our hard and heavy lot, that no other sort of men being grudged at, how little benefit soever the public weal reap by them, no state complained of for holding that which hath grown unto them by lawful means; only the governors of our souls, they that study night and day so to guide us, that both in this world we may have comfort and in the world to come endless felicity and joy (for even such is the very scope of all their endeavours, this they wish, for this they labour, how hardly soever we use to construe of their intents): hard, that only they should be thus continually lifted at for possessing but that whereunto they have by law both of God and man most just title. If there should be no other remedy but that the violence of men in the end must needs bereave them of all succour, further than the inclination of others shall vouchsafe to cast upon them, as it were by way of alms for their relief but from hour to hour; better they are not than their fathers, which have been contented with as hard a portion at the world's hands: let the light of the sun and moon, the common benefit of heaven and earth be taken from bishops, if the question were whether God should lose his glory, and the safety of his Church be hazarded, or they relinquish the right and interest which they have in the

things of this world. But sith the question in truth is whether Levi shall be deprived of the portion of God or no, to the end that Simeon or Reuben may devour it as their spoil, the comfort of the one in sustaining the injuries which the other would offer, must be that prayer poured out by Moses the prince of prophets, in most tender affection to Levi, "Bless, O Lord, his substance, accept thou the work of "his hands; smite through the loins of them that rise up "against him, and of them which hate him, that they rise no "more*."

* Deut. xxxiii. 11.

BOOK VIII.

THEIR SEVENTH ASSERTION, THAT UNTO NO CIVIL PRINCE OR GOVERNOR THERE MAY BE GIVEN SUCH POWER OF ECCLESIASTICAL DOMINION AS BY THE LAWS OF THIS LAND BELONGETH UNTO THE SUPREME REGENT THEREOF.

I. WE come now to the last thing whereof there is controversy moved, namely *the power of supreme jurisdiction*, which for distinction's sake we call *the power of ecclesiastical dominion.*

It was not thought fit in the Jews' commonwealth, that the exercise of supremacy ecclesiastical should be denied unto him, to whom the exercise of chiefty civil did appertain; and therefore their kings were invested with both. This power they gave unto Simon*, when they consented that he should be "their prince," not only "to set men over the works, and "over the country, and over the weapons, and over the for-"tresses," but also "to provide for the holy things;" "and "that he should be obeyed of every man, and that all the "writings in the country should be made in his name, and "that it should not be lawful for any of the people or priests "to withstand his words, or to call any congregation in the "country without him†."

And if it be haply surmised, that thus much was given unto Simon, as being both prince and high priest; which otherwise, being only their civil governor, he could not lawfully have enjoyed: we must note, that all this is no more than the ancient kings of that people had, being kings and not priests. By this power David, Asa, Jehosaphat, Ezekias, Josias, and the rest, made those laws and orders which the Sacred History speaketh of, concerning matter of mere religion, the affairs of the temple, and service of God. Finally, had it not been by the virtue of this power, how should it

* 1 Maccab. xiv. 42.

† Vid. inf. c. iii. 1.

possibly have come to pass, that the piety or impiety of the king did always accordingly change the public face of religion, which thing the priests by themselves never did, neither could at any time hinder from being done? Had the priests alone been possessed of all power in spiritual affairs, how should any law concerning matter of religion have been made but only by them? In them it had been, and not in the king, to change the face of religion at any time. The altering of religion, the making of ecclesiastical laws, with other the like actions belonging unto the power of dominion, are still termed *the deeds of the king;* to shew that in him was placed supremacy of power even in this kind over all, and that unto their high priests the same was never committed, saving only at such times as their priests were also kings or princes over them.

[2.] According to the pattern of which example, the like power in causes ecclesiastical is by the laws of this realm annexed unto the crown. And there are which imagine, that kings, being mere lay persons, do by this means exceed the lawful bounds of their calling. Which thing to the end that they may persuade, they first make a necessary separation perpetual and personal between the Church and the commonwealth. Secondly *, they so tie all kind of power ecclesiastical unto the Church, as if it were in every degree their only right which are by proper spiritual function termed Church-governors, and might not unto Christian princes in any wise appertain.

To lurk under shifting ambiguities and equivocations of words in matters of principal weight, is childish. A church and a commonwealth we grant are things in nature the one distinguished from the other. A commonwealth is one way, and a church another way, defined. In their opinion the church and the commonwealth are corporations, not distinguished only in nature and definition, but in subsistence perpetually severed; so that they which are of the one can neither appoint nor execute in whole nor in part the duties which belong unto them which are of the other, without open breach of the law of God, which hath divided them, and doth require that being so divided they should distinctly and seve-

* See below, c. ii. 1.

rally work, as depending both upon God, and not hanging one upon the other's approbation for that which either hath to do.

We say that the care of religion being common unto all societies politic, such societies as do embrace the true religion have the name of the Church given unto every of them for distinction from the rest; so that every body politic hath some religion, but the Church that religion which is only true. Truth of religion is that proper difference whereby a church is distinguished from other politic societies of men. We here mean true religion in gross, and not according to every particular: for they which in some particular points of religion do swerve from the truth, may nevertheless most truly, if we compare them to men of an heathenish religion, be said to hold and profess that religion which is true. For which cause, there being of old so many politic societies established throughout the world, only the commonwealth of Israel, which had the truth of religion, was in that respect the Church of God: and the Church of Jesus Christ is every such politic society of men, as doth in religion hold that truth which is proper to Christianity. As a politic society it doth maintain religion; as a church, that religion which God hath revealed by Jesus Christ.

With us therefore the name of a church importeth only a society of men, first united into some public form of regiment, and secondly distinguished from other societies by the exercise of Christian religion. With them on the other side the name of the Church in this present question importeth not only a multitude of men so united and so distinguished, but also further the same divided necessarily and perpetually from the body of the commonwealth: so that even in such a politic society as consisteth of none but Christians, yet the Church of Christ and the commonwealth are two corporations, independently each subsisting by itself.

We hold, that seeing there is not any man of the Church of England but the same man is also a member of the commonwealth; nor any man a member of the commonwealth, which is not also of the Church of England; therefore as in a figure triangular the base doth differ from the sides thereof, and yet one and the selfsame line is both a base and also a

side; a side simply, a base if it chance to be the bottom and underlie the rest: so, albeit properties and actions of one kind do cause the name of a commonwealth, qualities and functions of another sort the name of a Church to be given unto a multitude, yet one and the selfsame multitude may in such sort be both, and is so with us, that no person appertaining to the one can be denied to be also of the other. Contrariwise, unless they against us should hold, that the Church and the commonwealth are two, both distinct and separate societies, of which two, the one comprehendeth always persons not belonging to the other; that which they do they could not conclude out of the difference between the Church and the commonwealth; namely, that bishops may not meddle with the affairs of the commonwealth, because they are governors of another corporation, which is the Church; nor kings with making laws for the Church, because they have government not of this corporation, but of another divided from it, the commonwealth; and the walls of separation between these two must for ever be upheld. They hold the necessity of personal separation, which clean excludeth the power of one man's dealing in both; we of natural, which doth not hinder, but that one and the same person may in both bear a principal sway.

[3.] The causes of common received error in this point seem to have been especially two: one, that they who embrace true religion living in such commonwealths as are opposite thereunto, and in other public affairs retaining civil communion with such, are constrained, for the exercise of their religion, to have a several communion with those who are of the same religion with them. This was the state of the Jewish Church both in Egypt and in Babylon, the state of Christian Churches a long time after Christ. And in this case, because the proper affairs and actions of the Church, as it is the Church, have no dependence upon the laws, or upon the governors of the civil state, an opinion hath thereby grown, that even so it should be always. This was it which deceived Allen in the writing of his Apology: "The "Apostles," saith he, "did govern the church in Rome "when Nero bare rule, even as at this day in all the Turk's "dominions, the Church hath a spiritual regiment without

"dependence, and so ought she to have, live she amongst "heathens, or with Christians."

[4.] Another occasion of which misconceit is, that things appertaining unto religion are both distinguished from other affairs, and have always had in the Church special persons chosen to be exercised about them. By which distinction of spiritual affairs and persons therein employed from temporal, the error of personal separation always necessary between the Church and the commonwealth hath strengthened itself. For of every politic society that being true which Aristotle hath *, namely, "that the scope thereof is not simply to live, "nor the duty so much to provide for life, as for means of "living well:" and that even as the soul is the worthier part of man, so human societies are much more to care for that which tendeth properly unto the soul's estate, than for such temporal things as this life doth stand in need of: other proof there needs none to shew that as by all men the kingdom of God is first to be sought † for, so in all commonwealths things spiritual ought above temporal to be provided for. And of things spiritual, the chiefest is religion ‡. For this cause, persons and things employed peculiarly about the affairs of religion, are by an excellency termed spiritual. The heathen themselves had their spiritual laws, causes, and offices, § always severed from their temporal; neither did this make two independent estates among them. God by revealing true religion doth make them that receive it his Church. Unto the Jews he so revealed the truth of religion, that he gave them in special consideration laws, not only for the administration of things spiritual, but also temporal. The Lord himself appointing both the one and the other in that commonwealth, did not thereby distract it into several independent communities, but institute several functions of one and the same community. Some reason therefore must be alleged why it should be otherwise in the Church of Christ.

Three kinds of proofs for confirmation of the fore-

I shall not need to spend any great store of words in answering that which is brought out of holy Scripture to

* Polit. [lib. iii. cap. 6.] p. 102.
† S. Matt. vi. [33.]
‡ Arist. Pol. p. 196.
§ Arist. Pol. lib. iii. cap. 20. [123. l. 10. et 181. l. 28. D. vi. 8. t. iii. 566. c. ed. Duval.] Liv. lib. i. c. 20.

BOOK VIII. Ch. i. 4.

said separation between the Church and commonwealth, the first taken from difference of affairs and offices in each.

shew that secular and ecclesiastical affairs and offices are distinguished; neither that which hath been borrowed from antiquity, using by phrase of speech to oppose the commonwealth to the Church of Christ; nor yet the reasons which are wont to be brought forth as witnesses, that the Church and commonwealth are always distinct. For whether a church and a commonwealth do differ, is not the question we strive for; but our controversy is concerning the kind of distinction, whereby they are severed the one from the other; whether as under heathen kings the Church did deal with her own affairs within herself, without depending at all upon any in civil authority, and the commonwealth in hers, altogether without the privity of the Church; so it ought to continue still, even in such commonwealths as have now publicly embraced the truth of Christian religion; whether they ought to be evermore two societies, in such sort, several and distinct.

I ask therefore, what society that was, that was in Rome, whereunto the Apostle did give the name of the Church of Rome in his time? If they answer, as needs they must, that the Church of Rome in those days was that whole society of men which in Rome professed the name of Christ, and not that religion which the laws of the commonwealth did then authorize; we say as much, and therefore grant that the commonwealth of Rome was one society, and the Church of Rome another, in such sort as there was between them no mutual dependency. But when whole Rome became Christian, when they all embraced the gospel, and made laws in the defence thereof, if it be held that the church and the commonwealth of Rome did then remain as before; there is no way how this could be possible, save only one, and that is, they must restrain the name of the Church in a Christian commonwealth to the clergy, excluding all the residue of believers, both prince and people. For if all that believe be contained in the name of the Church, how should the Church remain by personal subsistence divided from the commonwealth, when the whole commonwealth doth believe?

The Church and the commonwealth therefore are in this case personally one society, which society being termed a commonwealth as it liveth under whatsoever form of secular

law and regiment, a church as it hath the spiritual law of Jesus Christ; forasmuch as these two laws contain so many and so different offices, there must of necessity be appointed in it some to one charge, and some to another, yet without dividing the whole, and making it two several impaled societies.

The difference therefore either of affairs or offices ecclesiastical from secular*, is no argument that the Church and the commonwealth are always separate and independent the one on the other: which thing even Allen himself considering somewhat better, doth in this point a little correct his former judgment beforementioned, and confesseth in his Defence of English Catholics, that "the power political hath her princes, "laws, tribunals; the spiritual, her prelates, canons, coun-"cils, judgments; and those (when the princes are pagans) "wholly separate, but in Christian commonwealths joined "though not confounded." Howbeit afterwards his former sting appeareth again; for in a Christian commonwealth he holdeth, that the Church ought not to depend at all upon the authority of any civil person whatsoever, as in England he saith it doth.

2. Proofs of separation between the Church and commonwealth, taken from the speeches of the Fathers opposing the one to the other.

[5.] It will be objected, that "the Fathers do oftentimes "mention the commonwealth and the Church of God by way "of opposition†. Can the same thing be opposite unto it-"self? If one and the same society be both, what sense can "there be in that speech which saith, that 'they suffer and "flourish together‡?' What sense in that which maketh one "thing adjudged to the Church, another to the common-"wealth§? Finally, in that which putteth a difference be-"tween the causes of the province and of the Church? Doth "it not hereby appear that the Church and the common-"wealth are things evermore personally separate||?"

No, it doth not hereby appear that there is perpetually any such separation; we may speak of them as two, we may sever the rights and causes of the one well enough from the other, in regard of that difference which we grant there is

* 2 Chron. xix. 8, 11; Heb. v. 1; 1 Thess. v. 12; T. C. iii. 151.

† T. C. l. iii. p. 151.

‡ Socr. lib. 5. præfat. Sozom. lib. 3. c. 20.

§ Euseb. de Vita Constant. lib. iii. [c. 65.]

|| Aug. Ep. 167. [al. 89.]

between them, albeit we make no personal difference. For the truth is, that the Church and the commonwealth are names which import things really different; but those things are accidents, and such accidents as may and should always dwell lovingly together in one subject. Wherefore the real difference between the accidents signified by those names, doth not prove different subjects for them always to reside in. For albeit the subjects wherein they are resident be sometime different, as when the people of God have their being among infidels; yet the nature of them is not such but that their subject may be one, and therefore it is but a changeable accident, in those accidents, when the subjects they are in be diverse.

There can be no error in our conceit concerning this point, if we remember still what accident that is, for which a society hath the name of a commonwealth, and what accident that which doth cause it to be termed a Church. A commonwealth we name it simply in regard of some regiment or policy under which men live; a church for the truth of that religion which they profess. Now names betokening accidents unabstracted, do betoken not only those accidents, but also together with them the subjects whereunto they cleave. As when we name a schoolmaster and a physician, these names do not only betoken two accidents, teaching and curing, but also some person or persons in whom these accidents are. For there is no impediment but both may be one man, as well as they are for the most part diverse. The commonwealth and the Church therefore being such names, they do not only betoken those accidents of civil government and Christian religion which we have mentioned, but also together with them such multitudes as are the subjects of those accidents. Again, their nature being such that they may well enough dwell together in one subject, it followeth that their names, though always implying that difference of accidents which hath been set down, yet do not always imply different subjects also. When we oppose the Church therefore and the commonwealth in a Christian society, we mean by the commonwealth that society with relation unto all the public affairs thereof, only the matter of true religion excepted; by the Church, the same society with only reference

unto the matter of true religion, without any other affairs besides: when that society which is both a church and a commonwealth doth flourish in those things which belong unto it as a commonwealth, we then say, "the commonwealth "doth flourish;" when in those things which concern it as a church, "the Church doth flourish;" when in both, then "the Church and commonwealth flourish together."

The Prophet Esay, to note corruptions in the commonwealth, complaineth, "*That where judgment and justice "had lodged now were murderers; princes were become "companions of thieves; every one loved gifts and rewards; "but the fatherless was not judged, neither did the widow's "cause come before them." To shew abuses in the Church, Malachy doth make his complaint†: "Ye offer unclean "bread upon mine altar: if ye offer the blind for sacrifice, it "is not amiss as ye think; if the lame and the sick, nothing "is amiss." The treasures which David‡ did bestow upon the temple do argue the love which he bare to the Church: the pains that Nehemias§ took for building the walls of the city are tokens of his care for the commonwealth. Causes of the commonwealth, or province, are such as Gallio was content to be judge of||: "If it were a matter of wrong, or an "evil deed, O ye Jews, I would according to reason maintain "you:" causes of the Church are such as Gallio there¶ rejecteth: "If it be a question of your law, look you unto "it, I will be no judge of those things." In respect of these differences therefore the Church and the commonwealth may in speech be compared or opposed aptly enough the one to the other; yet this is no argument that they are two independent societies.

3. Proofs of perpetual separation and independency between the commonwealth and the Church, taken from the effects of punishments inflicted and released by the one or the other.

[6.] Some other reasons there are, which seem a little more nearly to make for the purpose, as long as they are but heard and not sifted. For what though a man being severed by excommunication from the Church, be not thereby deprived of freedom in the city; nor being there discommoned, is thereby forthwith excommunicated and excluded from the Church**? what though the Church be bound to receive them upon repentance, whom the commonwealth may refuse

* Isai. i. 21, 23. † Mal. i. 7, 8. ‡ 1 Chron. xxix. 3. § Nehem. ii. 17.
|| Acts xviii. 14. ¶ Ver. 15. ** T. C. l. iii. p. 152.

again to admit if it chance the same men to be shut out of both? That division of the church and commonwealth, which they contend for, will very hardly hereupon follow.

For we must note that members of a Christian commonwealth have a triple state; a natural, a civil, and a spiritual. No man's natural estate is cut off otherwise than by that capital execution, after which he that is gone from the body of the commonwealth doth not, I think, remain still in the body of the visible Church.

And concerning a man's civil estate, the same is subject partly to inferior abatements of liberty, and partly unto diminution in the very highest degree, such as banishment is; which, sith it casteth out quite and clean from the body of the commonwealth, must needs also consequently cast the banished party even out of the very Church he was of before, because that Church and the commonwealth he was of were both one and the same society: so that whatsoever doth separate utterly a man's person from the one, it separateth also from the other. As for such abatements of civil state as take away only some privilege, dignity, or other benefit which a man enjoyeth in the commonwealth, they reach only unto our dealing with public affairs, from which what should let but that men may be excluded and thereunto restored again, without diminishing or augmenting the number of persons in whom either church or commonwealth consisteth? He that by way of punishment loseth his voice in a public election of magistrates, ceaseth not thereby to be a citizen. A man disfranchised may notwithstanding enjoy as a subject the common benefit of protection under laws and magistrates. So that these inferior diminutions which touch men civilly, but neither do clean extinguish their estate as they belong to the commonwealth, nor impair a whit their condition as they are of the Church of God: these I say clearly do prove a difference of the affairs of the one from the other, but such a difference as maketh nothing for their surmise of distracted societies.

And concerning excommunication, it cutteth off indeed from the Church, and yet not from the commonwealth; howbeit so, that the party excommunicate is not thereby severed from one body which subsisteth in itself, and retained

of another in like sort subsisting; but he that before had fellowship with that society whereof he was a member, as well touching things spiritual as civil, is now by force of excommunication, although not severed from the same body in civil affairs, nevertheless for the time cut off from it as touching communion in those things which belong to the said body, as it is the Church.

A man which hath both been excommunicated by the Church, and deprived of civil dignity in the commonwealth, is upon his repentance necessarily readunited into the one, but not of necessity into the other. What then? that which he is adunited unto is a communion in things divine, whereof saints are partakers; that from which he is withheld is the benefit of some human privilege or right which other citizens haply enjoy. But are not those Saints and Citizens one and the same people? are they not one and the same society? doth it hereby appear that the Church which receiveth an excommunicate man, can have no dependency of any person which is of chief authority and power, in those things of the commonwealth whereunto the same party is not admitted?

[7.] Wherefore to end this point, I conclude: First, that under dominions of infidels, the Church of Christ, and their commonwealth, were two societies independent. Secondly, that in those commonwealths where the bishop of Rome beareth sway, one society is both the Church and the commonwealth; but the bishop of Rome doth divide the body into two diverse bodies, and doth not suffer the Church to depend upon the power of any civil prince or potentate. Thirdly, that within this realm of England the case is neither as in the one, nor as in the other of the former two: but from the state of pagans we differ, in that with us one society is both the Church and commonwealth, which with them it was not; as also from the state of those nations which subject themselves to the bishop of Rome, in that our Church hath dependency upon the chief in our commonwealth, which it hath not under him. In a word, our estate is according to the pattern of God's own ancient elect people, which people was not part of them the commonwealth, and part of them the Church of God, but the selfsame people

whole and entire were both under one chief Governor, on whose supreme authority they did all depend.

II. [1.] Now the drift of all that hath been alleged to prove perpetual separation and independency between the Church and the commonwealth is, that this being held necessary, it might consequently be thought, that in a Christian kingdom he whose power is greatest over the commonwealth may not lawfully have supremacy of power also over the Church, as it is a church; that is to say, so far as to order and dispose of spiritual affairs, as the highest uncommanded commander in them. Whereupon it is grown a question, whether power ecclesiastical over the Church, power of dominion in such degree as the laws of this land do grant unto the sovereign governor thereof, may by the said supreme Head and Governor lawfully be enjoyed and held? For resolution wherein, we are, first, to define what the power of dominion is: then to shew by what right: after what sort: in what measure: with what conveniency: according unto whose example Christian kings may have it. And when these generalities are opened, to examine afterwards how lawful that is which we in regard of dominion do attribute unto our own: namely, the title of headship over the Church, so far as the bounds of this kingdom do reach: the prerogative of calling and dissolving greater assemblies, about spiritual affairs public: the right of assenting unto all those orders concerning religion, which must after be in force as laws: the advancement of principal church-governors to their rooms of prelacy: judicial authority higher than others are capable of: and exemption from being punishable with such kind of censures as the platform of reformation doth teach that they ought to be subject unto.

What the power of dominion is.

[2.] Without order there is no living in public society, because the want thereof is the mother of confusion, whereupon division of necessity followeth, and out of division, inevitable destruction *. The Apostle † therefore giving instruction to public societies, requireth that all things be orderly done. Order can have no place in things, unless it be settled amongst the persons that shall by office be conversant about them. And if things or persons be ordered,

* Luke xi. 17. † 1 Cor. xiv. 40.

this doth imply that they are distinguished by degrees. For order is a gradual disposition.

The whole world consisting of parts so many, so different, is by this only thing upheld; he which framed them hath set them in order. Yea, the very Deity itself both keepeth and requireth for ever this to be kept as a law, that wheresoever there is a coagmentation of many, the lowest be knit to the highest by that which being interjacent may cause each to cleave unto other, and so all to continue one.

This order of things and persons in public societies is the work of polity, and the proper instrument thereof in every degree is power; power being that ability which we have of ourselves, or receive from others, for performance of any action. If the action which we are to perform be conversant about matter of mere religion, the power of performing it is then spiritual; and if that power be such as hath not any other to overrule it, we term it dominion, or power supreme, so far as the bounds thereof do extend.

[3.] When therefore Christian kings are said to have spiritual dominion or supreme power in ecclesiastical affairs and causes, the meaning is, that within their own precincts and territories they have authority and power to command even in matters of Christian religion, and that there is no higher nor greater that can in those causes over-command them, where they are placed to reign as kings. But withal we must likewise note that their power is termed supremacy, as being the highest, not simply without exception of any thing. For what man is there so brain-sick, as not to except in such speeches God himself, the King of all the kings of the earth? Besides, where the law doth give him dominion, who doubteth but that the king who receiveth it must hold it of and under the law? according to that axiom, "Attribuat "rex legi, quod lex attribuit ei, potestatem et dominium:" and again, "Rex non debet esse sub homine, sed sub Deo et "lege." Thirdly, whereas it is not altogether without reason, that kings are judged to have by virtue of their dominion, although greater power than any, yet not than all the states of those societies conjoined, wherein such sovereign rule is given them; there is not hereunto any thing contrary by us affirmed, no, not when we grant

supreme authority unto kings, because supremacy is no otherwise intended or meant than to exclude partly foreign powers, and partly the power which belongeth in several unto others, contained as parts within that politic body over which those kings have supremacy. "Where the "king hath power of dominion, or supreme power, there no "foreign state or potentate, no state or potentate domestical, "whether it consist of one or of many, can possibly have "in the same affairs and causes authority higher than the "king."

Power of spiritual dominion therefore is in causes ecclesiastical that ruling authority, which neither any foreign state, nor yet any part of that politic body at home, wherein the same is established, can lawfully overrule.

By what right, namely, such as though men do give, God doth ratify.

[4] Unto which supreme power in kings two kinds of adversaries there are that have opposed themselves: one sort defending, "that supreme power in causes ecclesiastical "throughout the world appertaineth of divine right to the bi-"shop of Rome:" another sort, that the said power belongeth "in every national church unto the clergy thereof assembled." We which defend as well against the one as the other, "that "kings within their own precincts may have it," must shew by what right it may come unto them.

[5.] First, unto me it seemeth almost out of doubt and controversy, that every independent multitude, before any certain form of regiment established, hath, under God's supreme authority, full dominion over itself, even as a man not tied with the bond of subjection as yet unto any other, hath over himself the like power. God creating mankind did endue it naturally with full power to guide itself, in what kind of societies soever it should choose to live. A man which is born lord of himself may be made another's servant: and that power which naturally whole societies have, may be derived into many, few, or one, under whom the rest shall then live in subjection.

Some multitudes are brought into subjection by force, as they who being subdued are fain to submit their necks unto what yoke it pleaseth their conquerors to lay upon them; which conquerors by just and lawful wars do hold their power over such multitudes as a thing descending unto them,

divine providence itself so disposing. For it is God who giveth victory in the day of war. And unto whom dominion in this sort is derived, the same they enjoy according unto that law of nations, which law authorizeth conquerors to reign as absolute lords over them whom they vanquish.

Sometimes it pleaseth God himself by special appointment to choose out and nominate such as to whom dominion shall be given, which thing he did often in the commonwealth of Israel. They who in this sort receive power have it immediately from God, by mere divine right; they by human, on whom the same is bestowed according unto men's discretion, when they are left free by God to make choice of their own governor. By which of these means soever it happen that kings or governors be advanced unto their states, we must acknowledge both their lawful choice to be approved of God, and themselves to be God's lieutenants*, and confess their power his†.

As for supreme power in ecclesiastical affairs, the word of God doth no where appoint that all kings should have it, neither that any should not have it; for which cause it seemeth to stand altogether by human right, that unto Christian kings there is such dominion given.

[6.] Again, on whom the same is bestowed even at men's discretion, they likewise do hold it by divine right. If God in his own revealed word have appointed such power to be, although himself extraordinarily bestow it not, but leave the appointment of the persons unto men; yea, albeit God do neither appoint the thing nor assign the person; nevertheless when men have established both, who doth doubt but that sundry duties and offices depending thereupon are prescribed in the word of God, and consequently by that very right to be exacted?

For example's sake, the power which the Roman emperors had over foreign provinces was not a thing which the law of God did ever institute, neither was Tiberius Cæsar by special

* Dan. ii. 21. iv; Isai. xlv; Rom. xiii.

† "Corona est potestas delegata "a Deo." Bracton. "'Rex' (inquit "Sthenidas [Ecphantus] Locrus de "Regno) τὸ μὲν [σκᾶνος] τοῖς λοι- "ποῖς ὅμοιος, οἷα γεγονὼς ἐκ τὰς "αὐτὰς ὕλας, ὑπὸ τεχνίτα δ' εἰργασ- "μένος λώστω, ὃς ἐτεχνίτευσεν αὐτὸν "ἀρχετύπῳ χρώμενος ἑαυτῷ." [Ap. Stobæum, ii. 321. ed. Gaisford.]

BOOK VIII. Ch. ii. 7, 8.

commission from heaven therewith invested; and yet the payment of tribute unto Cæsar being made emperor is the plain law of Jesus Christ. Unto kings by human right, honour by very divine right, is due; man's ordinances are many times presupposed as grounds in the statutes of God. And therefore of what kind soever the means be whereby governors are lawfully advanced unto their seats, as we by the law of God stand bound meekly to acknowledge them for God's lieutenants, and to confess their power his, so they by the same law are both authorized and required to use that power as far as it may be in any sort available to his honour. The law appointeth no man to be an husband, but if a man have betaken himself unto that condition, it giveth him then authority over his own wife. That the Christian world should be ordered by kingly regiment, the law of God doth not any where command; and yet the law of God doth give them right, which once are exalted to that estate, to exact at the hands of their subjects general obedience in whatsoever affairs their power may serve to command. So God doth ratify the works of that sovereign authority which kings have received by men.

After what sort.

[7.] This is therefore the right whereby kings do hold their power; but yet in what sort the same doth rest and abide in them it somewhat further behoveth to search. Wherein, that we be not enforced to make over large discourses about the different conditions of sovereign or supreme power, that which we speak of kings shall be with respect to the state and according to the nature of this kingdom, where the people are in no subjection, but such as willingly themselves have condescended unto, for their own most behoof and security. In kingdoms therefore of this quality the highest governor hath indeed universal dominion, but with dependence upon that whole entire body, over the several parts whereof he hath dominion; so that it standeth for an axiom in this case, The king is "major singulis, universis "minor."

[8.] The king's dependency we do not construe as some have done, who are of opinion that no man's birth can make him a king, but every particular person advanced unto such authority hath at his entrance into his reign the same be-

stowed upon him, as an estate in condition, by the voluntary deed of the people, in whom it doth lie to put by any one, and to prefer some other before him, better liked of, or judged fitter for the place, and that the party so rejected hath herein no injury, no not although this be done in a place where the crown doth go κατὰ γένος, by succession, and to a person which being capable hath apparently, if blood be respected, the nearest right. They plainly affirm *, that "in all well-"appointed kingdoms, the custom evermore hath been, and "is, that children succeed not their deceased parents till the "people after a sort have created them anew, neither that "they grow to their fathers as natural and proper heirs, but "are then to be reckoned for kings, when at the hands of "such as represent the people's majesty they have by a "sceptre and diadem received as it were the investiture of "kingly power." Their very words are †, "That where such "power is settled into a family or kindred, the stock itself is "thereby chosen, but not the twig that springeth of it. The "next of the stock unto him which reigneth are not through "nearness of blood made kings, but rather set forth to stand "for the kingdom. Where regal dominion is hereditary, it is "notwithstanding if ye look to the persons themselves which "have it altogether elective." To this purpose are alleged ‡ heaps of Scriptures concerning the solemn coronation or inauguration of Saul, of David, of Solomon, of others, by the nobles, ancients, and people of the commonwealth of Israel; as if these solemnities were a kind of deed, whereby the right of dominion is given. Which strange, untrue, and unnatural conceits, set abroad by seedsmen of rebellion, only to animate unquiet spirits, and to feed them with a possibility of aspiring unto thrones and sceptres, if they can win the hearts of the people, what hereditary title soever any other before them may have, I say, these unjust and insolent positions I would not mention, were it not thereby to make the countenance of truth more orient: for unless we will openly proclaim defiance unto all law, equity, and reason, we must (there is no remedy) acknowledge, that in kingdoms hereditary birth giveth right unto sovereign dominion; and the death of the predecessor

* Junius Brutus, Vindic. p. 83. † Junius Brutus, Vindic. p. 85. 116.
‡ Pag. 78. [105, &c.]

putteth the successor by blood in seisin. Those public solemnities before mentioned do but either serve for an open testification of the inheritor's right, or belong to the form of inducting him into possession of that thing he hath right unto. And therefore in case it do happen that without right of blood a man in such wise be possessed, all those things are utterly void, they make him no indefeasible estate, the inheritor by blood may dispossess him as an usurper.

[9.] The case thus standing, albeit we judge it a thing most true, that kings, even inheritors, do hold their right to the power of dominion, with dependency upon the whole entire body politic over which they rule as kings; yet so it may not be understood, as if such dependency did grow, for that every supreme governor doth personally take from thence his power by way of gift, bestowed of their own free accord upon him at the time of his entrance into his said place of sovereign government. But the cause of dependency is in that first original conveyance, when power was derived by the whole into one; to pass from him unto them, whom out of him nature by lawful birth should produce, and no natural or legal inability make uncapable. Neither can any man with reason think, but that the first institution of kings is a sufficient consideration wherefore their power should always depend on that from which it did then flow*. Original influence of power from the body into the king, is cause of the king's dependency in power upon the body.

[10.] By dependency we mean subordination and subjection. A manifest token of which dependency may be this: as there is no more certain argument that lands are held under any as lord, than if we see that such lands in defect of heirs do fall by escheat unto him; in like manner it doth rightly follow, that seeing dominion, when there is none to inherit it, returneth unto the body, therefore they which before were inheritors thereof did hold it with dependency upon the body. So that by comparing the body with the head, as touching power, it seemeth always to reside in both, fundamentally or radically in the one, in the other derivatively; in the one the habit, in the other the act of power.

* Vide Cicer. de Offic. [ii. 12.]

May then a body politic at all times withdraw in whole or in part that influence of dominion which passeth from it, if inconvenience doth grow thereby? It must be presumed, that supreme governors will not in such case oppose themselves, and be stiff in detaining that, the use whereof is with public detriment: but surely without their consent I see not how the body should be able by any just means to help itself, saving when dominion doth escheat. Such things therefore must be thought upon beforehand, that power may be limited ere it be granted; which is the next thing we are to consider.

In what measure.

[11.] In power of dominion, all kings have not an equal latitude. Kings by conquest make their own charter: so that how large their power, either civil or spiritual, is, we cannot with any certainty define, further than only to set them in general the law of God and nature for bounds. Kings by God's own special appointment have also that largeness of power, which he doth assign or permit with approbation. Touching kings which were first instituted by agreement and composition made with them over whom they reign, how far their power may lawfully extend, the articles of compact between them must shew: not the articles only of compact at the first beginning, which for the most part are either clean worn out of knowledge, or else known unto very few, but whatsoever hath been after in free and voluntary manner condescended unto, whether by express consent, whereof positive laws are witnesses, or else by silent allowance famously notified through custom reaching beyond the memory of man. By which means of after-agreement, it cometh many times to pass in kingdoms, that they whose ancient predecessors were by violence and force made subject, do grow even by little and little into that most sweet form of kingly government which philosophers define to be "*regency willingly sus-"tained and endured, with chiefty of power in the greatest "things."

[12.] Many of the ancient in their writings do speak of kings with such high and ample terms, as if universality of power, even in regard of things and not of persons only,

* Arist. Pol. lib. iii. cap. 1. [cap. 10. E. cap. 16. ed. Duval. t. iii. 477. B.]

did appertain to the very being of a king*. The reason is, because their speech concerning kings they frame according to the state of those monarchs to whom unlimited authority was given: which some not observing, imagine that all kings, even in that they are kings, ought to have whatsoever power they find any sovereign ruler lawfully to have enjoyed. But the most judicious philosopher, whose eye scarce any thing did escape which was to be found in the bosom of nature, he considering how far the power of one sovereign ruler may be different from another's regal authority, noteth in Spartan kings†, "that of all others lawfully reigning they had the "most restrained power." A king which hath not supreme power in the greatest things, is rather entitled a king, than invested with real sovereignty. We cannot properly term him a king, of whom it may not be said, at the leastwise, as touching certain the very chiefest affairs of state, *αὐτῷ μὲν ἄρχειν, ἄρχεσθαι δὲ ὑπ' οὐδενὸς*, "his right in them is to "have rule, not subject to any other predominant." I am not of opinion that simply always in kings the most, but the best limited power is best: the most limited is, that which may deal in fewest things; the best, that which in dealing is tied unto the soundest, perfectest, and most indifferent rule; which rule is the law; I mean not only the law of nature and of God, but very national or municipal law consonant thereunto. Happier that people whose law is their king in the greatest things, than that whose king is himself their law. Where the king doth guide the state, and the law the king, that commonwealth is like an harp or melodious instrument, the strings whereof are tuned and handled all by one, following as laws the rules and canons of musical science. Most divinely therefore Archytas maketh unto public felicity these four steps, every later whereof doth spring from the former, as from a mother cause; *ὁ μὲν βασιλεὺς νόμιμος, ὁ δὲ ἄρχων ἀκόλουθος, ὁ δὲ ἀρχόμενος ἐλεύθερος, ἁ δ' ὅλα κοινωνία εὐδαίμων*‡;

* Pythagoras apud Ecphant. de Regno. Ὁ κατ' ἀρετὰν ἐξάρχων καλέεται [τε] βασιλεὺς, καὶ ἔντι, ταύταν ἔχων φιλίαν τε καὶ κοινωνίαν ποτὶ τὼς ὑπὸ αὐτὸν, ἅνπερ ὁ Θεὸς ἔχει ποτί τε τὸν κόσμον καὶ τὰ ἐν αὐτῷ. [ap. Stob. Floril. ii. 323. ed. Gaisford.

† Polit. iii. 14.

‡ [Ap. Stob. Floril. II. 166.] "The king ruling by law, the ma-"gistrate following, the subject free, "and the whole society happy."

adding on the contrary side, that "where this order is not, "it cometh by transgression thereof to pass that the king "groweth a tyrant; he that ruleth under him abhorreth to "be guided and commanded by him; the people subject "under both, have freedom under neither; and the whole "community is wretched."

[13.] In which respect, I cannot choose but commend highly their wisdom, by whom the foundations of this commonwealth have been laid; wherein though no manner person or cause be unsubject to the king's power, yet so is the power of the king over all and in all limited, that unto all his proceedings the law itself is a rule. The axioms of our regal government are these: "Lex facit regem:" the king's grant of any favour made contrary to the law is void; "Rex nihil potest nisi "quod jure potest." Our kings therefore, when they take possession of the room they are called unto, have it painted out before their eyes, even by the very solemnities and rites of their inauguration, to what affairs by the said law their supreme authority and power reacheth. Crowned we see they are, and enthronized, and anointed: the crown a sign of military; the throne, of sedentary or judicial; the oil, of religious or sacred power.

[14.] It is not on any side denied, that kings may have such authority in secular affairs. The question then is, "What "power they lawfully may have, and exercise in causes of "God." "A prince, a magistrate, or community," saith D. Stapleton*, "may have power to lay corporal punishment "on them which are teachers of perverse things; power to "make laws for the peace of the Church; power to proclaim, "to defend, and even by revenge to preserve from violation "*dogmata*, very articles of religion themselves." Others † in affection no less devoted unto the papacy, do likewise yield, that "the civil magistrate may by his edicts and laws keep "all ecclesiastical persons within the bounds of their duties, "and constrain them to observe the canons of the Church, "to follow the rules of ancient discipline." That "if Joas "were commended for his care and provision concerning so "small a part of religion as the church-treasury; it must

* Stapl. de Doct. Princip. [Controv. II.] lib. v. c. 17.

† Choppin. de Sacra Pol. for. Præfat.

"needs be both unto Christian kings themselves greater "honour, and to Christianity a larger benefit, when the cus- "tody of religion whole and of the worship of God in general "is their charge." If therefore all these things mentioned be most properly the affairs of God, and ecclesiastical causes; if the actions specified be works of power; and if that power be such as kings may use of themselves, without the leave of any other power superior in the same things: it followeth necessarily, that kings may have supreme power, not only in civil, but also in ecclesiastical affairs; and consequently, that they may withstand what bishop or pope soever shall, under the pretended claim of higher spiritual authority, oppose himself against their proceedings. But they which have made us the former grant, will hereunto never condescend. What they yield that princes may do, it is with secret exception always understood, if the bishop of Rome give leave, if he interpose no prohibition: wherefore somewhat it is in show, in truth nothing, which they grant.

Our own reformers do the very like. When they make their discourses in general concerning the authority which magistrates may have, a man would think them far from withdrawing any jot of that which with reason may be thought due. "The prince and civil magistrate*," saith one of them, "hath to see that the laws of God touching his worship, and "touching all matters and orders of the Church be executed, "and duly observed; and to see that every ecclesiastical "person do that office whereunto he is appointed, and to "punish those which fail in their office accordingly." Another acknowledgeth †, that "the magistrate may lawfully uphold "all truth by his sword, punish all persons, enforce all to do "their duties unto God and men; maintain by his laws every "point of God's word, punish all vice in all men; see into all "causes, visit the ecclesiastical estate, and correct the abuses "thereof; finally, to look to his subjects, that under him they "may lead their lives in all godliness and honesty." A third more frankly professeth ‡, that in case their church-discipline

* T. C. lib. i. p. 192. [154.]

† Fenner's "Defence of the "godly Ministers [against the slan- "ders of D. Bridges, contained in "his answer to the preface before "the Discourse of Ecclesiastical "Government." 1587. Sign. E. 1.]

‡ Humble Motion, p. 63.

were established, so little it shorteneth the arms of sovereign dominion in causes ecclesiastical, that her gracious Majesty, for any thing which they teach or hold to the contrary, may no less than now "remain still over all persons, in all things "supreme governess, even with that full and royal authority, "superiority, preeminence, supremacy, and prerogative, which "the laws already established do give her, and her Majesty's "injunctions, and the articles of the Convocation-house, and "other writings apologetical of her royal authority and su-"preme dignity, do declare and explain."

[15.] Posidonius was wont to say of the epicure, "That he "thought there were no gods, but that those things which he "spake concerning the gods were only given out for fear of "growing odious amongst men; and therefore that in words "he left gods remaining, but in very deed overthrew them, "inasmuch as he gave them no kind of motion, no kind of "action*." After the very selfsame manner, when we come unto those particular effects and prerogatives of dominion which the laws of this land do grant unto the kings thereof, it will appear how these men, notwithstanding their large and liberal speeches, abate such parcels out of the fore-alleged grand and flourishing sum, that a man comparing the one with the other may half stand in doubt, lest their opinions in very truth be against that authority which by their speeches they seem mightily to uphold, partly for the avoiding of public obloquy, envy, and hatred; partly to the intent they may both in the end, by establishment of their discipline, extinguish the force of supreme power which princes have, and yet in the meanwhile by giving forth these smooth discourses, obtain that their favourers may have somewhat to allege for them by way of apology, and that in such words as sound towards all kind of fulness in power. But for myself, I had rather construe such their contradictions in the better part, and impute their general acknowledgment of the lawfulness of kingly power unto the force of truth, presenting itself before them sometimes alone; their particular contrarieties, oppositions, denials, unto that error which having so fully possessed their minds, casteth things inconvenient upon them; of which things in their due place.

* Cicero, lib. i. de Nat. Deor. [c. 44.]

[16.] Touching that which is now in hand, we are on all sides fully agreed; first, that there is not any restraint or limitation of matter for regal authority and power to be conversant in, but of religion whole, and of whatsoever cause thereto appertaineth, kings may lawfully have charge, they lawfully may therein exercise dominion, and use the temporal sword: secondly, that some kinds of actions conversant about such affairs are denied unto kings; as, namely, actions of the power of order, and of that power of jurisdiction, which is with it unseparably joined; power to administer the word and sacraments, power to ordain, to judge as an ordinary, to bind and loose, to excommunicate, and such like: thirdly, that even in these very actions which are proper unto dominion, there must be some certain rule, whereunto kings in all their proceedings ought to be strictly tied; which rule for proceedings in ecclesiastical affairs and causes by regal power, hath not hitherto been agreed upon with so uniform consent and certainty as might be wished. The different sentences of men herein I will not now go about to examine, but it shall be enough to propose what rule doth seem in this case most reasonable.

By what rule.

[17.] It hath been declared already* in general, how "the "best established dominion is where the law doth most rule "the king:" the true effect whereof particularly is found as well in ecclesiastical as in civil affairs. In these the king, through his supreme power, may do great things and sundry himself, both appertaining unto peace and war, both at home, by commandment and by commerce with states abroad, because so much the law doth permit. Some things on the other side, the king alone hath no power to do without consent of the lords and commons assembled in parliament: the king of himself cannot change the nature of pleas, nor courts, no not so much as restore blood; because the law is a bar unto him; not any law divine or natural, for against neither it were though kings of themselves might do both, but the positive laws of the realm have abridged therein and restrained the king's power; which positive laws, whether by custom or otherwise established without repugnancy unto the law of God and nature, ought no less to be of force even in the spiritual

* [Vid. supra, §. 2, 3.]

affairs of the Church. Wherefore in regard of ecclesiastical laws, we willingly embrace that of Ambrose, "Imperator "bonus* intra ecclesiam, non supra ecclesiam, est; kings "have dominion to exercise in ecclesiastical causes, but ac-"cording to the laws of the Church." Whether it be therefore the nature of courts, or the form of pleas, or the kind of governors, or the order of proceedings in whatsoever spiritual businesses; for the received laws and liberties of the Church the king hath supreme authority and power, but against them, none.

What such positive laws have appointed to be done by others than the king, or by others with the king, and in what form they have appointed the doing of it, the same of necessity must be kept, neither is the king's sole authority to alter it.

Yea even as it were a thing unreasonable, if in civil affairs the king (albeit the whole universal body did join with him) should do any thing by their absolute supreme power for the ordering of their state at home, in prejudice of any of those ancient laws of nations which are of force throughout the world, because the necessary commerce of kingdoms dependeth on them; so in principal matters belonging to Christian religion, a thing very scandalous and offensive it must needs be thought, if either kings or laws should dispose of the affairs of God, without any respect had to that which of old hath been reverently thought of throughout the world, and wherein there is no law of God which forceth us to swerve from the way wherein so many and so holy ages have gone.

Wherefore not without good consideration the very law itself hath provided, "That judges ecclesiastical appointed "under the king's commission shall not adjudge for heresy "any thing but that which heretofore hath been so adjudged "by the authority of the canonical scriptures, or by the first "four general councils, or by some other general council "wherein the same hath been declared heresy by the express "words of the said canonical scriptures, or such as hereafter "shall be termed heresy by the high court of parliament of

* Ambros. Ep. 32. d. 160. [II. 873. N.B. The word "bonus" is not in the MSS. of St. Ambrose.]

"this realm, with the assent of the clergy in the convocation*." By which words of the law who doth not plainly see, how in that one branch of proceeding by virtue of the king's supreme authority, the credit which those four general councils have throughout all churches evermore had, was judged by the makers of the foresaid act a just cause wherefore they should be mentioned in that case, as a requisite part of the rule wherewith dominion was to be limited. But of this we shall further consider, when we come unto that which sovereign power may do in making ecclesiastical laws.

With what conveniency.

[18.] The cause of deriving supreme power from a whole entire multitude unto some special part thereof, is partly the necessity of expedition in public affairs; partly the inconveniency of confusion and trouble, where a multitude of equals dealeth; and partly the dissipation which must needs ensue in companies, where every man wholly seeketh his own particular (as we all would do, even with other men's hurt) and haply the very overthrow of ourselves in the end also, if for procurement of the common good of all men, by keeping every several man in order, some were not armed with authority over all, and encouraged with prerogatives of honour to sustain the weighty burden of that charge. The good which is proper unto each man belongeth to the common good of all, as a part of the whole's perfection; but yet these two are things different; for men by that which is proper are severed, united they are by that which is common. Wherefore, besides that which moveth each man in particular to seek his private, there must of necessity in all public societies be also a general mover, directing unto the common good, and framing every man's particular to it. The end whereunto all government was instituted, was *bonum publicum*, the universal or common good. Our question is of dominion, for that end and purpose derived into one†. Such as in one public state have agreed that the supreme charge of all things should be committed unto one, they I say, considering what inconveniences may grow where states are subject unto

* An. 1 Reg. Eliz. [1 Eliz. c. 1. §. 36.]

† Ob utilitatem publicam Reip. per unum consuli oportere, prudentissimi jurisconsulti docuerunt. Just. Dig. i. 2. de Orig. Juris. 2. §. 11.

sundry supreme authorities, were for fear of those inconveniences withdrawn from liking to establish many; οὐκ ἀγαθὸν πολυκοιρανίη, the multitude of supreme commanders is troublesome. "No man," saith our Saviour, "can serve two mas-"ters:" surely two supreme masters would make any one man's service somewhat uneasy in such cases as might fall out. Suppose that to-morrow the power which hath dominion in justice require thee at the court; that which in war, at the field; that which in religion, at the temple: all have equal authority over thee, and impossible it is, that thou shouldest be in such case obedient to all: by choosing any one whom thou wilt obey, certain thou art for thy disobedience to incur the displeasure of the other two.

According unto what example or pattern.

[III.] But there is nothing for which some colourable reason or other may not be found. Are we able to shew any commendable state of government, which by experience and practice hath felt the benefit of being in all causes subject unto the supreme authority of one? Against the polity of Israel, I hope there will no man except, where Moses deriving so great a part of his burden in government unto others, did notwithstanding retain to himself universal supremacy. Jehoshaphat appointing one to be chief in the affairs of God, and another in the king's affairs, did this as having himself dominion over them in both. If therefore, with approbation from heaven, the kings of God's own chosen people had in the affairs of Jewish religion supreme power, why not Christian kings the like power also in Christian religion? Unless men will answer, as some have done *, "that touching the Jews, first their religion was 1.
"of far less perfection and dignity than ours is, ours being
"that truth whereof theirs was but a shadowish prefigura-
"tive resemblance." Secondly †, "That all parts of their 2.
"religion, their laws, their sacrifices, their rites and cere-
"monies, being fully set down to their hands, and needing
"no more but only to be put in execution, the kings might

* Staplet[on] de Princ. Doct. p. 197. [194. Opp. t. i. Controv. 11.] lib. v. c. 22. "Primum, ut Judæo-"rum sacerdotium imperfectius "erat, quia umbraticum tantum ac "melioris præfigurativum, suoque "tempore in melius commutandum: "sic ipsius sacerdotii regimen im-"perfectius fuit, ut illud viz. etiam "aliqua ex parte ad Reges pertinere "non incongrue posset."

† Stapl. ibid.

BOOK VIII. Ch. iii. 2. "well have highest authority to see that done: whereas with "us there are a number of mysteries even in belief, which "were not so generally for them, as for us, necessary to be "with sound express acknowledgment understood; a num-"ber of things belonging unto external regiment, and one "manner of serving God, not set down by particular ordi-"nances, and delivered unto us in writing; for which cause "the state of the Church doth now require that the spirit-"ual authority of ecclesiastical persons be large, absolute,
3. "and not subordinate to regal power." Thirdly *, "that "whereas, God armeth religion Jewish, with temporal, "Christian, with a sword but of spiritual punishment; the "one with power to imprison, to scourge, and to put to "death, the other with bare authority to censure and ex-"communicate; there is no reason that the Church, which "now hath no visible sword, should in regiment be subject "unto any other power, than only unto theirs which have "authority to bind and loose." Fourthly †, "that albeit "while the Church was restrained unto one people, it seemed "not incommodious to grant their kings the general chiefty "of power; yet now, the Church having spread itself over "all nations, great inconveniency might thereby grow, if "every Christian king in his several territory should have "the like power." Of all these differences, there is not one which doth prove it a thing repugnant unto the law either of God or nature, that all supremacy of external power be in Christian kingdoms granted unto the kings thereof, for preservation of quietness, unity, order, and peace, in such manner as hath been shewed.

[2.] The service which we do unto the true God who made heaven and earth is far different from that which heathens have done unto their supposed gods, though nothing else were expected but only the odds between their hope and ours. The offices of piety or true religion sincerely performed have the promises both of this life and of the life to come: the practices of superstition have neither. If notwithstanding the heathens, reckoning upon no other reward for all which they did but only protection and favour in the

* Idem ibid. † Stapl. ibid.

temporal estate and condition of this present life, and perceiving how great good did hereby publicly grow, as long as fear to displease (they knew not what) divine power was some kind of bridle unto them, did therefore provide that the highest degree of care for their religion should be the principal charge of such as having otherwise also the greatest and chiefest power were by so much the more fit to have custody thereof: shall the like kind of provision be in us thought blameworthy?

[Ad primum.]

A gross error it is, to think that regal power ought to serve for the good of the body, and not of the soul; for men's temporal peace, and not for their eternal safety: as if God had ordained kings for no other end and purpose but only to fat up men like hogs, and to see that they have their mast*? Indeed, to lead men unto salvation by the hand of secret, invisible, and ghostly regiment, or by the external administration of things belonging unto priestly order, (such as the word and sacraments are,) this is denied unto Christian kings: no cause in the world to think them uncapable of supreme authority in the outward government which disposeth the affairs of religion so far forth as the same are disposable by human authority, and to think them uncapable thereof, only for that the said religion is everlastingly beneficial to them that faithfully continue in it. And even as little cause there is, that being admitted thereunto amongst the Jews, they should amongst the Christians of necessity be delivered from ever exercising any such power, for the dignity and perfection which is in our religion more than in theirs†.

Ad secundum.

[3.] It may be a question, whether the affairs of Christianity require more wit, more study, more knowledge of divine things in him which shall order them, than the Jewish religion did. For although we deny not the form of external government, together with all other rites and ceremonies, to have been in more particular manner set down: yet withal it must be considered also, that even this very thing did in some respects make the burthen of their spiritual regiment the harder to be borne; by reason of infinite doubts and diffi-

* [See book v. c. 76. §. 4.]

† 2 Cor. iii. 7, 8.

culties which the very obscurity and darkness of their law did breed, and which being not first decided, the law could not possibly have due execution.

Besides, inasmuch as their law did also dispose even of all kind of civil affairs; their clergy, being the interpreters of the whole law, sustained not only the same labour which divines do amongst us, but even the burthen of our lawyers too. Nevertheless, be it granted that moe things do now require to be publicly deliberated and resolved upon with exacter judgment in matters divine than kings for the most part have: their personal inability to judge, in such sort as professors do, letteth not but that their regal authority may have the selfsame degree or sway which the kings of Israel had in the affairs of their religion, to rule and command according to the manner of supreme governors.

Ad tertium.

[4.] As for the sword, wherewith God armed his Church of old, if that were a reasonable cause why kings might then have dominion, I see not but that it ministreth still as forcible an argument for the lawfulness and expediency of their continuance therein now. As we degrade and excommunicate, even so did the Church of the Jews both separate offenders from the temple, and depose the clergy also from their rooms, when cause required. The other sword of corporal punishment is not by Christ's own appointment in the hands of the Church of Christ, as God did place it himself in the hands of the Jewish Church. For why? He knew that they whom he sent abroad to gather a people unto him only by persuasive means, were to build up his Church even within the bosom of kingdoms, the chiefest governors whereof would be open enemies unto it every where for the space of many years. Wherefore such commission for discipline he gave them, as they might any where exercise in quiet and peaceable manner; the subjects of no commonwealth being touched in goods or person, by virtue of that spiritual regiment whereunto Christian religion embraced did make them subject.

Now when afterwards it came to pass, that whole kingdoms were made Christian, I demand whether that authority, which served before for the furtherance of religion, may not as effectually serve to the maintenance of Christian religion. Christian religion hath the sword of spiritual discipline. But

doth that suffice? The Jewish which had it also, did nevertheless stand in need to be aided with the power of the civil sword. The help whereof, although when Christian religion cannot have, it must without it sustain itself as far as the other which it hath will serve; notwithstanding, where both may be had, what forbiddeth the Church to enjoy the benefit of both? Will any man deny that the Church doth need the rod of corporal punishment to keep her children in obedience withal? Such a law as Macabeus made amongst the Scots, that he which continued an excommunicate two years together, and reconciled not himself to the church, should forfeit all his goods and possessions.

Again, the custom which many Christian churches have to fly to the civil magistrate for coercion of those that will not otherwise be reformed,—these things are proof sufficient that even in Christian religion the power wherewith ecclesiastical persons were endued at the first is unable to do of itself so much as when secular power doth strengthen it; and that, not by way of ministry or service, but of predominancy, such as the kings of Israel in their time excercised over the Church of God.

Ad quartum.

[5.] Yea, but the Church of God was then restrained more narrowly to one people and one king, which now being spread throughout all kingdoms, it would be a cause of great dissimilitude in the exercise of Christian religion if every king should be over the affairs of the church where he reigneth supreme ruler.

Dissimilitude in great things is such a thing which draweth great inconvenience after it, a thing which Christian religion must always carefully prevent. And the way to prevent it is, not as some do imagine, the yielding up of supreme power over all churches into one only pastor's hands; but the framing of their government, especially for matter of substance, every where according to the rule of one only Law, to stand in no less force than the law of nations doth, to be received in all kingdoms, all sovereign rulers to be sworn no otherwise unto it than some are to maintain the liberties, laws, and received customs of the country where they reign. This shall cause uniformity even under several dominions,

without those woeful inconveniences whereunto the state of Christendom was subject heretofore, through the tyranny and oppression of that one universal Nimrod who alone did all.

And, till the Christian world be driven to enter into the peaceable and true consultation about some such kind of general law concerning those things of weight and moment wherein now we differ, if one church hath not the same order which another hath: let every church keep as near as may be the order it should have, and commend the just defence thereof unto God, even as Juda did, when it differed in the exercise of religion from that form which Israel followed.

[6.] Concerning therefore the matter whereof we have hitherto spoken, let it stand for our final conclusion, that in a free Christian state or kingdom, where one and the selfsame people are the Church and the commonwealth, God through Christ directing that people to see it for good and weighty considerations expedient that their sovereign lord and governor in causes civil have also in ecclesiastical affairs a supreme power; forasmuch as the light of reason doth lead them unto it, and against it God's own revealed law hath nothing: surely they do not in submitting themselves thereunto any other than that which a wise and religious people ought to do.

It was but a little overflowing of wit in Thomas Aquinas so to play upon the words of Moses* in the Old, and of Peter† in the New Testament, as though because the one did term the Jews "a priestly kingdom," the other us "a kingly "priesthood," those two substantives "kingdom" and "priest-"hood" should import, that Judaism did stand through the kings' superiority over priests, Christianity through the priests' supreme authority over kings. Is it probable, that Moses and Peter had herein so nice and curious conceits? Or else more likely that both meant one and the same thing; namely that God doth glorify and sanctify his, even with full perfection in both; which thing St. John doth in plainer sort express, saying that "Christ hath made us both kings and priests‡."

[IV. 1.] These things being thus first considered, it will

* Exod. xix. [6.] † 1 Pet. ii. [9.] Thomas in eum locum. ‡ Revelat. i. 6.

To be entitled, Heads of the Church under Christ within their own dominions [from D.]

be the easier to judge concerning our own estate, whether by force of ecclesiastical dominion with us kings have any other kind of prerogative than they may lawfully hold and enjoy. It is as some do imagine too much, that kings of England should be termed Heads, in relation to the Church. That which we understand by headship, is their only supreme power in ecclesiastical affairs or causes. That which lawfully princes are, what should make it unlawful for men by special styles or titles to signify? If the having of supreme power be allowed, why is the expressing thereof by the title of head condemned? They seem in words, at the leastwise, some of them, now at the length to acknowledge that kings may have supreme government even over all, both persons and causes. We in terming our princes *heads of the Church*, do but testify that we acknowledge them such governors.

[2.] Against this peradventure it will be replied *, that howsoever we interpret ourselves, it is not fit for a mortal man, and therefore not fit for a civil magistrate, to be entitled head of the Church. Why so? First, "this title, Head "of the Church, was given unto our Saviour Christ †, to lift "him above all powers, rules, and dominions, either in hea- "ven or in earth. Where if this title belong also to the civil "magistrate, then it is manifest that there is a power in "earth whereunto our Saviour Christ is not in this point su- "perior. Again, if the civil magistrate may have this title, "he may be also termed the first-begotten of all creatures, "the first-begotten of the dead, yea the Redeemer of his "people. For these are alike given him as dignities whereby "he is lifted up above all creatures. Besides this, the whole "argument of the Apostle in both places doth lead to shew "that this title, Head of the Church, cannot be said of any "creature. And further, the very demonstrative article, "among the Hebrews especially, whom S. Paul doth follow, "serveth to tie that which is verified of one, unto himself "alone: so that when the Apostle doth say that Christ is "ἡ κεφαλὴ, the Head; it is as much as if he should say, "Christ, and no other, is the Head of the Church."

* T. C. lib. ii. p. 411.

† Ephes. i. 21. Col. i. 18.

[3.] Thus have we against the entitling of the highest magistrates, Head, with relation unto the Church, four several arguments, gathered by strong surmise out of words marvellous unlikely to have been written for any such purpose as that whereunto they are now urged. To the Ephesians, the Apostle writeth*, "That Christ, God hath seated "on his own right hand in the heavenly places, above all "regency, and authority, and power, and dominion, and "whatsoever name is named, not in this world only, but "in that which shall be also: and hath under his feet set "all things, and hath given him head above all things unto "the Church, which is his body, even the complement of him "which accomplished all in all." To the Colossians in like manner †, "That He is the head of the body of the Church, "who is a first-born regency out of the dead, to the end he "might be made amongst them all such an one as hath the "chiefty:" he meaneth, amongst all them whom before he mentioned, saying ‡, "In him all things that are, were "made; the things in the heavens, and the things in the "earth, the things that are visible, and the things that are "invisible, whether they be thrones, or dominations, or re-"gencies," &c.

Unto the fore-alleged arguments therefore we answer: first, that it is not simply the title of Head, which lifteth our Saviour above all powers, but the title of Head in such sort understood, as the Apostle himself meant it: so that the same being imparted in another sense unto others, doth not any way make those others therein his equals; inasmuch as diversity of things is usual to be understood, even when of words there is no diversity; and it is only the adding of one and the selfsame thing unto diverse persons, which doth argue equality in them. If I term Christ and Cæsar lords, yet this is no equalling of Cæsar with Christ, because it is not thereby intended. "To term the emperor Lord," saith Tertullian §, "I for mine own part will not refuse, so that I "be not required to term him Lord in the same sense that "God is so termed."

* Ephes. i. 20—23.
† Col. i. 18. ‡ Col. i. 16.
§ Apol. [adv. Gent. c. 34.] "Dicam plane Imperatorem Domi-"num, sed quando non cogor ut "Dominum Dei vice dicam."

Neither doth it follow, which is objected in the second place, that if the civil magistrate may be entitled an Head, he may also as well be termed, "the first-begotten of all "creatures," "the first-begotten of the dead," and "the "Redeemer of his people." For albeit the former dignity do lift him up no less than these, yet these terms are not appliable and apt to signify any other inferior dignity, as the former term of Head was.

The argument or matter which the Apostle followeth hath small evidence for proof, that his meaning was to appropriate unto Christ the foresaid title, otherwise than only in such sense as doth make it, being so understood, too high to be given to any creature.

As for the force of the article, whereby our Lord and Saviour is named the Head, it serveth to tie that unto him by way of excellency, which in a meaner degree is common to others; it doth not exclude any other utterly from being termed Head, but from being entitled as Christ is, the Head, by way of the very highest degree of excellency. Not in the communication of names, but in the confusion of things, is error.

[4.] Howbeit, if Head were a name which well could not be, or never had been used to signify that which a magistrate may be in relation unto some church, but were by continual use of speech appropriated unto that only thing which it signifieth, being applied unto Jesus Christ; then, although we might carry in ourselves a right understanding, yet ought we otherwise rather to speak, unless we interpret our own meaning by some clause of plainer speech; because we are else in manifest danger to be understood according to that construction and sense wherein such words are usually taken. But here the rarest construction, and most removed from common sense, is that which the word doth import being applied unto Christ; that which we signify by it in giving it unto the magistrate, is a great deal more familiar in the common conceit of men. The word is so fit to signify*

* Capita papaverum, primores civitatis. Liv. I. [54.] Roma κεφαλὴ συμπάσης Ἰταλίας. Dionys. Halic. Antiq. lib. II. Pekah is termed the Head of Samaria, which was the seat of his throne and kingdom. Esai. vii. 9.

BOOK VIII. Ch. iv. 5.

all kinds of superiority, pre-eminence, and chiefty, that no one thing is more ordinary than so to use it even in vulgar speech, and in common understanding so to take it. If therefore a Christian king may have any pre-eminence or chiefty above all other in the Church, (albeit it were less than Theodore Beza* giveth, who placeth kings amongst the principal members whereunto public function in the Church belongeth, and denieth not, but that of them which have public function, the civil magistrate's power hath all the rest at commandment, in regard of that part of his office, which is to procure that peace and good order be especially kept in things concerning the first Table;) even hereupon to term him *the Head of that Church*, which is *his kingdom*, should not seem so unfit a thing: which title surely we would not communicate to any other, no not although it should at our hands be exacted with torments, but that our meaning herein is made known to the whole world, so that no man which will understand can easily be ignorant, that we do not impart to kings, when we term them *Heads*, the honour which properly is given to our Lord and Saviour Christ, when the blessed Apostles in Scripture do term him *the Head of the Church.*

Differences between Christ's Headship and that which we give to kings.

[5.] The power which we signify by that name, differeth in three things plainly from that which Christ doth challenge.

It differeth in order, measure, and kind. In order, because God hath given him to his Church for the Head, ὑπὲρ πάντα, above all, ὑπεράνω πάσης τῆς ἀρχῆς, "far† above all princi-" pality, and power, and might, and dominion, and every " name that is named, not in this world only, but also in " that which is to come:" whereas the power which others have is subordinate unto his.

Again, as he differeth in order, so in measure of power also; because God hath given unto him‡ the ends of the earth for his possession; unto him, dominion from sea to sea; unto him, all power in heaven and in earth; unto him, such sovereignty, as doth not only reach over all places, persons, and things, but doth rest in his one only person, and is not by any succession continued: He reigneth as Head and King for ever, nor is there any kind of law which tieth him,

* Confess. c. 5. art. 23. † Ephes. i. 21, 22. ‡ Psalm ii. 8.

but his own proper will and wisdom: his power is absolute, the same jointly over all which it is severally over each; not so the power of any other's headship. How kings are restrained, and in what sort their authority is limited, we have shewed before. So that unto him is given by the title of *Headship over the Church*, that largeness of power, wherein neither man nor angel can be matched or compared with him.

The last and the weightiest difference between him and them, is in the very kind of their power. The head being of all other parts of man's body the most divine*, hath dominion over all the rest: it is the fountain of sense, of motion; the throne where the guide of the soul doth reign; the court from whence direction of all things human proceedeth. Why Christ is called *Head of his Church*, these causes they themselves do yield. As the head is the highest part of a man, above which there is none, always joined with the body; so Christ is the highest in his Church, inseparably knit with it. Again, as the head giveth sense and moving to all the body, so he quickeneth, and together with understanding of heavenly things, giveth strength to walk therein. Seeing therefore, that they cannot affirm Christ sensibly present, or always visibly joined unto his body the Church which is on earth, inasmuch as his corporal residence is in heaven; again, seeing they do not affirm (it were intolerable if they should) that Christ doth personally administer the external regiment of outward actions in the Church, but by the secret inward influence of his grace, giveth spiritual life and the strength of ghostly motions thereunto: impossible it is, that they should so close up their eyes, as not to discern what odds there is between that kind of operation which we imply in the headship of princes, and that which agreeth to our Saviour's dominion over the Church. The headship which we give unto kings is altogether visibly exercised, and ordereth only the external frame of the Church's affairs here amongst us; so that it plainly differeth from Christ's, even in very nature and kind. To be in such sort united unto the Church as he is; to work as he worketh, either on the whole Church, or on any particular assembly, or in any one man; doth neither agree, nor hath possibility of agreeing, unto any besides him.

* *Θειότατον καὶ τῶν ἐν ἡμῖν πάντων δεσποτοῦν.* Plat. in Tim.

Opposition against the first difference, whereby, Christ being Head simply, princes are said to be Heads under Christ.

[6.] Against the first distinction or difference it is objected*, that to entitle a magistrate Head of the Church, although it be under Christ, is most absurd. For Christ hath a twofold superiority; a superiority over his Church, and a superiority over kingdoms: according to the one, he "hath a superior, "which is his Father; according to the other, none but "immediate authority with his Father:" that is to say, of the Church he is Head and Governor only as the Son of man; Head and Governor over kingdoms only as the Son of God. In the Church, as man, he hath officers under him, which officers are ecclesiastical persons: as for the civil magistrate, his office belongeth unto kingdoms, and commonwealths, neither is he therein an under or subordinate head of Christ; "considering that his authority cometh from God, simply and "immediately, even as our Saviour Christ's doth†."

Whereunto the sum of our answer is, first, that as Christ being Lord or Head over all, doth by virtue of that sovereignty rule all; so he hath no more a superior in governing his Church, than in exercising sovereign dominion upon the rest of the world besides. Secondly, that all authority, as well civil as ecclesiastical, is subordinate unto his. And thirdly, that the civil magistrate being termed Head, by reason of that authority in ecclesiastical affairs which it hath been already declared that themselves do in word acknowledge to be lawful; it followeth that he is an Head even subordinated of, and to Christ.

For more plain explication whereof, first, unto God we acknowledge daily ‡, that kingdom, power, and glory, are his; that he is § the immortal and invisible King of ages, as well the future which shall be, as the present which now is. That which the Father doth work as Lord and King over all, he worketh not without, but by the Son, who through coeternal generation receiveth of the Father that power which the Father hath of himself. And for that cause our Saviour's words concerning his own dominion are, "To me all power "both in heaven and in earth is given." The Father by the Son both did create, and doth guide all; wherefore

* T.C. lib. ii. p. 411. [and i. 167.]

† T.C. lib. ii. p. 418. [Of this and the passage last referred to, the substance is given, not the very words.]

‡ Matt. vi. 13.

§ 1 Tim. i. 17.

Christ hath supreme dominion over the whole universal world.

Christ is God, Christ is Λόγος, the consubstantial Word of God, Christ is also that consubstantial Word made man. As God, he saith of himself*, "I am Alpha and Omega, "the beginning and the end: he which was, which is, and "which is to come; even the very Omnipotent." As the consubstantial Word of God, he had with God before the beginning of the world, that glory which as man he requesteth to have †; "Father, glorify thy Son now with that "glory which with thee I enjoyed before the world was." For there is no necessity that all things spoken of Christ should agree unto him either as God, or else as man; but some things as he is the consubstantial Word of God, some things as he is that Word incarnate. The works of supreme dominion which have been since the first beginning wrought by the power of the Son of God, are now most truly and properly the works of the Son of man: the Word made flesh doth sit for ever, and reign as sovereign Lord over all. Dominion belongeth unto the kingly office of Christ, as propitiation and mediation unto his priestly; instruction, unto his pastoral or prophetical office. His works of dominion are in sundry degrees or kinds, according to the different condition of them which are subject unto it: he presently doth govern, and hereafter shall judge the world, entire and whole, therefore his regal power cannot be with truth restrained unto a portion of the world only. Notwithstanding forasmuch as all do not shew and acknowledge with dutiful submission that obedience which they owe unto him; therefore such as do, their Lord he is termed by way of excellency, no otherwise than the Apostle doth term God ‡ the Saviour generally of all, but especially of the faithful: these being brought to the obedience of faith, are every where spoken of as men translated into that kingdom, wherein whosoever is comprehended, Christ is § the author of eternal salvation unto them; they have a high kind of ghostly fellowship ‖ with God, and Christ, and saints; or as the Apostle in more ample manner speaketh ¶, "Aggregated they are unto

* Apoc. i. 8. † John xvii. 5. ‡ 1 Tim. iv. 10.
§ Heb. v. 9. ‖ 1 John i. 3. ¶ Heb. xii. 22[—24.]

BOOK VIII. Ch. iv. 6.

"Mount Sion, and to the city of the living God, the celestial "Jerusalem, and to the company of innumerable angels, and "to the congregation of the first-born, which are written in "heaven, and to God the judge of all, and to the spirits "of just and perfect men, and to Jesus the Mediator of the "New Testament." In a word, they are of that mystical body, which we term the Church of Christ. As for the rest, we find them accounted "aliens from the commonwealth of "Israel, men that lay in the kingdom of darkness, and that "are in this present world without God." Our Saviour's dominion is therefore over these, as over rebels; over them as dutiful subjects.

Which things being in holy Scriptures so plain, I somewhat muse at those strange positions, that Christ * in the government of the Church, and superiority over the officers of it, hath himself a superior, which is his Father; but in the government of kingdoms and commonwealths, and in the superiority which he hath over kings, no superior. Again †, "that the civil magistrate cometh from God immediately, "as Christ doth, and is not subordinate unto Christ." In what evangelist, apostle, or prophet, is it found, that Christ, supreme governor of the Church, should be so unequal to himself, as he is supreme governor of kingdoms? The works of his providence for preservation of mankind by upholding of kingdoms, not only obedient unto, but even rebellious and obstinate against him, are such as proceed from divine power; and are not the works of his providence for safety of God's elect, by gathering, inspiring, comforting, and every way preserving his Church, such as proceed from the same power likewise? Surely, if Christ ‡ "as God and man have "ordained certain means for the gathering and keeping of "his Church," seeing this doth belong to the government of his Church; it must in reason follow, I think, that as God and man he worketh in church regiment, and consequently hath no more therein any superior, than in the government of commonwealths.

Again, to "be in the midst of his, wheresoever they are "assembled in his name," and to be "with them till the

* [T. C.] ii. 411. l. 14.

† T. C. lib. ii. p. 418. l. 10. [rather 416 . . . 418.] ‡ T. C. ii. 417. l. 12.

"world's end," are comforts which Christ doth perform to his Church as Lord and Governor; yea, such as he cannot perform but by that very power wherein he hath no superior.

Wherefore, unless it can be proved, that all the works of our Saviour's government in the Church are done by the mere and only force of his human nature, there is no remedy but to acknowledge it a manifest error, that Christ in the government of the world is equal unto the Father, but not in the government of the Church. Indeed, to the honour of this dominion it cannot be said that God did exalt him otherwise than only according to that human nature wherein he was made low: for as the Son of God, there could no advancement or exaltation grow unto him: and yet the dominion, whereunto he was in his human nature lifted up, is not without divine power exercised. It is by divine power, that the Son of man who sitteth in heaven, doth work as king and lord upon us which are on earth.

The exercise of his dominion over the Church militant cannot choose but cease, when there is no longer any militant Church in the world. And therefore as generals of armies when they have finished their work, are wont to yield up such commissions as were given them for that purpose, and to remain in the state of subjects and not of lords, as concerning their former authority; even so, when the end of all things is come, the Son of man, who till then reigneth, shall do the like, as touching regiment over the militant Church on earth. So that between the Son of man and his brethren, over whom he now reigneth in this their warfare, there shall be then, as touching the exercise of that regiment, no such difference; they not warfaring under him any longer, but he together with them under God receiving the joys of everlasting triumph, that so God may be all in all; all misery in all the wicked through his justice; in all the righteous, through his love, all felicity and bliss. In the meanwhile he reigneth over this world as king, and doth those things wherein none is superior unto him, whether we respect the works of his providence over kingdoms, or of his regiment over the Church.

The cause of error in this point doth seem to have been a misconceit, that Christ, as Mediator, being inferior unto his Father, doth, as Mediator, all works of regiment over the

Church *; when in truth, government doth belong to his kingly office, mediatorship, to his priestly. For, as the high priest both offered sacrifice for expiation of the people's sins, and entered into the holy place, there to make intercession for them: so Christ †, having finished upon the cross that part of his priestly office which wrought the propitiation for our sins, did afterwards enter into very heaven, and doth there as mediator of the New Testament appear in the sight of God for us. A like slip of judgment it is, when they hold ‡ that civil authority is from God, but not mediately through Christ, nor with any subordination unto Christ. For "there "is no power," saith the Apostle, "but from God §;" nor doth any thing come from God but by the hands of our Lord Jesus Christ.

They deny it not to be said of Christ in the Old Testament ||, "By me kings reign, and princes decree justice; by "me princes rule, and the nobles, and all the judges of the "earth." In the New as much is taught ¶, "That Christ is "the Prince of the kings of the earth." Wherefore to the end it may more plainly appear how all authority of man is derived from God through Christ, and must by Christian men be acknowledged to be no otherwise held than of and under him; we are to note, that because whatsoever hath necessary being, the Son of God doth cause it to be, and those things without which the world cannot well continue, have necessary being in the world; a thing of so great use as government amongst men, and human dominion in government, cannot choose but be originally from him, and have reference also of subordination unto him. Touching that authority which civil magistrates have in ecclesiastical affairs, it being from God by Christ, as all other good things are, cannot choose but be held as a thing received at his hands; and because such power as is of necessary use for the ordering of religion, wherein the essence and very being of the Church consisteth, can no otherwise flow from him, than according to that special care which he hath to guide and govern his own people: it followeth that the said authority is of and under him after a more pecu-

* [T. C.] lib. ii. p. 411. lin. 16. [D.]

† Heb. ix. 25.

‡ T. C. lib. ii. p. 415.

§ Rom. xiii. 1.

|| Prov. viii. 16. Humble Motion, p. 63.

¶ Rev. i. 5.

liar manner, namely, in that he is Head of the Church, and not in respect of his general regency over the world. "All "things" (saith the Apostle* speaking unto the Church) "are "yours, and ye are Christ's, and Christ is God's." Kings are Christ's, as saints; and kings are Christ's, as kings: as saints, because they are of the Church; as kings, because they are in authority over the Church, if not collectively, yet divisively understood; that is over each particular person within that Church where they are kings. Such authority, reaching both unto all men's persons, and unto all kinds of causes also, it is not denied but that they lawfully may have and exercise; such authority it is, for which, and for no other in the world, we term them heads; such authority they have under Christ, because he in all things is Lord over all. And even of Christ it is that they have received such authority, inasmuch as of him all lawful powers are: therefore the civil magistrate is, in regard of this power, an under and subordinate head of Christ's people.

Against the second difference, whereby Christ is said to be universally head, the king no further than within his own dominions.

[7.] It is but idle when they plead†, "that although for "several companies of men there may be several heads or "governors, differing in the measure of their authority from "the chiefest who is head of all; yet so it cannot be in the "Church, for that the reason why head-magistrates appoint "others for such several places is, because they cannot be "present every where to perform the office of a head. But "Christ is never from his body, nor from any part of it, and "therefore needeth not to substitute any, which may be heads, "some over one church and some over another." Indeed the consideration of man's imbecility, which maketh many hands necessary where the burden is too great for one, moved Jethro to be a persuader of Moses, that a number of heads or rulers might be instituted for discharge of that duty by parts, which in whole he saw was troublesome. Now although there be not in Christ any such defect or weakness, yet other causes there may be diverse, moe than we are able to search into, wherefore it might seem to him expedient to divide his kingdom into many portions and to place many heads over it, that the power which each of them hath in particular with restraint, might illustrate the greatness of his unlimited authority. Be-

* 1 Cor. iii. 22, [23.]

† T. C. lib. ii. p. 413.

sides, howsoever Christ be spiritually always united unto every part of his body, which is the Church; nevertheless we do all know, and they themselves who allege this will, I doubt not, confess also, that from every church here visible, Christ, touching visible and corporal presence, is removed as far as heaven from earth is distant. Visible government is a thing necessary for the Church; and it doth not appear how the exercise of visible government over such multitudes every where dispersed throughout the world should consist without sundry visible governors; whose power being the greatest in that kind so far as it reacheth, they are in consideration thereof termed so far heads. Wherefore, notwithstanding that perpetual conjunction, by virtue whereof our Saviour remaineth always spiritually united unto the parts of his mystical body; Heads endued with supreme power, extending unto a certain compass, are for the exercise of visible regiment not unnecessary.

Some other reasons there are belonging unto this branch, which seem to have been objected, rather for the exercise of men's wits in dissolving sophisms, than that the authors of them could think in likelihood thereby to strengthen their cause. For example*, "If the magistrate be head of the "Church within his own dominion, then is he none of the "Church; for all that Church maketh the body of Christ, "and every one of the Church fulfilleth the place of one "member of the body. By making the magistrate therefore "head†, we do exclude him from being a member subject to "the head, and so leave him no place in the Church." By which reason, the name of a body politic is supposed to be always taken of the inferior sort alone, excluding the principal guides and governors; contrary to all men's custom of speech. The error riseth by misconstruing of some scripture sentences, where Christ as the head, and the Church as the body, are compared or opposed the one to the other: and because in such comparisons and oppositions, the body is taken for those only parts which are subject to the head, they imagine that whoso is head of any church, he is even thereby excluded from being a part of that church: that the magistrate can be none of the Church, if so be we make him the head of the church in his own dominions. A chief and principal part of

* T. C. lib. ii. p. 419. † Ut Hen. 8. 6. 9. [26 Hen. viii. cap. 1.?]

the Church, therefore no part; this is surely a strange conclusion. A church doth indeed make the body of Christ, being wholly taken together; and every one in the same church fulfilleth the place of a member in the body, but not the place of an inferior member, he which hath supreme authority and power over all the rest. Wherefore, by making the magistrate head in his own dominions, we exclude him from being a member subject unto any other person which may visibly there rule in place of an head or governor over him; but so far are we off from leaving him by this means no place in the Church, that we grant him the chiefest place. Indeed the heads of those visible bodies, which are many, can be but parts inferior in that spiritual body which is but one; yea, they may from this be excluded clean, who notwithstanding ought to be honoured, as possessing in the other the highest rooms: but for the magistrate to be termed, one way, within his own dominions, an head, doth not bar him from being either way a part or member of the Church of God.

As little to the purpose are those other cavils: "A Church "which hath the magistrate for head, is a perfect man without "Christ. So that the knitting of our Saviour thereunto should "be an addition of that which is too much*." Again, "If "the Church be the body of Christ, and of the civil magis-"trate, it shall have two heads, which being monstrous, is to "the great dishonour of Christ and his Church." Thirdly, "If the Church be planted in a popular estate, then, foras-"much as all govern in common, and all have authority, all "shall be head there, and no body at all; which is another "monster." It might be feared what this birth of so many monsters might portend, but that we know how things natural enough in themselves may seem monstrous through misconceit; which error of mind is indeed a monster, and so the skilful in nature's mysteries have used to term it. The womb of monsters, if any be, is that troubled understanding, wherein, because things lie confusedly mixed together, what they are it appeareth not.

A Church perfect without Christ, I know not which way a man should imagine; unless there may be either Christianity

* T. C. ii. 412.

without Christ, or else a Church without Christianity. If magistrates be heads of the Church, they are of necessity Christians; if Christians, then is their Head Christ.

The adding of Christ the universal Head over all unto the magistrate's particular headship, is no more superfluous in any church than in other societies it is to be both severally each subject unto some head, and to have also a head general for them all to be subject unto. For so in armies and in civil corporations we see it fareth. A body politic in such respects is not like to a natural body; in this, moe heads than one are superfluous; in that, not.

It is neither monstrous nor as much as uncomely for a church to have different heads: for if Christian churches be in number many, and every of them a body perfect by itself, Christ being Lord and Head over all; why should we judge it a thing more monstrous for one body to have two heads, than one head so many bodies? Him God hath made the supreme Head of the whole Church; the Head, not only of that mystical body which the eye of man is not able to discern, but even of every Christian politic society, of every visible Church in the world.

And whereas, lastly, it is thought so strange, that in popular states a multitude should to itself be both body and head, all this wonderment doth grow from a little oversight, in deeming that the subject wherein headship is to reside, should be evermore some one person; which thing is not necessary. For in a collective body that hath not derived as yet the principality of power into some one or few, the whole of necessity must be head over each part; otherwise it could not possibly have power to make any one certain person head; inasmuch as the very power of making a head belongeth unto headship. These supposed monsters therefore we see are no such giants, that there should need any Hercules to tame them.

[8.] For the title or style itself, although the laws of this land have annexed it to the crown, yet so far we would not strive, if so be men were nice and scrupulous in this behalf only, because they do wish that for reverence unto Christ Jesus, the civil magistrate did rather use some other form of speech wherewith to express that sovereign authority which

he lawfully hath over all, both persons and causes of the Church. But I see that hitherto they which condemn utterly the name so applied, do it because they mislike that any such power should be given unto civil governors. The greatest exception that Sir Thomas More took against that title, who suffered death for denial of it*, was "for that it maketh a lay, "or secular person, the head of the state spiritual or eccle- "siastical;" as though God himself did not name even Saul the head of all the tribes of Israel; and consequently of that tribe also among the rest, whereunto the state spiritual or ecclesiastical belonged. When the authors of the Centuries reprove it in kings and civil governors, the reason is†, "istis non com- "petit iste primatus;" "such kind of power is too high for "them, they fit it not." In excuse of Mr. Calvin‡, by whom this realm is condemned of blasphemy for entitling Henry the Eighth Supreme Head of this Church under Christ, a charitable conjecture is made, that he spake by misinformation, and thought we had meant thereby far otherwise than we do; howbeit, as he professeth utter dislike of that name, so whether the name be used or no, the very power itself which we give unto civil magistrates he much complaineth of, and testifieth, "That their power over all things was it which had "ever wounded him deeply; that unadvised persons had made "them too spiritual; that throughout Germany this fault "did reign; that in those very parts where Calvin himself "was, it prevailed more than were to be wished; that rulers, "by imagining themselves so spiritual, have taken away eccle- "siastical regiment; that they think they cannot reign unless "they abolish all authority of the Church, and be themselves "the chief judges, as well in doctrine, as in the whole spiritual "regency." So that in truth the question is, whether the magistrate, by being head in such sense as we term him, do use or exercise any part of that authority, not which belongeth unto Christ, but which other men ought to have.

Opposition against the difference in kind.

[9.] The last difference which we have made between the title of head when we gave it unto Christ, and when we gave

* G. Courin. in Epist. de Morte T. Mori, et Episcopi Roffensis, p. 517. [ap. "Thomæ Mori, Angliæ "Ornamenti eximii Lucubrationes." Basil. 1563.]

† Præf. Cent. 7. [t. iv. p. 11. Basil. 1567. "Non sint capita ecclesiæ, "quia istis," &c.]

‡ Calvin. in Com. in Amos vii. 13.

it to other governors, is, that the kind of dominion which it importeth is not the same in both. Christ is head as being the fountain of life and ghostly nutriment, the well-spring of spiritual blessings poured into the body of the Church; they heads, as being his principal instruments for the Church's outward government: He head, as founder of the house; they, as his chiefest overseers. Against this there is exception especially taken, and our purveyors are herein said to have their provision from the popish shambles: for by Pighius and Harding, to prove that Christ alone is not head of the Church, this distinction they say is brought, that according to the inward influence of grace, Christ only is head; but according to outward government the being head is a thing common with him to others*.

To raise up falsehoods of old condemned, and to bring that for confirmation of any thing doubtful, which hath already been sufficiently proved an error, and is worthily so taken, this would justly deserve censuring. But shall manifest truth be therefore reproached, because men in some things convicted of manifest untruth have at any time taught or alleged it? If too much eagerness against their adversaries had not made them forget themselves, they might remember where being charged as maintainers of those very things, for which others before them have been condemned of heresy, yet lest the name of any such heretic holding the same which they do should make them odious, they stick not frankly to profess, "†that they are not afraid to consent in some "points with Jews and Turks." Which defence, for all that, were a very weak buckler for such as should consent with Jews and Turks, in that which they have been abhorred and hated for of the Church.

But as for this distinction of headship, spiritual and mystical in Jesus Christ, ministerial and outward in others besides Christ; what cause is to dislike either Harding, or Pighius, or any other besides for it? That which they have been reproved for is, not because they did herein utter an untruth, but such a truth as was not sufficient to bear up the cause which they did thereby seek to maintain. By this distinction they have both truly and sufficiently proved that the name of

* T. C. ii. 414. † T. C. lib. iii. p. 168.

head, importing power of dominion over the Church, might be given unto others besides Christ, without prejudice unto any part of his honour. That which they should have made manifest was, that the name of Head, importing the power of universal dominion over the whole Church of Christ militant, doth, and that by divine right, appertain unto the pope of Rome. They did prove it lawful to grant unto others besides Christ the power of headship in a different kind from his; but they should have proved it lawful to challenge, as they did to the bishop of Rome, a power universal in that different kind. Their fault was therefore in exacting wrongfully so great power as they challenged in that kind, and not in making two kinds of power, unless some reason can be shewed for which this distinction of power should be thought erroneous and false.

[10.] A little they stir, although in vain, to prove that we cannot with truth make any such distinction of power, whereof the one kind should agree unto Christ only, and the other be further communicated. Thus therefore they argue*: "If there be no head but Christ, in respect of the spiritual "government, there is no head but he in respect of the word, "sacraments, and discipline, administered by those whom "he hath appointed, forasmuch as that is also his spiritual "government." Their meaning is, that whereas we make two kinds of power, of which two, the one being spiritual is proper unto Christ; the other men are capable of, because it is visible and external: we do amiss altogether, they think, in so distinguishing, forasmuch as the visible and external power of regiment over the Church, is only in relation unto the word, the sacraments, and discipline, administered by such as Christ hath appointed thereunto, and the exercise of this power is also his spiritual government: therefore we do but vainly imagine a visible and external power in the Church differing from his spiritual power.

Such disputes as this do somewhat resemble the wonted practising of well-willers upon their friends in the pangs of death, whose manner is even then to put smoke in their nostrils, and so to fetch them again, although they know it a matter impossible to keep them living. The kind affection which the favourers of this labouring cause bear towards it will

* T. C. lib. ii. p. 415.

not suffer them to see it die, although by what means they should be able to make it live, they do not see. But they may see that these wrestlings will not help. Can they be ignorant how little it booteth to overcast so clear a light with some mist of ambiguity in the name of spiritual regiment?

To make things therefore so plain that henceforth a child's capacity may serve rightly to conceive our meaning: we make the spiritual regiment of Christ to be generally that whereby his Church is ruled and governed in things spiritual. Of this general we make two distinct kinds; the one invisibly exercised by Christ himself in his own person; the other outwardly administered by them whom Christ doth allow to be the rulers and guiders of his Church. Touching the former of these two kinds, we teach that Christ in regard thereof is peculiarly termed the Head of the Church of God; neither can any other creature in that sense and meaning be termed head besides him, because it importeth the conduct and government of our souls by the hand of that blessed Spirit wherewith we are sealed and marked, as being peculiarly his. Him only therefore we do acknowledge to be that Lord, which dwelleth, liveth, and reigneth in our hearts; him only to be that Head, which giveth salvation and life unto his body; him only to be that fountain, from whence the influence of heavenly grace distilleth, and is derived into all parts, whether the word, or sacraments, or discipline, or whatsoever be the mean whereby it floweth. As for the power of administering these things in the Church of Christ, which power we call the power of order, it is indeed both Spiritual and His; Spiritual, because such duties properly concern the Spirit; His, because by him it was instituted. Howbeit neither spiritual, as that which is inwardly and invisibly exercised; nor his, as that which he himself in person doth exercise.

Again, that power of dominion which is indeed the point of this controversy, and doth also belong to the second kind of spiritual government, namely unto that regiment which is external and visible; this likewise being spiritual in regard of the matter about which it dealeth, and being his, inasmuch as he approveth whatsoever is done by it, must notwithstanding be distinguished also from that power whereby he himself in

person administereth the former kind of his own spiritual regiment, because he himself in person doth not administer this. We do not, therefore, vainly imagine, but truly and rightly discern a power external and visible in the Church, exercised by men, and severed in nature from that spiritual power of Christ's own regiment, which power is termed spiritual, because it worketh secretly, inwardly, and invisibly; his, because none doth or can it personally exercise, either besides or together with him. So that him only we may name our Head, in regard of this, and yet, in regard of that other power differing from this, term others also besides him heads, without any contradiction at all.

[11.] Which thing may very well serve for answer unto that also which they further allege against the foresaid distinction, namely*, "That even in the outward society and "assemblies of the Church, where one or two are gathered "in his name, either for hearing of the word, or for prayer, "or any other church-exercise, our Saviour Christ being in "the midst of them as Mediator, must needs be there as "head: and if he be there not idle, but doing the office of "the head fully, it followeth that even in the outward society "and meetings of the Church, no mere man can be called the "head of it, seeing that our Saviour Christ doing the whole "office of the head himself alone, leaveth nothing to men by "doing whereof they may obtain that title."

Which objection I take as being made for nothing but only to maintain argument. For they are not so far gone as to argue thus in sooth and right good earnest. "God standeth," saith the Psalmist, "in the midst of gods;" if God be there present, he must undoubtedly be present as a God; if he be there not idle, but doing the office of a God fully, it followeth, that God himself alone doing the whole office of a God, leaveth nothing in such assemblies unto any other, by doing whereof they may obtain so high a name. The Psalmist therefore hath spoken amiss, and doth ill to call judges gods. Not so; for as God hath his office differing from theirs, and doth fully discharge it even in the very midst of them, so they are not thereby excluded from all kind of duty for which that name should be given unto them also, but in that

* T. C. lib. ii. p. 415.

BOOK VIII. Ch. iv. 12. v. 1.

duty for which it was given them they are encouraged religiously and carefully to order themselves. After the selfsame manner, our Lord and Saviour being in the midst of his Church as Head, is our comfort, without the abridgment of any one duty, for performance whereof others are termed heads in another kind than he is.

[12.] If there be of the ancient Fathers which say, "There "is but one Head of the Church, Christ; and that the minister "which baptizeth cannot be the head of him which is bap-"tized, because Christ is the head of the whole Church: and "that Paul could not be the head of the Churches which "he planted, because Christ is Head of the whole body*;" they understand the name of head in such sort as we grant that it is not appliable to any other, no not in relation to the least part of the whole Church: he which baptizeth, baptizeth into Christ; he which converteth, converteth unto Christ; he which ruleth, ruleth for Christ. The whole Church can have but one to be head as lord and owner of all: wherefore if Christ be Head in that kind, it followeth, that no other can be so else either to the whole or to any part.

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To call and dissolve all solemn assemblies about the public affairs of the Church.

V. [1.] The consuls of Rome Polybius affirmeth† to have had a kind of regal authority, in that they might call together the senate and people whensoever it pleased them. Seeing therefore the affairs of the Church and Christian religion are public affairs, for the ordering whereof more solemn assemblies sometimes are of as great importance and use, as they are for secular affairs: it seemeth no less an act of supreme authority to call the one than the other. Wherefore amongst sundry other prerogatives of Simon's dominion over the Jews, this is reckoned as‡ not the least, "that no man might gather any "great assembly in the land without him." For so the manner of Jewish regiment had always been, that whether the cause for which men assembled themselves in peaceable, good, and orderly course were ecclesiastical or civil, supreme authority should assemble them. David gathered all Israel together unto Jerusalem, when the ark was to be removed; he assembled the sons of Aaron and the Levites§. Solomon

* T. C. ii. 413.

† Polyb. lib. vi. de Milit. ac Domest. Rom. Discipl. [c. 12.]

‡ 1 Macc. xiv. 44.

§ 1 Chron. xv. 3, 4.

did the like at such time as the temple was to be dedicated*: when the Church was to be reformed, Asa in his time did the same: the same upon like occasions done afterwards by Joas, Ezekias, Josias, and others †.

[2.] The ancient imperial law ‡ forbiddeth such assemblies as the emperor's authority did not cause to be made. Before emperors became Christian, the Church had never any synod general; their greatest meetings consisted of bishops and others the gravest in each province. As for the civil governor's authority, it suffered them only as things not regarded or accounted of, at such times as it did suffer them. So that what right a Christian king hath as touching assemblies of that kind we are not able to judge, till we come unto later times, when religion had won the hearts of the highest powers. Constantine (as Pighius § doth grant) was not only the first that ever did call any general council together, but even the first that devised the calling of them for consultation about the business of God. After he had once given the example, his successors || a long time followed the same; insomuch that S. Jerome, to disprove the authority of a synod which was pretended to be general, useth this as a forcible argument ¶, "Dic quis imperator hanc synodum jusserit convocari." Their answer hereunto is no answer, which say, "that emperors did not this without conference had with "bishops:" for to our purpose it is enough, if the clergy alone did it not otherwise than by the leave or appointment of their sovereign lords and kings.

Whereas therefore it is on the contrary side alleged, that Valentinian the elder** being requested by Catholic bishops to grant that there might be a synod for the ordering of matters called in question by the Arians, answered, that he

* 1 Reg. viii. 1.

† 2 Chr. xv. 9; xxiv. 5; xxx. 1; xxxiv. 29.

‡ Dig. xlvii. 22. De Collegiis Illicitis [et Corporibus.] L. i. [1.] Cod. Just. i. 3. De Episc. et Presbyt. [et Cler. L. 15.] De Illicit. Conventiculis.

§ Hierarch. lib. vi. cap. 1.

|| Constant. concilium a Theodosio sen. indictum: Theod. l. i. [5.] c. 9. Ephesinum 1. nutu Theodosii jun. convenit. Evagr. i. 2. [i. 3.] Sardicen. concil. a Constant. [Sardicense Constantius indicit. D.] Theod. ii. 4. Chalcedon. impetratum a Martiano. Leo, Ep. 43.

¶ Hieron. cont. Ruffinum, lib. ii. [§. 20.]

** Sozomen. lib. vi. cap. 7. Ambros. Epist. 32. [21. t. ii. 860.] Quanquam longe aliter Nicephorus. lib. vii. c. 12. [xi. 3.]

being one of the laity might not meddle with such affairs, and thereupon wished, that the priests and bishops, to whom the care of those things belonged, should meet and consult thereof by themselves wheresoever they thought good: we must together with the emperor's speech weigh the occasion and the drift thereof. Valentinian and Valens, the one a Catholic, the other an Arian, were emperors together: Valens the governor of the east, Valentinian of the west empire. Valentinian therefore taking his journey from the east part into the west, and passing for that intent through Thracia, the bishops there which held the soundness of Christian belief, because they knew that Valens was their professed enemy, and therefore if the other were once departed out of those quarters, the Catholic cause was like to find small favour, moved presently Valentinian about a council to be assembled under the countenance of his authority; who by likelihood considering what inconvenience might thereby grow, inasmuch as it could not be but a mean to incense Valens the more against them, refused himself to be author of, or present at any such assembly; and of this his denial gave them a colourable reason, to wit, that he was although an emperor, yet a secular person, and therefore not able in matters of so great obscurity to sit as a competent judge; but, if they which were bishops and learned men did think good to consult thereof together, they might. Whereupon when they could not obtain that which they most desired, yet that which was granted them they took, and forthwith had a council. Valentinian went on towards Rome, they remaining in consultation till Valens which accompanied him returned back; so that now there was no remedy, but either to incur a manifest contempt, or else at the hands even of Valens himself to seek approbation of that they had done. To him, therefore, they became suitors: his answer was short, "Either "Arianism, or else exile, which they would;" whereupon their banishment ensued. Let reasonable men therefore now be judges, how much this example of Valentinian doth make against the authority, which we say that sovereign rulers may lawfully have as concerning synods and meetings ecclesiastical.

The clergy, in such wise gathered together, is an eccle-

siastical senate, which with us, as in former times the chiefest prelate at his discretion did use to assemble, so afterwards in such considerations as have been before specified, it seemed more meet to annex the said prerogative unto the crown. The plot of reformed discipline not liking hereof so well, taketh order that every former assembly before it break up should itself appoint both the time and place of their after meeting again. But because I find not any thing on that side particularly alleged against us herein, a longer disputation about so plain a cause shall not need.

Their power in making ecclesiastical laws.

VI. [1.] The natural subject of power civil all men confess to be the body of the commonwealth: the good or evil estate whereof dependeth so much upon the power of making laws, that in all well settled states, yea though they be monarchies, yet diligent care is evermore had that the commonwealth do not clean resign up herself and make over this power wholly into the hands of any one. For this cause William, whom we call the Conqueror, making war against England in right of his title to the crown, and knowing that as inheritor thereof he could not lawfully change the laws of the land by himself, for that the English commonwealth had not invested their kings before with the fulness of so great power; therefore he took the style and title of a conqueror. Wherefore, as they themselves cannot choose but grant that the natural subject of power to make laws civil is the commonwealth; so we affirm that in like congruity the true original subject of power also to make church-laws is the whole entire body of that church for which they are made. Equals cannot impose laws and statutes upon their equals. Therefore neither may any one man indifferently impose canons ecclesiastical upon another, nor yet one church upon another. If they go about at any time to do it, they must either shew some commission sufficient for their warrant, or else be justly condemned of presumption in the sight both of God and men. But nature itself doth abundantly authorize the Church to make laws and orders for her children that are within her. For every whole thing, being naturally of greater power than is any part thereof, that which a whole church will appoint may be with reason exacted indifferently of any within the compass of the same church, and so bind all unto strict obedience.

[2.] The greatest agents of the bishop of Rome's inordinate sovereignty strive against no one point with such earnestness as against this, that jurisdiction (and in the name of jurisdiction they also comprehend the power of dominion spiritual) should be thought originally to be the right of the whole Church; and that no person hath or can have the same, otherwise than derived from the body of the Church.

The reason wherefore they can in no wise brook this opinion is, as friar Soto confesseth*, because they which make councils above popes do all build upon this ground, and therefore even with teeth and all they that favour the papal throne must hold the contrary. Which thing they do. For, as many as draw the chariot of the pope's preeminence, the first conclusion which they contend for is†: The power of jurisdiction ecclesiastical doth not rest derived from Christ immediately into the whole body of the Church, but into the prelacy. Unto the prelacy alone it belongeth; as ours also do imagine, unto the governors of the Church alone it was first given, and doth appertain, even of very divine right, in every church established to make such laws concerning orders and ceremonies as occasion doth require.

[3.] Wherein they err, for want of observing as they should, in what manner the power whereof we speak was instituted. One thing it is to ordain a power, and another thing to bestow the same being ordained: or, to appoint the special subject of it, or the person in whom it shall rest. Nature hath appointed that there should be in a civil society power to make laws; but the consent of the people (which are that society) hath instituted the prince's person to be the subject wherein supremacy of that power shall reside. The act of instituting such power may and sometimes doth go in time before the act of conferring or bestowing it. And for bestowing it there may be order two ways taken: namely, either by appointing thereunto some certain person, one or many; or else, without any personal determination, and with appointment only of some determinate condition touching the quality of their

* Soto in 4 Sent.

† Potestas jurisdictionis ecclesiasticæ non residet in toto corpore immediate, sed in prælatis. Caiet. in Opusc. de comp. Pap. et Concil. [t. i. tract. i. c. xii.] Turrecr. Summ. Eccl. l. 2. c. 71. [fol. 196, 197. Venet. 1561. apud] Soto in 4 Sent. Dist. 20. q. 1. art. 4.

persons (whosoever they be that shall receive the same), and for the form or manner of taking it.

Now God himself preventeth sometimes these communities, himself nominateth and appointeth sometimes the subject wherein their power shall rest, and by whom either in whole or in part it shall be exercised; which thing he did often in the commonwealth of Israel. Even so Christ having given unto his Church the power whereof we speak, what she doth by her appointed agents, that duty though they discharge, yet is it not theirs peculiarly, but hers; her power it is which they do exercise. But Christ hath sometimes prevented his Church, conferring that power and appointing it unto certain persons himself, which otherwise the Church might have done. Those persons excepted which Christ himself did immediately bestow such power upon, the rest succeeding have not received power as they did, Christ bestowing it upon their persons; but the power which Christ did institute in the Church they from the Church do receive, according to such laws and canons as Christ hath prescribed, and the light of nature or Scripture taught men to institute.

But in truth the whole body of the Church being the first original subject of all mandatory and coercive power within itself, in case a monarch of the world together with his whole kingdom under him receive Christianity, the question is whether the monarch of that commonwealth may without offence or breach of the law of God have and exercise power of dominion ecclesiastical within the compass of his own territories, in such ample sort as the kings of this land may do by the laws thereof.

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[4.] The case is not like when such assemblies are gathered together by supreme authority concerning other affairs of the Church, and when they meet about the making of ecclesiastical laws or statutes. For in the one they are only to advise, in the other they are to decree. The persons which are of the one, the King doth voluntarily assemble, as being in respect of gravity fit to consult withal; them which are of the other he calleth by prescript of law, as having right to be thereunto called. Finally, the one are but themselves, and their sentence hath but the weight of their own judgment; the other represent the whole clergy, and their voices

are as much as if all did give personal verdict. Now the question is, Whether the clergy alone so assembled ought to have the whole power of making ecclesiastical laws, or else consent of the laity may thereunto be made necessary, and the King's assent so necessary, that his sole denial may be of force to stay them from being laws.

What laws may be made for the affairs of the Church, and to whom the power of making them appertaineth.

[5.] If they with whom we dispute were uniform, strong and constant in that which they say, we should not need to trouble ourselves about their persons to whom the power of making laws for the Church belongeth. For they are sometimes very vehement in contention, that from the greatest thing unto the least about the Church, all must needs be immediately from God. And to this they apply the pattern of the ancient tabernacle which God delivered unto Moses, and was therein so exact, that there was not left so much as the least pin for the wit of man to devise in the framing of it. To this they often apply that strict and severe charge* which God so often gave concerning his own law, "Whatsoever I command you, take heed ye do it; thou shalt put nothing thereunto, thou shalt take nothing from it;" nothing, whether it be great or small. Yet sometime bethinking themselves better, they speak as acknowledging that it doth suffice to have received in such sort the principal things from God, and that for other matters the Church hath sufficient authority to make laws. Whereupon they now have made it a question, what persons they are whose right it is to take order for the Church's affairs, when the institution of any new thing therein is requisite.

Laws may be requisite to be made either concerning things that are only to be known and believed in, or else touching that which is to be done by the Church of God. The law of nature and the law of God are sufficient† for declaration in both what belongeth unto each man separately, as his soul is the spouse of Christ, yea so sufficient, that they plainly and fully shew whatsoever God doth require by way of necessary introduction unto the state of everlasting bliss. But as a man liveth joined with others in common society, and belongeth unto the outward politic body of the Church, albeit the same law of nature and scripture have in this

* Deut. iv. 2; xii. 32; Jos. i. 7.

† Thom. ii. [2 Sum. pars i.] quæst. 108. art. 2. [p. 709. Venet. 1596.]

respect also made manifest the things that are of greatest necessity; nevertheless, by reason of new occasions still arising which the Church having care of souls must take order for as need requireth, hereby it cometh to pass, that there is and ever will be great use even of human laws and ordinances, deducted by way of discourse as conclusions from the former divine and natural, serving for principles thereunto.

No man doubteth, but that for matters of action and practice in the affairs of God, for the manner of divine service, for order in ecclesiastical proceedings about the regiment of the Church, there may be oftentimes cause very urgent to have laws made: but the reason is not so plain wherefore human laws should appoint men what to believe. Wherefore in this we must note two things: First, That in matter of opinion, the law doth not make that to be truth which before was not, as in matter of action it causeth that to be duty which was not before, but it manifesteth only and giveth men notice of that to be truth, the contrary whereunto they ought not before to have believed. Secondly, That as opinions do cleave to the understanding, and are in heart assented unto, it is not in the power of any human law to command them, because to prescribe what men shall think belongeth only unto God. "Corde creditur, ore fit confessio," saith the Apostle *. As opinions are either fit or inconvenient to be professed, so man's law hath to determine of them. It may for public unity's sake require men's professed assent, or prohibit contradiction to special articles, wherein, as there haply hath been controversy what is true, so the same were like to continue still, not without grievous detriment to a number of souls, except law to remedy that evil should set down a certainty which no man is to gainsay. Wherefore as in regard of divine laws, which the Church receiveth from God, we may unto every man apply those words of Wisdom in Solomon †, "Conserva fili mi præcepta "patris tui:" "My son, keep thou thy father's precepts;" even so concerning the statutes and ordinances which the Church itself maketh, we may add thereunto the words that

* [Rom. x. 10.] † Prov. vi. 20.

follow, "Et ne dimittas legem matris tuæ," "And forsake "not thou thy mother's law *."

[6.] It is undoubtedly a thing even natural, that all free and independent societies should themselves make their own laws, and that this power should belong to the whole, not to any certain part of a politic body, though haply some one part may have greater sway in that action than the rest: which thing being generally fit and expedient in the making of all laws, we see no cause why to think otherwise in laws concerning the service of God; which in all well-ordered states and commonwealths is the first thing that law hath care to provide for †. When we speak of the right which naturally belongeth to a commonwealth, we speak of that which needs must belong to the Church of God. For if the commonwealth be Christian, if the people which are of it do publicly embrace the true religion, this very thing doth make it the Church, as hath been shewed. So that unless the verity and purity of religion do take from them which embrace it, that power wherewith otherwise they are possessed; look what authority, as touching laws for religion, a commonwealth hath simply, it must of necessity being Christian, have the same as touching laws for Christian religion.

[7.] It will be therefore perhaps alleged, that a part of the verity of Christian religion is to hold the power of making ecclesiastical laws a thing appropriated unto the clergy in their synods; and that whatsoever is by their only voices agreed upon, it needeth no further approbation to give unto it the strength of a law: as may plainly appear by the canons of that first most venerable assembly ‡, where those things which the Apostles and James had concluded, were afterward published and imposed upon the churches of the Gentiles abroad as laws, the records thereof remaining still

* Prov. vi. 20.

† Δεῖ τὸν νόμον τὰ περὶ Θεοὺς καὶ δαίμονας καὶ γονέας, καὶ ὅλως τὰ καλὰ καὶ τίμια, πρῶτα [πρᾶτα] τίθεσθαι· δεύτερον δὲ τὰ συμφέροντα· τὰ γὰρ μήονα τοῖς μείζοσιν ἀκολουθεῖν καθήκει. [ποθάκει.] Archyt. de Leg. et Justit. That is, "It behoveth the "law first to establish or settle those "things which belong to the gods, "and divine powers, and to our "parents, and universally those "things which be virtuous and "honourable; in the second place, "those things that be convenient "and profitable: for it is fit that "matters of the less weight should "come after the greater." [Ap. Stob. Floril. II. 169. ed. Gaisford.]

‡ Acts xv. 7. 13—23.

in the book of God for a testimony, that the power of making ecclesiastical laws belongeth to the successors of the Apostles, the bishops and prelates of the Church of God.

To this we answer, that the council of Jerusalem is no argument for the power of the clergy alone to make laws. For first, there hath not been sithence any council of like authority to that in Jerusalem: secondly, the cause why that was of such authority came by a special accident: thirdly, the reason why other councils being not like unto that in nature, the clergy in them should have no power to make laws by themselves alone, is in truth so forcible, that except some commandment of God to the contrary can be shewed, it ought notwithstanding the foresaid example to prevail.

The decrees of the council of Jerusalem were not as the canons of other ecclesiastical assemblies, human, but very divine ordinances: for which cause the churches were far and wide commanded* every where to see them kept, no otherwise than if Christ himself had personally on earth been the author of them.

The cause why that council was of so great authority and credit above all others which have been sithence, is expressed in those words of principal observation†, "Unto the Holy "Ghost and to us it hath seemed good:" which form of speech, though other councils have likewise used, yet neither could they themselves mean, nor may we so understand them, as if both were in equal sort assisted with the power of the Holy Ghost; but the later had the favour of that general assistance and presence which Christ doth promise‡ unto all his, according to the quality of their several estates and callings; the former, that grace of special, miraculous, rare, and extraordinary illumination, in relation whereunto the Apostle, comparing the Old Testament and the New together, termeth§ the one a Testament of the letter, for that God delivered it written in stone, the other a Testament of the Spirit, because God imprinted it in the hearts and declared it by the tongues of his chosen Apostles through the power of the Holy Ghost, framing both their conceits and speeches in most divine and

* Acts xvi. 4.
† Acts xv. 28.
‡ Matt. xxviii. 20.
§ 2 Cor. iii. 3, 6.

incomprehensible manner. Wherefore inasmuch as the council of Jerusalem did chance to consist of men so enlightened, it had authority greater than were meet for any other council besides to challenge, wherein no such kind of persons are.

[8.] As now the state of the Church doth stand, kings being not then that which now they are, and the clergy not now that which then they were: till it be proved that some special law of Christ hath for ever annexed unto the clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason, that no ecclesiastical law be made in a Christian commonwealth, without consent as well of the laity as of the clergy, but least of all without consent of the highest power.

For of this thing no man doubteth, namely, that in all societies, companies, and corporations, what severally each shall be bound unto, it must be with all their assents* ratified. Against all equity it were that a man should suffer detriment at the hands of men, for not observing that which he never did either by himself or by others, mediately or immediately, agree unto; much more that a king should constrain all others unto the strict observation of any such human ordinance as passeth without his own approbation. In this case therefore especially that vulgar axiom is of force†, "Quod "omnes tangit ab omnibus tractari et approbari debet." Whereupon Pope Nicholas, although otherwise not admitting lay-persons, no not emperors themselves to be present at synods, doth notwithstanding seem to allow of their presence when matters of faith are determined, whereunto all men must stand bound: "Ubinam legistis imperatores, antecessores ves-"tros, synodalibus conventibus interfuisse; nisi forsitan in qui-"bus de fide tractatum est, quæ universalis est, quæ omnibus "communis est, quæ non solum ad clericos, verum etiam ad "laicos et omnes pertinet Christianos?" A law, be it civil or ecclesiastical, is as a public obligation, wherein seeing that the whole standeth charged, no reason it should pass without his privity and will, whom principally the whole doth depend upon. "Sicut laici jurisdictionem clericorum perturbare, ita

* Cap. *Dilecta,* de Excess. Prælator. L. *Per fundum.* rusticor. Præd. et §. *Religiosum.* De rerum divis.

† Gloss. [in verb. *Pertinet.*] Dist. 96. c. *Ubinam.*

"clerici jurisdictionem laicorum non debent imminuere;" saith Innocent *, "As the laity should not hinder the clergy's "jurisdiction, so neither is it reason that the laity's right "should be abridged by the clergy." But were it so that the clergy alone might give laws unto all the rest, forasmuch as every estate doth desire to enlarge the bounds of their own liberties, is it not easy to see how injurious this might prove unto men of other condition? Peace and justice are maintained by preserving unto every order their rights, and by keeping all estates as it were in an even balance. Which thing is no way better done, than if the king, their common parent, whose care is presumed to extend most indifferently over all, do bear the chiefest sway in the making of laws which all must be ordered by.

[9.] Wherefore, of them which in this point attribute most to the clergy, I would demand what evidence there is, which way it may clearly be shewed, that, in ancient kingdoms Christian, any canon devised by the clergy alone in their synods, whether provincial, national, or general, hath by mere force of their agreement taken place as a law, making all men constrainable to be obedient thereunto, without any other approbation from the king before or afterwards required in that behalf? But what speak we of ancient kingdoms, when at this day, even in the papacy itself, the very Tridentine council hath not every where as yet obtained to have in all points the strength of ecclesiastical law. Did not Philip, king of Spain, publishing that council in the Low Countries, add thereunto † an express clause of special provision, that the same should in no wise prejudice, hurt, or diminish any kind of privilege which the king or his vassals aforetime had enjoyed, either touching possessory judgments of ecclesiastical livings, or concerning nominations thereunto, or belonging to whatsoever rights they had else in such affairs? If therefore the king's exception taken against some part of the canons contained in that council, were a sufficient bar to make them of none effect within his territories; it followeth that the like exception against any other part had been also of like efficacy, and so consequently that no part thereof had

* Extrav. de Judic. C. *Novit.* † Boet. Epo, Heroic. Quæst. lib. i. sect. 284.

BOOK VIII. Ch. vi. 10, 11.

obtained the strength of a law, if he which excepted against a part had so done against the whole: as, what reason was there but that the same authority which limited might quite and clean have refused that council? Whoso alloweth the said act of the catholic king for good and lawful, must grant that the canons even of general councils have but the force of wise men's opinions concerning that whereof they treat, till they be publicly assented unto, where they are to take place as laws; and that, in giving such public assent, as maketh a Christian kingdom subject unto those laws, the king's authority is the chiefest. That which an university of men, a company or corporation doth without consent of their rector, is as nothing. Except therefore we make the king's authority over the clergy less in the greatest things, than the power of the meanest governor is in all things over the college or society which is under him; how should we think it a matter decent, that the clergy should impose laws, the supreme governor's assent not asked?

[10.] There are which wonder that we should count any statute a law, which the high court of parliament in England hath established about the matter of church regiment; the prince and court of parliament having, as they suppose, no more lawful means to give order to the Church and clergy in these things, than they have to make laws for the hierarchies of angels in heaven: that the parliament being a mere temporal court, can neither by the law of nature, nor of God, have competent power to define of such matters; that supremacy of power in this kind cannot belong unto kings, as kings, because pagan emperors, whose princely power was notwithstanding true sovereignty, never challenged thus much over the Church: that power, in this kind, cannot be the right of any earthly crown, prince, or state, in that they be Christian, forasmuch as if they be Christians, they all owe subjection unto the pastors of their souls: that the prince therefore not having it himself cannot communicate it unto the parliament, and consequently cannot make laws, hear, or determine of the Church's regiment by himself, parliament, or any other court in such sort subjected unto him.

[11.] The parliament of England together with the convocation annexed thereunto, is that whereupon the very essence

of all government within this kingdom doth depend; it is even the body of the whole realm; it consisteth of the king, and of all that within the land are subject unto him: for they all are there present, either in person or by such as they voluntarily have derived their very personal right unto. The parliament is a court not so merely temporal as if it might meddle with nothing but only leather and wool. Those days of Queen Mary are not yet forgotten, wherein the realm did submit itself unto the legate of Pope Julius: at which time had they been persuaded as this man seemeth now to be, had they thought that there is no more force in laws made by parliament concerning the Church affairs, than if men should take upon them to make orders for the hierarchies of angels in heaven, they might have taken all former statutes in that kind as cancelled, and by reason of nullity abrogated in themselves. What need was there that they should bargain with the cardinal, and purchase their pardon by promise made beforehand, that what laws they had made, assented unto, or executed against the bishop of Rome's supremacy, the same they would in that present parliament effectually abrogate and repeal? Had they power to repeal laws made, and none to make laws concerning the regiment of the Church?

Again, when they had by suit obtained his confirmation for such foundations of bishoprics, cathedral churches, hospitals, colleges, and schools; for such marriages before made, for such institutions unto livings ecclesiastical, and for all such judicial processes, as having been ordered according to laws before in force, but contrary to the canons and orders of the church of Rome, were in that respect thought defective; although the cardinal in his letters of dispensation did give validity unto those acts, even *apostolicæ firmitatis robur*, "the "very strength of apostolical solidity;" what had all this been without those grave authentical words*, "Be it enacted by "the authority of this present parliament, that all and singular "articles and clauses contained in the said dispensation, shall "remain and be reputed and taken to all intents and con-"structions in the laws of this realm, lawful, good and

* An. 1 et 2 Phil. et Mar. c. 8.

"effectual to be alleged and pleaded in all courts ecclesias-
"tical and temporal, for good and sufficient matter either for
"the plaintiff or defendant, without any allegation or objec-
"tion to be made against the validity of them by pretence
"of any general council, canon, or decree to the contrary." Somewhat belike they thought there was in this mere temporal court, without which the pope's own mere ecclesiastical legate's dispensation had taken small effect in the Church of England; neither did they or the cardinal himself, as then, imagine any thing committed against the law of nature or of God, because they took order for the Church's affairs, and that even in the court of parliament.

The most natural and religious course in making of laws is, that the matter of them be taken from the judgment of the wisest in those things which they are to concern. In matters of God, to set down a form of public prayer, a solemn confession of the articles of Christian faith, rites and ceremonies meet for the exercise of religion; it were unnatural not to think the pastors and bishops of our souls a great deal more fit, than men of secular trades and callings: howbeit, when all which the wisdom of all sorts can do is done for devising of laws in the Church, it is the general consent of all that giveth them the form and vigour of laws, without which they could be no more unto us than the counsels of physicians to the sick: well might they seem as wholesome admonitions and instructions, but laws could they never be without consent of the whole Church, which is the only thing that bindeth each member of the Church, to be guided by them. Whereunto both nature and the practice of the Church of God set down in Scripture, is found every way so fully consonant, that God himself would not impose, no not his own laws upon his people by the hand of Moses, without their free and open consent. Wherefore to define and determine even of the church's affairs by way of assent and approbation, as laws are defined of in that right of power, which doth give them the force of laws; thus to define of our own church's regiment, the parliament of England hath competent authority.

Touching the supremacy of power which our kings have in this case of making laws, it resteth principally in the strength of a negative voice; which not to give them, were to deny

them that without which they were but kings by mere title, and not in exercise of dominion. Be it in states of regiment popular, aristocratical, or regal, principality resteth in that person, or those persons, unto whom is given the right of excluding any kind of law whatsoever it be before establishment. This doth belong unto kings, as kings; pagan emperors even Nero himself had not less, but much more than this in the laws of his own empire. That he challenged not any interest in giving voice in the laws of the church, I hope no man will so construe, as if the cause were conscience, and fear to encroach upon the Apostles' right.

If then it be demanded by what right from Constantine downward, the Christian emperors did so far intermeddle with the church's affairs, either we must herein condemn them utterly, as being over presumptuously bold, or else judge that by a law which is termed *Regia*, that is to say royal, the people having derived into the emperor their whole power for making of laws, and by that mean his edicts being made laws *, what matter soever they did concern, as imperial dignity endowed them with competent authority and power to make laws for religion, so they were taught by Christianity to use their power, being Christians, unto the benefit of the Church of Christ. Was there any Christian bishop in the world which did then judge this repugnant unto the dutiful subjection which Christians do owe to the pastors of their souls? to whom, in respect of their sacred order, it is not by us, neither may be denied, that kings and princes are as much as the very meanest that liveth under them, bound in conscience to shew themselves gladly and willingly obedient, receiving the seals of salvation, the blessed sacraments, at their hands, as at the hands of our Lord Jesus Christ, with all reverence, not disdaining to be taught and admonished by them, not withholding from them as much as the least part of their due and decent honour. All which, for any thing that hath been alleged, may stand very well without resignation of supremacy of power in making laws, even laws concerning the most spiritual affairs of the Church.

* "Quod principi placuit, legis "habet vigorem: cum lege Regia, "quæ de ejus imperio lata est, po- "pulus ei et in eum omne imperium "suum et potestatem concedat." Inst. [lib. i. t. 2.] de J. N. G. et C. [§. 6.]

Which laws being made amongst us, are not by any of us so taken or interpreted, as if they did receive their force from power which the prince doth communicate unto the parliament, or to any other court under him, but from power which the whole body of this realm being naturally possessed with, hath by free and deliberate assent derived unto him that ruleth over them, so far forth as hath been declared. So that our laws made concerning religion, do take originally their essence from the power of the whole realm and church of England, than which nothing can be more consonant unto the law of nature and the will of our Lord Jesus Christ.

[12.] To let these go, and to return to our own men; "Ecclesiastical governors," they say*, "may not meddle with "the making of civil laws, and of laws for the commonwealth; "nor the civil magistrate, high or low, with making of orders "for the Church." It seemeth unto me very strange, that those men which are in no cause more vehement and fierce, than where they plead that ecclesiastical persons may not κυριεύειν, *be lords*, should hold that the power of making ecclesiastical laws, which thing is of all other most proper unto dominion, belongeth to none but persons ecclesiastical only. Their oversight groweth herein for want of exact observation, what it is to make a law. Tully, speaking of the law of nature, saith, "That thereof God himself was *inventor*, *disceptator*, "*lator*, the deviser, the discusser, the deliverer:" wherein he plainly alludeth unto the chiefest parts which then did appertain to this public action. For when laws were made, the first thing was to have them devised; the second, to sift them with as much exactness of judgment as any way might be used; the next, by solemn voice of sovereign authority to pass them, and give them the force of laws. It cannot in any reason seem otherwise than most fit, that unto ecclesiastical persons the care of devising ecclesiastical laws be committed, even as the care of civil unto them which are in those affairs most skilful. This taketh not away from ecclesiastical persons all right of giving voice with others, when civil laws are proposed for regiment of that commonwealth, whereof themselves, (howsoever now the world would have them annihilated,) are notwithstanding as yet a part: much less doth it cut off that

* T. C. lib. i. p. 92. (292. D.)

part of the power of princes, whereby, as they claim, so we know no reasonable cause wherefore we may not grant them, without offence to Almighty God, so much authority in making of all manner of laws within their own dominions, that neither civil nor ecclesiastical do pass without their royal assent. In devising and discussing of laws, wisdom is specially required: but that which establisheth and maketh them, is power, even power of dominion; the chiefty whereof, amongst us, resteth in the person of the king. Is there any law of Christ's which forbiddeth kings and rulers of the earth to have such sovereign and supreme power in the making of laws, either civil or ecclesiastical? If there be, our controversy hath an end.

[13.] Christ in his Church hath not appointed any such law concerning temporal power, as God did of old deliver unto the commonwealth of Israel; but leaving that to be at the world's free choice, his chiefest care was that the spiritual law of the Gospel might be published far and wide.

They that received the law of Christ, were for a long time people scattered in sundry kingdoms, Christianity not exempting them from the laws which they had been subject unto, saving only in such cases as those laws did enjoin that which the religion of Christ forbade. Hereupon grew their manifold persecutions throughout all places where they lived: as oft as it thus came to pass, there was no possibility that the emperors and kings under whom they lived, should meddle any whit at all with making laws for the Church. From Christ therefore having received power, who doubteth, but as they did, so they might bind themselves to such orders as seemed fittest for the maintenance of their religion, without the leave of high or low in the commonwealth; forasmuch as in religion it was divided utterly from them, and they from it?

But when the mightiest began to like of the Christian faith; by their means whole free states and kingdoms became obedient unto Christ. Now the question is, whether kings by embracing Christianity do therein receive any such law, as taketh from them the weightiest part of that sovereignty which they had even when they were heathens: whether being infidels they might do more in causes of religion, than now they can by the law of God, being true believers. For whereas in

regal states, the king or supreme head of the commonwealth, had before Christianity a supreme stroke in the making of laws for religion; he must by embracing Christian religion utterly thereof deprive himself, and in such causes become a subject to his own subjects, having even within his own dominions them whose commandment he must obey; unless this power be placed in the hand of some foreign spiritual potentate: so that either a foreign or domestical commander upon earth, he must needs admit more now than before he had, and that in the chiefest things whereupon commonwealths do stand. But apparent it is unto all men which are not strangers in the doctrine of Jesus Christ, that no state in the world receiving Christianity is by any law therein contained bound to resign the power which they lawfully held before: but over what persons and in what causes soever the same hath been in force, it may so remain and continue still. That which as kings they might do in matter of religion, and did in matter of false religion, being idolaters or superstitious kings, the same they are now even in every respect as fully authorized to do in all affairs pertinent unto the state of true Christian religion.

[14.] And concerning their supreme power of making laws for all persons in all causes to be guided by, it is not to be let pass, that the head enemies of this headship are constrained to acknowledge* the king endowed even with this very power, so that he may and ought to exercise the same, taking order for the Church and her affairs of what nature or kind soever, in case of necessity: as when there is no lawful ministry, which they interpret then to be (and this surely is a point very markable), whensoever the ministry is wicked. A wicked ministry no lawful ministry; and in such sort no lawful ministry, that what doth belong to them as ministers by right of their calling, the same to be annihilated in respect of their bad qualities; their wickedness in itself a deprivation of right to deal in the affairs of the Church, and a warrant for others to deal in them which are held to be of a clean other society, the members whereof have been before so peremptorily for ever excluded from power of dealing with the affairs of the Church.

* T. C. lib. iii. p. 159.

They which have once throughly learned this lesson, will quickly be capable perhaps of another equivalent unto it. For if the wickedness of the ministry transfer their right unto the king; in case the king be as wicked as they, to whom then shall the right descend? There is no remedy, all must come by devolution at the length, even as the family of Brown will have it, unto the godly among the people; for confusion unto the wise and the great, the poor and the simple, some Knipperdoling with his retinue, must take the work of the Lord in hand; and the making of church laws and orders must prove to be their right in the end. If not for love of the truth, yet for very shame of so gross absurdities, let these contentions and shifting fancies be abandoned.

The cause which moved them for a time to hold a wicked ministry no lawful ministry; and in this defect of a lawful ministry, kings authorized to make laws and orders for the affairs of the Church, till the Church be well established, is surely this: First, they see that whereas the continual dealing of the kings of Israel in the affairs of the Church doth make now very strongly against them, the burden thereof they shall in time well enough shake off, if it may be obtained that it is for kings lawful indeed to follow those holy examples, howbeit no longer than during the foresaid case of necessity, while the wickedness, and in respect thereof the unlawfulness of the ministry doth continue. Secondly, they perceive right well, that unless they should yield authority unto kings in case of such supposed necessity, the discipline they urge were clean excluded, as long as the clergy of England doth thereunto remain opposite. To open therefore a door for her entrance, there is no remedy but the tenet must be this: that now when the ministry of England is universally wicked, and, in that respect, hath lost all authority, and is become no lawful ministry, no such ministry as hath the right which otherwise should belong unto them, if they were virtuous and godly as their adversaries are; in this necessity the king may do somewhat for the church: that which we do imply in the name of headship, he may both have and exercise till they be entered which will disburden and ease him of it; till they come, the king is licensed to hold that power which we call headship. But what afterwards? In a church [well?] ordered,

that which the supreme magistrate hath*, is "to see that the "laws of God touching his worship, and touching all matters "and orders of the Church, be executed and duly observed; "to see that every ecclesiastical person do that office where-"unto he is appointed; to punish those that fail in their "office." In a word, (that which Allen himself acknowledgeth†,) unto the earthly power which God hath given him it doth belong to defend the laws of the Church, to cause them to be executed, and to punish the transgressors of the same.

On all sides therefore it is confessed, that to the king belongeth power of maintaining laws made for church regiment, and of causing them to be observed; but principality of power in making them, which is the thing that we attribute unto kings, this both the one sort and the other do withstand: although not both in such sort but that still it is granted by the one that albeit ecclesiastical councils consisting of church officers did frame the laws whereby the church affairs were ordered in ancient times, yet no canon, no not of any council, had the force of a law in the Church, unless it were ratified and confirmed by the emperor being Christian. Seeing therefore it is acknowledged‡, that it was then the manner of the emperor to confirm the ordinances which were made by the ministers, which is as much in effect to say that the emperor had in church ordinances a voice negative;—and that without his confirmation they had not the strength of public ordinances;—why are we condemned as giving more unto kings than the Church did in those times, we giving them no more but that supreme power which the emperor did then exercise with much larger scope than at this day any Christian king either doth or possibly can use it over the Church?

The Prince's power in the advancement of Bishops unto the rooms of prelacy.

VII. Touching the advancement of prelates unto their rooms by the king; whereas it seemeth in the eyes of many a thing very strange that prelates, the officers of God's own sanctuary, than which nothing is more sacred, should be made by persons secular; there are that will not have kings be altogether of the laity, but to participate that sanctified power which God hath endued his clergy with, and that in such

* T. C. lib. i. p. 192. [al. 153. ap. Whitg. Def. 694.]

† Apol. fol. 40. p. 2. [c. iv. p. 67.]

‡ T. C. lib. i. p. 193. [al. 154. ap. Def. 698.]

respect they are anointed with oil. A shift vain and needless. For as much as, if we speak properly, we cannot say kings do make, but that they only do place, bishops. For in a bishop there are these three things to be considered; the power whereby he is distinguished from other pastors; the special portion of the clergy and people over whom he is to exercise that bishoply power; and the place of his seat or throne, together with the profits, preeminences, honours thereunto belonging. The first every bishop hath by consecration; the second his election investeth him with; the third he receiveth of the king alone.

[2.] With consecration the king intermeddleth not further than only by his letters to present such an elect bishop as shall be consecrated. Seeing therefore that none but bishops do consecrate, it followeth that none but they only do give unto every bishop his being. The manner of uniting bishops as heads, unto the flock and clergy under them, hath often altered. For, if some be not deceived, this thing was sometime done even without any election at all. At the first (saith he to whom the name of Ambrose is given*) the first created in the college of presbyters was still the bishop. He dying, the next senior did succeed him. "Sed quia cœpe-"runt sequentes presbyteri indigni inveniri ad primatus "tenendos immutata est ratio, prospiciente concilio; ut non "ordo sed meritum crearet episcopum multorum sacerdotum "judicio constitutum, ne indignus temere usurparet et esset "multis scandalum."

In elections at the beginning the clergy and the people both had to do, although not both after one sort. The people gave their testimony, and shewed their affection, either of desire or dislike, concerning the party which was to be chosen. But the choice was wholly in the sacred college of presbyters. Hereunto it is that those usual speeches of the ancient do commonly allude: as when Pontius concerning S. Cyprian's election saith, he was chosen "judicio Dei et populi favore," "by the judgment of God and favour of the people†," the one branch alluding to the voices of the ecclesiastical senate which with religious sincerity choose him, the other to the

* Pseud. Ambros. in 4 ad Ephes. [v. 11, 12.]

† In Vit. Cypr. [§. 5.]

people's affection, who earnestly desired to have him chosen their bishop.

Again, Leo*; "Nulla ratio sinit, ut inter episcopos habe-"antur qui nec a clericis sunt electi nec a plebibus expetiti." "No reason doth grant that they should be reckoned amongst "bishops, whom neither clergy hath elected nor laity coveted." In like sort Honorius†; "Let him only be established bishop "in the see of Rome whom Divine judgment and universal "consent hath chosen."

[3.] That difference, which is between the form of electing bishops at this day with us, and that which was usual in former ages, riseth from the ground of that right which the kings of this land do claim in furnishing the place where bishops, elected and consecrated, are to reside as bishops. For considering the huge charges which the ancient famous princes of this land have been at, as well in erecting episcopal sees, as also in endowing them with ample possessions; sure of their religious magnificence and bounty we cannot think but to have been most deservedly honoured with those royal prerogatives, [of] taking the benefit which groweth out of them in their vacancy, and of advancing alone unto such dignities what persons they judge most fit for the same. A thing over and besides even therefore the more reasonable; for that, as the king most justly hath preeminence to make lords temporal which are not such by right of birth, so the like preeminence of bestowing where pleaseth him the honour of spiritual nobility also, cannot seem hard, bishops being peers of the realm, and by law itself so reckoned.

Now, whether we grant so much unto kings in this respect, or in the former consideration whereupon the laws have annexed it unto the crown‡, it must of necessity being granted, both make void whatsoever interest the people aforetime hath had towards the choice of their own bishop, and also restrain the very act of canonical election usually made by the dean and chapter; as with us in such sort it doth, that they neither can proceed unto any election till leave be granted§, nor elect any person‖ but that is named unto

* *Nulla ratio.* Dist. 63. [it should be 62. §. 1. Dec. Grat. pars i. p. 311.]

† Ep. Honor. Imp. ad Bonif. Concil. tom. i. [col. 1238. ed. Hard.]

‡ 25 Ed. III. [c. 6.] § Ibid. [§. iii.]

‖ 25 Hen. VIII. c. 20. [§. iv.]

them. If they might do the one, it would be in them to defeat the king of his profits; if the other, then were the king's preeminences of granting those dignities nothing. And therefore, were it not for certain canons requiring canonical election to be before consecration*, I see no cause but that the king's letters patents alone might suffice well enough to that purpose, as by law they do in case those electors should happen not to satisfy the king's pleasure. Their election is now but a matter of form: it is the king's mere grant which placeth, and the bishop's consecration which maketh, bishops.

[4.] Neither do the kings of this land use herein any other than such prerogatives as foreign nations have been accustomed unto.

About the year of our Lord 425†, pope Boniface solicited most earnestly the emperor Honorius to take some order that the bishops of Rome might be created without ambitious seeking of the place. A needless petition, if so be the emperor had no right at all in the placing of bishops there. But from the days of Justinian the emperor, about the year 553, Onuphrius‡ himself doth grant that no man was bishop in the see of Rome whom first the emperor by his letters patents did not license to be consecrated. Till in Benedict's time it pleased the emperor to forego that right; which afterwards was restored to Charles with augmentation, and continued in his successors till such time as Hildebrand took it from Henry IV, and ever since the cardinals have held it as at this day.

Had not the right of giving them belonged to the emperors of Rome within the compass of their dominions, what needed pope Leo the fourth to trouble Lotharius and Lodowick with those his letters§, whereby, having done them to understand that the church called Reatina was without a bishop, he maketh suit that one Colonus might have the room, or, if that were otherwise disposed of, his next request was, "Tuscu-"lanam ecclesiam, quæ viduata existit, illi vestra serenitas

* C. *Nullus*, Dist. 63. [Decret. Gratian. pars i. dist. 62. §. 3.]

† Tom. i. Concil. [i. 1237. ed. Hard.]

‡ Onuphr. in Pelag. II.

§ C. *Reatin.* Dist. 63. [Decr. Grat. pars i. d. 63. §. 16.]

"dignetur concedere, ut consecratus a nostro præsulatu Deo "Omnipotenti vestroque imperio grates peragere valeat. May "it please your clemencies to grant unto him the church of "Tusculum now likewise void; that by our episcopal author-"ity he being after consecrated may be to Almighty God and "your highness therefore thankful."

[5.] Touching other bishopricks, extant there is a very short but a plain discourse*, written almost 500 years since, by occasion of that miserable contention raised between the emperor Henry IVth, and pope Hildebrand, named otherwise Gregory the VIIth, not, as Platina would bear men in hand, for that the bishop of Rome would not brook the emperor's simoniacal dealings, but because the right, which Christian kings and emperors had to invest bishops, hindered so much his ambitious designments, that nothing could detain him from attempting to wrest it violently out of their hands.

This treatise I mention, for that it shortly comprehendeth not only the fore-alleged right of the emperor of Rome acknowledged by six several popes, even with bitter execration against whomsoever of their successors that should by word or deed at any time go about to infringe the same, but also further these other specialties appertaining thereunto: First, that the bishops likewise of Spain, England, Scotland, Hungary, had by ancient institution always been invested by their kings, without opposition or disturbance. Secondly, that such was their royal interest, partly for that they were founders of bishopricks, partly because they undertook the defence of them against all ravenous oppressions and wrongs, partly in as much that it was not safe that rooms of so great power and consequence in their estate should without their appointment be held by any under them. And therefore that bishops even then did homage and took their oaths of fealty unto the kings which invested them. Thirdly, that what solemnity or ceremony kings do use in this action it skilleth not, as namely whether they do it by word, or by precept set down in writing, or by delivery of a staff and a ring, or by any other means whatsoever, only that use and

* Walthramus Naumburgensis, de Investit. Episcoporum per Imperator. facienda.

custom would, to avoid all offence, be kept. Some base canonists there are, which contend that neither kings nor emperors had ever any right hereunto, saving only by the pope's either grant or toleration. Whereupon not to spend any further labour, we leave their folly to be controlled by men of more ingenuity and judgment even among themselves, Duarenus, Papon, Choppinus, Ægidius, Magister, Arnulphus Rusæus, Costlius, Philippus Probus, and the rest, by whom the right of Christian kings and princes herein is maintained to be such as the bishop of Rome cannot lawfully either withdraw, or abridge, or hinder.

But of this thing there is with us no question, although with them there be. The laws and customs of the realm approving such regalities, in case no reason thereof did appear, yet are they hereby abundantly warranted unto us, except some law of God or nature to the contrary could be shewed. How much more, when they have been every where thought so reasonable that Christian kings throughout the world use and exercise, if not altogether, yet surely with very little odds the same. So far that Gregory the tenth * forbidding such regalities to be newly begun where they were not in former times, if any do claim those rights from the first foundation of churches, or by ancient custom, of them he only requireth that neither they nor their agents damnify the Church of God by using the said prerogatives.

[6.] Now as there is no doubt but the church of England by this means is much eased of some inconveniences, so likewise a special care there is requisite to be had, that other evils no less dangerous may not grow. By the history of former times it doth appear, that when the freedom of elections was most large, men's dealings and proceedings therein were not the least faulty.

Of the people S. Jerome complaineth † that their judgments many times went much awry, and that in allowing of their bishops every man favoured his own quality; every one's desire was, not so much to be under the regiment of good and virtuous men, as of them which were like himself. What man is there whom it doth not exceedingly grieve to

* Cap. general. de Elect. i. 6. [In 2 Conc. Lugd. A.D. 1274, can. 12.]
† Hieron. adv. Jovin. i. [19.]

read the tumults, tragedies, and schisms, which were raised by occasion of the clergy at such time as, diverse of them standing for some one place, there was not any kind of practice, though never so unhonest or vile, left unassayed whereby men might supplant their competitors and the one side foil the other. Sidonius, speaking of a bishoprick void in his time*, "The decease of the former bishop," saith he, "was "an alarum to such as would labour for the room: where-"upon the people, forthwith betaking themselves unto parts, "storm on each side: few there are that make suit for the "advancement of any other man; many who not only offer, "but enforce themselves. All things light, variable, counter-"feit: what should I say? I see not any thing plain and "open but impudence only."

In the church of Constantinople about the election of S. Chrysostom†, by reason that some strove mightily for him and some for Nectarius, the troubles growing had not been small, but that Arcadius the emperor interposed himself: even as at Rome the emperor Valentinian, whose forces were hardly‡ able to establish Damasus bishop, and to compose the strife between him and his competitor Ursicinus, about whose election the blood of a hundred and thirty-seven was already shed. Where things did not break out into so manifest and open flames, yet between them which obtained the place and such as before withstood their promotion, that secret heart-burning often grew§, which could not afterwards be easily slaked. Insomuch that Pontius doth note|| it as a rare point of virtue in Cyprian, that whereas some were against his election, he notwithstanding dealt ever after in most friendly manner with them, all men wondering that so good a memory was so easily able to forget.

[7.] These and other the like hurts accustomed to grow from ancient elections we do not feel. Howbeit, lest the Church in more hidden sort should sustain even as grievous detriment by that order which is now of force, we are most humbly to crave at the hands of our sovereign kings and

* L. 7. Ep. 5.

† Theod. l. v. c. 27. Sozom. l. viii. c. 2.

‡ [Amm.] Marcell. l. xv. [p. 24. c. 3.] Socr. lib. ii. c. 27. and iv. c. 29. Sozom. lib. vi. c. 23.

§ Socr. ii. 27. Soz. iv. 11. Theodor. ii. 15, 16, 17.

|| Pontius in Vit. Cypr. c. 5.

governors, the highest patrons which this church of Christ hath on earth, that it would please them to be advertised thus much.

Albeit these things which have been sometimes done by any sort may afterwards appertain unto others, and so the kind of agents vary as occasions daily growing shall require; yet sundry unremovable and unchangeable burthens of duty there are annexed unto every kind of public action, which burthens in this case princes must know themselves to stand now charged with in God's sight no less than the people and the clergy, when the power of electing their prelates did rest fully and wholly in them. A fault it had been if they should in choice have preferred any* whom desert of most holy life and the gift of divine wisdom did not commend; a fault, if they had permitted long† the rooms of the principal pastors of God to continue void; not to preserve the church patrimony as good to each successor as any predecessor did enjoy the same, had been in them a most odious and grievous fault. Simply good and evil do not lose their nature: that which was, is the one or the other, whatsoever the subject of either be. The faults mentioned are in kings by so much greater, for that in what churches they exercise those regalities whereof we do now entreat, the same churches they have received into their special care and custody, with no less effectual obligation of conscience than the tutor standeth bound in for the person and state of that pupil whom he hath solemnly taken upon him to protect and keep. All power is given unto edification, none to the overthrow and destruction of the Church.

Concerning therefore the first branch of spiritual dominion thus much may suffice; seeing that they with whom we contend do not directly oppose themselves against regalities, but only so far forth as generally they hold that no church-dignity should be granted without consent of the common people, and that there ought not to be in the Church of Christ any episcopal rooms for princes to use their regalities in. Of both which questions we have sufficiently spoken before.

* C. *Sacror. Can.* dist. 63. [Grat. Decr. i. from Capitul. Carol. et Ludovic. l. i.]

† C. *Lectis.* dist. 63.

BOOK VIII. Ch. viii. 1, 2.

Their power to command all persons, and to be over all causes ecclesiastical, whatsoever.

VIII. Touching the king's supereminent authority in commanding, and in judging of causes ecclesiastical; First, to explain therein our meaning, It hath been taken as if we did hold, that kings may prescribe what themselves think good to be done in the service of God; how the word shall be taught, how sacraments administered: that kings may personally sit in the consistory where bishops do, hearing and determining what causes soever do appertain unto those courts: that kings and queens in their own proper persons are by judicial sentence to decide the questions which rise about matters of faith and Christian religion: that kings may excommunicate: finally, that kings may do whatsoever is incident unto the office and duty of an ecclesiastical judge. Which opinion because we count as absurd as they who have fathered the same upon us, we do them to wit that thus our meaning is, and no otherwise: There is not within this realm any ecclesiastical officer, that may by the authority of his own place command universally throughout the king's dominions; but they of his people whom one may command, are to another's commandment unsubject: only the king's royal power is of so large compass, that no man commanded by him according to order of law, can plead himself to be without the bounds and limits of that authority; I say, according to order of law, because with us the highest have thereunto so tied themselves, that otherwise than so they take not upon them to command any.

[2.] And, that kings should be in such sort supreme commanders over all men, we hold it requisite, as well for the ordering of spiritual as of civil affairs; inasmuch as without universal authority in this kind, they should not be able when need is, to do as virtuous kings have done. Joas*, purposing to renew the "house of the Lord, assembled the "Priests and Levites, and when they were together, gave "them their charge, saying, Go out unto the cities of Judah, "and gather of all Israel money to repair the house of your "God from year to year, and haste the things: but the "Levites hasted not. Therefore the king called Jehoiada, "the chief, and said unto him, Why hast thou not required

* 2 Chron. xxiv. 4—9.

"of the Levites to bring in out of Judah and Jerusalem, the "tax of Moses, the servant of the Lord, and of the congre-"gation of Israel, for the tabernacle of the testimony? For "wicked Athaliah and her children brake up the house of "God, and all the things that were dedicated for the house "of the Lord did they bestow upon Baalim. Therefore the "king commanded, and they made a chest, and set it at the "gate of the house of the Lord without; and they made a "proclamation through Judah and Jerusalem, to bring unto "the Lord the tax of Moses the servant of God, laid upon "Israel in the wilderness." Could either he have done this, or after him* Ezechias the like concerning the celebration of the passover, but that all sorts of men in all things did owe unto those their sovereign rulers the same obedience which sometime Joshua had them by solemn vow and promise bound unto†? "Whosoever shall rebel against thy command-"ments, and will not obey thy words in all that thou com-"mandest him, let him be put to death; only be strong and "of a good courage."

[3.] Furthermore, judgment ecclesiastical we say is necessary for decision of controversies rising between man and man, and for correction of faults committed in the affairs of God: unto the due execution whereof there are three things necessary, laws, judges, and a supreme governor of judgments.

What courts there shall be, and what causes shall belong to each court, and what judges shall determine of every cause, and what order in all judgments shall be kept; of these things the laws have sufficiently disposed: so that his duty which sitteth in every such court is to judge, not of, but after, the said laws: "Imprimis‡ illud observare debet "judex, ne aliter judicet quam legibus, aut constitutionibus, "aut moribus proditum est." Which laws (for we mean the positive laws of our own realm concerning ecclesiastical affairs) if they otherwise dispose of any such thing than according to the law of reason and of God, we must both acknowledge them to be amiss, and endeavour to have them reformed: but touching that point what may be objected shall after appear.

* 2 Chron. xxx. 6. † Josh. i. 18. ‡ Just. Instit. l. iv. tit. 1. de Offic. Judic.

Our judges in causes ecclesiastical are either ordinary or commissionary: ordinary, those whom we term Ordinaries; and such by the laws of this land are none but prelates only, whose power to do that which they do is in themselves, and belongeth unto the nature of their ecclesiastical calling. In spiritual causes, a lay person may be no ordinary; a commissionary judge there is no let but that he may be: and that our laws do evermore refer the ordinary judgment of spiritual causes unto spiritual persons, such as are termed Ordinaries, no man which knoweth any thing in the practice of this realm can easily be ignorant.

[4.] Now, besides them which are authorized to judge in several territories, there is required an universal power which reacheth over all, importing supreme authority of government over all courts, all judges, all causes; the operation of which power is as well to strengthen, maintain and uphold particular jurisdictions, which haply might else be of small effect; as also to remedy that which they are not able to help, and to redress that wherein they at any time do otherwise than they ought to do. This power being sometime in the bishop of Rome, who by sinister practices had drawn it into his hands, was for just considerations by public consent annexed unto the king's royal seat and crown. From thence the authors of reformation would translate it into their national assemblies or synods; which synods are the only help which they think lawful to use against such evils in the Church as particular jurisdictions are not sufficient to redress. In which case our laws have provided* that the king's supereminent authority and power shall serve. As namely, when the whole ecclesiastical state, or the principal persons therein, do need visitation and reformation; when, in any part of the Church, errors, heresies, schisms, abuses, offences, contempts, enormities, are grown, which men in their several jurisdictions either do not or cannot help: whatsoever any spiritual authority or power (such as legates from the see of Rome did sometimes exercise) hath done or might heretofore have done for the remedy of those evils in lawful sort (that is to say, without violation of the law of God or nature in the deed done), as much in every degree our laws have fully

* 1 Eliz. cap. 1.

granted that the king for ever may do, not only by setting ecclesiastical synods on work, that the thing may be their act and the king their motioner unto it, (for so much perhaps the masters of reformation will grant;) but by commissionaries few or many, who having the king's letters patents, may in the virtue thereof execute the premises as agents in the right, not of their own peculiar and ordinary, but of his supereminent power.

[5.] When men are wronged by inferior judges, or have any just cause to take exception against them, their way for redress is to make their appeal. An appeal is a present delivery of him which maketh it out of the hands of their power and jurisdiction from whence it is made. Pope Alexander having sometime the king of England at the advantage, caused him, amongst other things, to agree, that as many of his subjects as would, might appeal to the court of Rome. "And thus," saith one *, "that whereunto a mean person at this day "would scorn to submit himself, so great a king was content "to be subject. Notwithstanding even when the pope," saith he, "had so great authority amongst princes which "were far off, the Romans he could not frame to obedience, "nor was able to obtain that himself might abide at Rome, "though promising not to meddle with other than eccle-"siastical affairs." So much are things that terrify more feared by such as behold them aloof off than at hand.

Reformers I doubt not in some cases will admit appeals, made unto their synods; even as the church of Rome doth allow of them so they be made to the bishop of Rome. As for that kind of appeal which the English laws † do approve, from the judge of any particular court unto the king, as the only supreme governor on earth, who by his delegates may give a final definitive sentence, from which no further appeal can be made; will their platform allow of this? Surely, forasmuch as in that estate which they all dream of, the whole Church must be divided into parishes, of which none can have greater or less authority and power than another; again, the king himself must be but as a common member in the body of his own parish, and the causes of that only parish must be by the officers thereof determinable; in case the

* Machiavel. Hist. Florent. lib. i. † 25 Hen. VIII. c. 19.

king had so much preferment, as to be made one of those officers (for otherwise by their positions he were not to meddle any more than the meanest amongst his subjects with the judgment of any ecclesiastical cause), how is it possible they should allow of appeals to be made from any other abroad to the king?

[6.] To receive appeals from all other judges, belongeth unto the highest in power over all, and to be in power over all, as touching the judgment of ecclesiastical causes; this as they think belongeth only unto synods. Whereas therefore with us, kings do exercise over all kinds of persons and causes, power both of voluntary and litigious jurisdiction; so that according to the one they visit, reform, and command; according to the other, they judge universally, doing both in far other sort than such as have ordinary spiritual power: oppugned herein we are by some colourable shew of argument, as if to grant thus much unto any secular person it were unreasonable. "For sith it is," say they*, "apparent "out of the Chronicles, that judgment in church matters "pertaineth unto God; seeing likewise it is evident out of "the Apostle, that the high priest is set over those matters "in God's behalf; it must needs follow that the principality "or direction of the judgment of them is by God's ordinance "appertaining unto the high priest, and consequently to the "ministry of the Church: and if it be by God's ordinance "appertaining unto them, how can it be translated from "them unto the civil magistrate?" Which argument, briefly drawn into form, lieth thus: That which belongeth unto God, may not be translated unto any other than whom he hath appointed to have it in his behalf: but principality of judgment in church matters appertaineth unto God, which hath appointed the high priest, and consequently the ministry of the Church alone, to have it in this behalf; therefore, it may not from them be translated to the civil magistrate. The first of which three propositions we grant; as also in the second, that branch which ascribeth unto God principality in church matters. But that either he did appoint none but only the high priest to exercise the said principality for him; or that the ministry of the Church may in reason from thence be con-

* T. C. l. iii. p. 154. 2 Chron. xix. 5. Heb. v. 1.

cluded to have alone the same principality by his appointment: these two points we deny utterly.

For concerning the high priest, there is first no such ordinance of God to be found. "Every high priest," saith the Apostle*, "is taken from among men, and is ordained for "men in things pertaining to God:" whereupon it may well be gathered, that the priest was indeed ordained of God to have power in things pertaining unto God. For the Apostle doth there mention the power of offering gifts and sacrifices for sins; which kind of power was not only given of God unto priests, but restrained unto priests only. The power of jurisdiction and ruling authority, this also God gave them, but not them alone. For it is held, as all men know, that others of the laity were herein joined by the law with them. But concerning principality in church affairs (for of this our question is, and of no other) the priests neither had it alone, nor at all; but (as hath been already shewed) principality in spiritual affairs was the royal prerogative of kings.

Again, though it were so, that God had appointed the high priest to have the said principality of government in those matters; yet how can they who allege this, enforce thereby, that consequently the ministry of the Church, and no other, ought to have the same, when they are so far off from allowing as much to the ministry of the Gospel, as the priesthood of the Law had by God's appointment, that we but collecting thereout a difference in authority and jurisdiction amongst the Clergy to be for the policy of the Church not inconvenient, they forthwith think to close up our mouths by answering, "That the Jewish high priests had authority above the rest, "only in that they prefigured the sovereignty of Jesus Christ; "as for the ministers of the Gospel, it is," they say, "altogether unlawful to give them as much as the least title, any "syllable that any way may sound towards principality?" And of the regency which may be granted, they hold others even of the laity no less capable than pastors themselves. How shall these things cleave together?

[7.] The truth is, that they have some reason to think it not all of the fittest for kings to sit as ordinary judges in

* Heb. v. 1.

matters of faith and religion. An ordinary judge must be of that quality which in a supreme judge is not necessary: because the person of the one is charged with that which the other's authority dischargeth, without employing personally himself therein. It is an error to think that the king's authority can have no force or power in the doing of that which himself may not personally do. For first, impossible it is, that at one and the same time the king in person should order so many and so different affairs, as by his power every where present are wont to be ordered both in peace and in war, at home and abroad. Again, the king, in regard of his nonage or minority, may be unable to perform that thing wherein years of discretion are requisite for personal action; and yet his authority even then be of force. For which cause we say, that the king's authority dieth not, but is, and worketh, always alike. Sundry considerations there may be, effectual to withhold the king's person from being a doer of that which his power must notwithstanding give force unto. Even in civil affairs, where nothing doth either more concern the duty, or better beseem the majesty of kings, than personally to administer justice unto their people, as most famous princes have done: yet, if it be in case of felony or treason, the learned in the laws of this realm do plainly affirm *, that well may the king commit his authority unto another to judge between him and the offender; but the king being himself here a party, he cannot personally sit to give judgment.

As therefore the person of the king may, for just considerations, even where the cause is civil, be notwithstanding withdrawn from occupying the seat of judgment, and others under his authority be fit, he unfit himself to judge; so the considerations for which it were haply not convenient for kings to sit and give sentence in spiritual courts, where causes ecclesiastical are usually debated, can be no bar to that force and efficacy which their sovereign power hath over those very consistories, and for which, we hold without any exception that all courts are the king's. All men are not for all things sufficient; and therefore public affairs being divided, such persons must be authorized judges in each kind, as common reason may presume to be most fit: which cannot of kings and

* Stamf. Pleas of the Crown, l. ii. c. 3. [fol. 54. ed. 1574.]

princes ordinarily be presumed in causes merely ecclesiastical; so that even common sense doth rather adjudge this burden unto other men. We see it hereby a thing necessary, to put a difference, as well between that ordinary jurisdiction which belongeth to the clergy alone, and that commissionary wherein others are for just considerations appointed to join with them; as also between both these jurisdictions, and a third, whereby the king had a transcendent authority, and that in all causes, over both. Why this may not lawfully be granted unto him, there is no reason.

[8.] A time there was when kings were not capable of any such power, as namely, while they professed themselves open adversaries unto Christ and Christianity. A time there followed, when they, being capable, took sometimes more sometimes less to themselves, as seemed best in their own eyes, because no certainty touching their right was as yet determined. The bishops, who alone were before accustomed to have the ordering of such affairs, saw very just cause of grief, when the highest, favouring heresy, withstood by the strength of sovereign authority religious proceedings. Whereupon they oftentimes, against this new unresistible power, pleaded that use and custom which had been to the contrary; namely, that the affairs of the Church should be dealt in by the clergy, and by no other: unto which purpose, the sentences that then were uttered in defence of unabolished orders and laws, against such as did of their own heads contrary thereunto, are now altogether impertinently brought in opposition against them who use but the power which laws have given them, unless men can shew that there is in those laws some manifest iniquity or injustice.

Whereas therefore against the force judicial and imperial, which supreme authority hath, it is alleged, how Constantine* termeth church-officers, "Overseers of things within the "Church†," himself, "of those without the Church:" how Augustine‡ witnesseth, that the emperor not daring to judge of the bishops' cause, committed it unto the bishops; and was to crave pardon of the bishops, for that by the Donatists'

* T. C. lib. iii. p. 155.

† Euseb. de Vita Constant. lib. iv. [c. 24.]

‡ Aug. Ep. 162. [al. 43. c. 7. t. ii. 297.] Ep. 166. [al. 105. c. 2.] t. ii. 299. [43. 20.]

importunity, which made no end of appealing unto him, he was, being weary of them, drawn to give sentence in a matter of theirs*: how Hilary† beseecheth the emperor Constance to provide that the governors of his provinces should not presume to take upon them the judgment of ecclesiastical causes, to whom commonwealth matters only belonged: how Ambrose‡ affirmeth, that palaces belong unto the emperor, churches to the minister; that the emperor hath authority over the common walls of the city, and not in holy things; for which cause he never would yield to have "the "causes of the Church debated in the prince's consistory," but "excused himself to the emperor Valentinian, for that "being convented to answer concerning church matters in a "civil court, he came not:" we may by these testimonies drawn from antiquity, if we list to consider them, discern how requisite it is that authority should always follow received laws in the manner of proceeding. For inasmuch as there was at the first no certain law, determining what force the principal civil magistrate's authority should be of, how far it should reach, and what order it should observe; but Christian emperors from time to time did what themselves thought most reasonable in those affairs; by this mean it cometh to pass that they in their practice vary, and are not uniform.

Virtuous emperors, such as Constantine the Great was, made conscience to swerve unnecessarily from the customs which had been used in the Church, even when it lived under infidels. Constantine, of reverence to bishops and their spiritual authority, rather abstained from that which himself might lawfully do, than was willing to claim a power not fit or decent for him to exercise. The order which had been be-

* Besides these testimonies of antiquity which Mr. Cartwright bringeth forth, D. Stapleton, who likewise (Doct. Prin. l. 5. cont. 2. c. 18.) citeth them one by one to the same purpose, hath augmented the number of them by adding other of the like nature: namely, how Hosius the bishop of Corduba (apud Athan. in Ep. ad Solit. Vit. agentes) answered the emperor, saying, "God hath committed to thee em-"pire; with those things that be-"long to the Church he hath put "us in trust." How Leontius bishop of Tripolis (Suid. in verb. Leontius) also told the selfsame emperor as much: "I wonder how "thou, which art called unto one "thing, takest upon thee to deal in "another. For being placed in "military and politic affairs, in "things that belong unto bishops "alone thou wilt bear rule."

† Hilar. ad Constant. lib i. §. 1.

‡ Ambros. lib. v. Ep. 33.

fore, he ratified, exhorting bishops to look to the Church, and promising that he would do the office of a bishop over the commonwealth: which very Constantine notwithstanding, did not thereby so renounce all authority in judging of spiritual causes, but that sometime he took, as S. Augustine witnesseth *, even personal cognition of them; howbeit whether as purposing to give therein judicially any sentence, I stand in doubt. For if the other, of whom St. Augustine elsewhere speaketh, did in such sort judge, surely there was cause why he should excuse it as a thing not usually done. Otherwise there is no let, but that any such great person may hear those causes to and fro debated, and deliver in the end his own opinion of them, declaring on which side himself doth judge that the truth is. But this kind of sentence bindeth no side to stand thereunto; it is a sentence of private persuasion, and not of solemn jurisdiction, albeit a king or an emperor pronounce it.

Again, on the contrary part, when governors infected with heresy were possessed of the highest power, they thought they might use it as pleased themselves, to further by all means therewith that opinion which they desired should prevail; they not respecting at all what was meet, presumed to command and judge all men in all causes, without either care of orderly proceeding, or regard to such laws and customs as the Church had been wont to observe. So that the one sort feared to do even that which they might; and that which the other ought not they boldly presumed upon; the one sort of modesty, excused themselves where they scarce needed; the other, though doing that which was inexcusable, bare it out with main power, not enduring to be told by any man how far they roved beyond their bounds. So great odds between them whom before we mentioned, and such as the younger Valentinian, by whom S. Ambrose being commanded to yield up one of the churches under him unto the Arians, whereas they which were sent on the message alleged, that the emperor did but use his own right, forasmuch as all things were in his power: the answer which the holy bishop gave them was, "That the Church is the house of God, and that those things "which be God's are not to be yielded up, and disposed of "at the emperor's will and pleasure; his palaces he might

* Ep. 68. [D. al. 88. §. 3. t. ii. 162. C, D. ed. Bened. Antwerp. 1700.]

"grant unto whomsoever, but God's own habitations not "so." A cause why many times emperors did more by their absolute authority than could very well stand with reason, was the over great importunity of heretics, who being enemies to peace and quietness, cannot otherwise than by violent means be supported.

[9.] In this respect therefore we must needs think the state of our own church much better settled than theirs was; because our laws have with far more certainty prescribed bounds unto each kind of power. All decisions of things doubtful, and corrections of things amiss, are proceeded in by order of law, what person soever he be unto whom the administration of judgment belongeth. It is neither permitted unto prelate nor prince to judge and determine at their own discretion, but law hath prescribed what both shall do. What power the king hath he hath it by law, the bounds and limits of it are known; the entire community giveth general order by law how all things publicly are to be done, and the king as head thereof, the highest in authority over all, causeth according to the same law every particular to be framed and ordered thereby. The whole body politic maketh laws, which laws give power unto the king, and the king having bound himself to use according unto law that power, it so falleth out, that the execution of the one is accomplished by the other in most religious and peaceable sort. There is no cause given unto any to make supplication, as Hilary did, that civil governors, to whom commonwealth-matters only belong, might not presume to take upon them the judgment of ecclesiastical causes. If the cause be spiritual, secular courts do not meddle with it: we need not excuse ourselves with Ambrose, but boldly and lawfully we may refuse to answer before any civil judge in a matter which is not civil, so that we do not mistake the nature either of the cause or of the court, as we easily may do both, without some better direction than can be had by the rules of this new-found discipline. But of this most certain we are, that our laws do neither suffer a spiritual court* to entertain those

* See the statute of Edw. I. and Edw. II. [13 Edw. I. st. 4. *Circumspecte agatis;* 24 Edw. I. *De Consultatione;* 9 Edw. II. st. 1.] and Nat. Brev. touching Prohibition, [p. 30. Lond. Tottell, 1584.] See also in Bracton these sentences, lib. v. [Tract. v.] cap. 2. "Est jurisdictio "quædam ordinaria, quædam dele-"gata, quæ pertinet ad sacerdotium,

causes which by law are civil, nor yet if the matter be indeed spiritual, a mere civil court to give judgment of it.

Touching supreme power therefore to command all men, in all manner of causes of judgment to be highest, let thus much suffice as well for declaration of our own meaning, as for defence of the truth therein.

The king's exemption from censure and other judicial power.

IX. The last thing of all which concerns the king's supremacy is, whether thereby he may be exempted from being subject to that judicial power which ecclesiastical consistories have over men. It seemeth, first, in most men's judgments to be requisite that on earth there should not be any alive altogether without standing in awe of some by whom they may be controlled and bridled.

The good estate of a commonwealth within itself is thought on nothing to depend more than upon these two special affections, fear and love: fear in the highest governor himself; and love, in the subjects that live under him. The subject's love for the most part continueth as long as the righteousness of kings doth last; in whom virtue decayeth not as long as they fear to do that which may alienate the loving hearts of their subjects from them. Fear to do evil groweth from the harm which evildoers are to suffer. If therefore private men, which know the danger they are subject unto, being malefactors, do notwithstanding so boldly adventure upon heinous crimes, only because they know it is possible for some transgressor sometimes to escape the danger of law: in the mighty upon earth, (which are not always so virtuous and holy that their own good minds will bridle them,) what may we look for, considering the frailty of man's nature, if the world do once hold it for a maxim that kings ought to live in no subjection: that,

"et forum ecclesiasticum, sicut in "causis spiritualibus et spiritualitati "annexis. Est etiam alia jurisdic- "tio ordinaria vel delegata, quæ "pertinet ad coronam, et dignita- "tem regis, et ad regnum in causis "et placitis rerum temporalium in "foro seculari." Again: "Cum "diversæ sint hinc inde jurisdic- "tiones, et diversi judices, et diver- "sæ causæ, debet quilibet ipsorum "imprimis æstimare, an sua sit ju- "risdictio, ne falcem videatur po- "nere in messem alienam." Again: "Non pertinet ad regem injungere "pœnitentias, nec ad judicem secu- "larem; nec etiam ad eos pertinet "cognoscere de iis, quæ sunt spiri- "tualibus annexa, sicut de decimis "et aliis ecclesiæ proventionibus." Again: "Non est laicus convenien- "dus coram judice ecclesiastico de "aliquo, quod in foro seculari ter- "minari possit et debeat." [fol. 400, 401. ed. 1569.]

how grievous disorders soever they fall into, none may have coercive power over them? Yet so it is that this we must necessarily admit, as a number of right well learned men are persuaded.

[2.] Let us therefore set down first, what there is which may induce men so to think; and then consider their several inventions or ways, who judge it a thing necessary, even for kings themselves, to be punishable, and that by men. The question itself we will not determine. The reasons of each opinion being opened, it shall be best for the wise to judge which of them is likeliest to be true. Our purpose being not to oppugn any save only that which reformers hold; and of the rest, rather to inquire than to give sentence. Inducements leading men to think the highest magistrate should not be judged of any, saving God alone, are specially these. 1. First, as there could be in natural bodies no motion of any thing, unless there were some which moveth all things and continueth unmoveable; even so in politic societies there must be some unpunishable, or else no man shall suffer punishment. For sith punishments proceed always from superiors, to whom the administration of justice belongeth, which administration must have necessarily a fountain that deriveth it to all others, and receiveth it not from any; because otherwise the course of justice should go infinitely in a circle, every superior having his superior without end, which cannot be: therefore a wellspring it followeth there is, and a supreme head of justice, whereunto all are subject, but itself in subjection to none. Which kind of preeminence if some ought to have in a kingdom, who but the king should have it? Kings therefore no man can have lawfully power and authority to judge. If private men offend, there is the magistrate over them, which judgeth. If magistrates, they have their prince. If princes, there is Heaven, a tribunal, before which they shall appear: on earth they are not accountable to any.

2. Which thing likewise the very original of kingdoms doth shew.

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[3.] "His second point, whereby he would make us odious, "is, that we think the prince may be subject to excommuni-

"cation; that is, that he is a brother*, that he is not without "but within the Church†. If this be dangerous, why is it "printed and allowed in the famous writings of bishop Jewel‡. "'In that the high priest doth his office when he excom- "municates and cuts off a dead member from the body, so far "forth the prince, be he never so mighty, is inferior to him. "Yea not only to a bishop, but to a simple priest?' Why is "it suffered which Mr. Nowell hath written§, 'The prince "ought patiently to abide excommunication at the bishop's "hands?' Why are not the worthy examples of emperors "rased|| out of the histories, seeing they have been subject "to his [this] censure¶?"

The Jews were forbidden to choose an alien king over them; inasmuch as there is not any thing more natural than that the head and the body subject thereunto should always, if it were possible, be linked in that bond of nearness also which birth and breeding as it were in the bowels of one common mother usually causeth. Which being true did not greatly need to be alleged for proof that kings are in the Church of God of the same spiritual fraternity with their subjects: a thing not denied nor doubted of.

Indeed the king is a brother; but such a brother as unto whom all the rest of the brethren are subject. He is a sheaf of the Lord's field as the rest are; howbeit, a sheaf which is so far raised up above the rest** that they all owe reverence unto it. The king is a brother which hath dominion over all his brethren. A strange conclusion to gather hereby, that therefore some of his brethren ought to have the authority of correcting him. We read that God did say unto David, "If "Solomon thy son forget my laws, I will punish his trans- "gressions with a rod." But that he gave dominion unto any of Solomon's brethren to chastise Solomon, we do not read.

It is a thing very much alleged, that the church of the Jews had the sword of excommunication. Is any man able to allege where the same was ever drawn forth against

* Deut. xvii. 15. Matt. xviii. 15.
† 1 Cor. v. 12, 13.
‡ Def. Apol. part 6. p. 720. [c. 12. div. 1. p. 582. ed. 1611.]
§ Tom. ii. f. 53.
|| Euseb. l. vi. c. 14. Theod. v. c. 18.
¶ Counter[poison,] page 174.
** Gen. xxxvii. 7.

the king? Yet how many of their kings how notoriously spotted?

Our Saviour's words are, "If thy brother offend thee." And S. Paul's, "Do ye not judge them that are within?" Both which speeches are but indefinite. So that neither the one nor the other is any let but some brother there may be whose person is exempt from being subject to any such kind of proceeding: some within, yet not therefore under, the jurisdiction of any other. Sentences, indefinitely uttered, must sometimes universally be understood: but not where the subject or matter spoken of doth in particulars admit that difference which may in reason seclude any part from society with the residue of that whole, whereunto one common thing is attributed. As in this case it clearly fareth where the difference between kings and others of the Church is a reason sufficient to separate the one from the other in that which is spoken of brethren, albeit the name of brethren itself do agree to both. Neither doth our Saviour nor the Apostle speak in more general sort of ecclesiastical punishments than Moses in his law doth of civil: "If there be found men or the man "amongst you that hath served other gods*." Again, "The man that committeth adultery." The punishment of both which transgressions being death, what man soever did offend therein, why was not Manasses for the one, for the other why not David accordingly executed? "Rex judicat, "non judicatur," saith one. The king is appointed a judge of all men that live under him; but not any of them his judge.

The king† is not subject unto laws; that is to say, the punishment which breach of laws doth bring upon inferiors taketh not hold on the king's person; although the general laws which all mankind is bound unto do tie no less the king than others, but rather more. For the grievousness of sin is aggravated by the greatness of him that committeth it: for which cause it also maketh him by so much the more obnoxious unto Divine revenge, by how much the less he feareth human.

* Deut. xvii. 2.

† Ὁ βασιλεὺς νόμοις οὐκ ὑπόκειται, ἤγουν ἁμαρτήσας οὐ κολάζεται. Καὶ κατὰ βασιλέως οἱ γενικοὶ ἤγουν οἱ καθολικοὶ κρατείτωσαν νόμοι. Harmenop. [Promptuarium Juris] l. 1. c. i. §. 48 et 39. [ed. Gothofred. 1587.]

[4.] Touching Bishop Jewel's opinion hereof*, there is not in the place alleged any one word or syllable against the king's prerogative royal to be free from the coercive power of all spiritual, both persons and courts, within the compass of his own dominions. "In that," saith he, "the priest doeth "his office, in that he openeth God's word, or declareth his "threats, or rebuketh sin, or excommunicateth and cutteth "off a dead member from the body; so far forth the prince, "be he never so mighty, is inferior unto him. But in this "respect the prince is inferior not only to the pope or bishop, "but also to any other simple priest." He disputeth earnestly against that supremacy which the bishop of Rome did challenge over his sovereign lord the emperor: and by many allegations he laboureth to shew that popes have been always subject unto his supreme dominion, not he to theirs; he supreme judge over them, not they over him. Now whereas it was objected, that within the Church, when the priest doth execute his office, the very prince is inferior to him; so much being granted by Mr. Jewel, he addeth that this doth no more prove the pope than the simplest priest in the Church to be lord and head over kings. For although it doth hereby appear that in those things which belong to his priestly office the pope may do that which kings are not licensed to meddle with; in which respect it cannot be denied but that the emperor himself hath not only less power than the chiefest bishop, but even less than the meanest priest within his empire, and is consequently every priest's inferior that way: nevertheless, sith this appertaineth nothing at all to judicial authority and power, how doth this prove kings and emperors to be by way of subjection inferior to the pope as to their ecclesiastical judge? Impertinently therefore is the answer, which to such effect that admirable prelate maketh, brought by way of evidence to shew that in his opinion the king may not be exempted from the coercive authority and power of his own Clergy, but ought for his faults to be as punishable in their courts as any other subject under him.

[5.] The excommunication, which good Mr. Nowell thinketh that princes ought patiently to suffer at the bishop's hands, is no other than that which we also grant may be exercised on

* Def. p. 6. c. 12. div. 1.

such occasions and in such manner as those two alleged examples out of antiquity do enforce.

"It is reported," saith Eusebius*, "that one of the Philips "which succeeded Gordian, came, being a Christian, to join "with the rest of the people in prayer, the last festival day of "Easter. At which time he which governed the Church "there whither the emperor did resort, would in no case "admit him, unless he first made confession, and were con-"tented afterwards to stay his time in the place appointed "for penitents," (according to the manner of Church discipline in those days, whereof we have spoken in the fifth [sixth?] book sufficiently); "because he was known to be "many ways faulty. To this he readily condescended, "making manifest by his deeds his true and religious affection "to Godwards."

Another example there is, of the emperor Theodosius, who understanding that violence in the city of Thessalonica had been offered unto certain magistrates, sent in great rage a band of men; and, without any examination had to know where the fault was, slew mel-pell both guilty and innocent, to the number of 7000†. It chanced afterwards, that the emperor coming to Milan, and intending to go to the church as his accustomed manner was, St. Ambrose the bishop of that city, who before had heard of the emperor's so cruel and bloody an act, met him before the gate of the church, and in this wise forbade him to enter: "Emperor, it seemeth that "how great the slaughter is which thyself hast made thou "weighest not; nor, as I think, when wrath was settled did "reason ever call to account what thou hadst committed. "Peradventure thine imperial royalty hindreth the acknow-"ledgment of thy sin; and thy power is a let to reason. "Notwithstanding know thou shouldst what our nature is, "how frail a thing and how fading; and that the first original "from whence we have all sprung was the very dust where-"unto we must slide again. Neither is it meet that being "inveigled with the show of thy glistering robes thou shouldst "forget the imbecility of that flesh which is covered there-"with. Thy subjects (O emperor) are in nature thy col-

* Eus. l. vi. c. 33. [34.]

† Sozom. [Theod.] l. v. c. 18.

"leagues: yea even in her vice [service?] thou art also "joined as a fellow with them. For there is one Lord and "Emperor, the Maker of this whole assembly of all things. "With what eyes therefore wilt thou look upon the habita- "tion of that common Lord? With what feet wilt thou tread "upon that sacred floor? How wilt thou stretch forth those "hands from which the blood as yet of unrighteous slaughter "doth distil? The body of our Lord all holy how wilt thou "take into such hands? How wilt thou put his honourable "blood unto that mouth, the wrathful word whereof hath "caused against all order of law the pouring out of so much "blood? Depart therefore, and go not about by after deeds "to add to thy former iniquity. Receive that bond where- "with from heaven the Lord of all doth give consent that "thou shouldst be tied; a bond which is medicinable, and "procureth health." Hereunto the king submitted himself; (for being brought up in religion he knew very well what belonged unto priests, what unto kings;) and with sobbing tears returned to the court again. Some eight months after, came the feast of our Saviour's Nativity; but yet the king sat still at home, mourning and emptying the lake of tears: which when Rufinus beheld, being at that time commander over the king's house, and by reason of usual access the bolder to speak; he came and asked the cause of those tears. To whom the king, with bitter grief and tears more abundantly gushing out, answered; "Thou, O Ruffin, dalliest, for mine "evils thou feelest not: I mourn and bewail mine own "wretchedness, considering that servants and beggars go "freely to the house of God, and there present themselves "before their Lord: whereas both from thence and from "heaven also I am excluded. For in my mind I carry that "voice of our Lord which saith with express terms, 'Whom- "soever ye shall bind on earth, he in heaven shall be bound "also.'" The rest of the history, which concerneth the manner of the emperor's admission after so earnest repentance, needeth not to be here set down.

It now remaineth to be examined whether these alleged examples prove that which they should do, yea or no. The thing which they ought to confirm is, that no less Christian kings than other persons under them ought to be subject to

the selfsame coercive authority of Church-governors, and for the same kinds of transgressions, to receive at their hands the same spiritual censure of excommunication judicially inflicted by way of punishment. But in the aforesaid examples, whether we consider the offence itself of the excommunicate, or the persons excommunicating, or the manner of their proceeding; which three comprehend the whole substance of that which was done; it doth not by any of these appear that kings in suchwise should be subject. For, concerning the offences of men, there is no breach of Christian charity, whether it be by deed or by word; no excess, no lightness of speech or behaviour; no fault for which a man in the course of his life is openly noted as blameable; but the same being unamended through admonition ought, (as they say,) with the spiritual censure of excommunication to be punished. Wherefore unless they can shew, that in some such ordinary transgression, kings and princes, upon contempt of the Church's more mild censure, have been like other men in ancient times excommunicated, what should hinder any man to think but that the rare and unwonted crimes of those two emperors did cause their bishops to try what unusual remedy would work in so desperate diseases? Which opinion is also made more probable, inasmuch as the very histories, which have recorded them, propose them for strange and admirable patterns; the bishops, of boldness; the emperors, of meekness and humility. The [they?] wonder at the one, for adventuring to do it unto emperors; at the other, for taking it in so good part at the hands of bishops. What greater argument that all which was herein done proceeded from extraordinary zeal on both sides, and not from a settled judicial authority which the one was known to have over the other by a common received order in the Church. For at such things who would wonder?

Furthermore, if ye consider their persons, whose acts these excommunications were; he which is said to have excommunicated Philip emperor of Rome was Babylas the bishop of Antioch: and he which Theodosius emperor of Constantinople, Ambrose the bishop of Milan. Neither of which two bishops (as I suppose) was ordinary unto either of the two emperors. And therefore they both were incompetent judges, and such

as had no authority to punish whom they excommunicated: except we will grant the emperor to have been so much the more subject than his subjects, that whereas the meanest of them was under but some one diocesan, any that would might be judge over him. But the manner of proceeding doth as yet more plainly evict that these examples make less than nothing for proof that ecclesiastical governors had at that time judicial authority to excommunicate emperors and kings. For what form of judgment was there observed, when neither judges nor parties judged did once dream of any such matter; till the one by chance repaired unto the place where the others were, and at that very instant suffered a sudden repulse; not only besides their own expectation, but also without any purpose beforehand in them who gave it? Judicial punishment hath at the leastwise sentence going always before execution, whereas all which we read of here is, that the guilty being met in the way were presently turned back, and not admitted to be partakers of those holy things whereof they were famously known unworthy.

[6.] I therefore conclude, that these excommunications have neither the nature of judicial punishments, nor the force of sufficient arguments to prove that ecclesiastical judges should have authority to call their own sovereign to appear before them into their consistories, there to examine, to judge, and by excommunication to punish them, if so be they be found culpable.

But concerning excommunication, such as is only a dutiful, religious, and holy refusal to admit notorious transgressors in so extreme degree unto the blessed communion of saints, especially the mysteries of the Body and Blood of Christ, till their humbled penitent minds be made manifest: this we grant every king bound to abide at the hands of any minister of God wheresoever through the world. As for judicial authority to punish malefactors, if the king be as the kings of Israel were, and as every of ours is, a supreme Lord, than whom none under God is by way of ruling authority and power higher, where he reigneth, how should any man there have the high place of a judge over him? He must be more than thine equal that hath a chastising power over thee: so far is it off that any under thee should be thy judge. Where-

fore, sith the kings of England are within their own dominions the most high, and can have no peer, how is it possible that any, either civil or ecclesiastical person under them should have over them coercive power, when such power would make that person so far forth his superior's superior, ruler, and judge? It cannot therefore stand with the nature of such sovereign regiment that any subject should have power to exercise on kings so highly authorized the greatest censure of excommunication, according to the platform of Reformed Discipline: but if this ought to take place, the other is necessarily to give place. For which cause, till better reason be brought, to prove that kings cannot lawfully be exempted from subjection unto ecclesiastical courts, we must and do affirm their said exemption lawful.

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[*Supposed Fragment of a Sermon on Civil Obedience, hitherto printed as part of the Eighth Book.*]

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Yea that which is more, the laws thus made, God himself doth in such sort authorize, that to despise them, is to despise in them him. It is a loose and licentious opinion, which the Anabaptists have embraced, holding that a Christian man's liberty is lost, and the soul which Christ hath redeemed unto himself injuriously drawn into servitude under the yoke of human power, if any law be now imposed besides the Gospel of Christ, in obedience whereunto the Spirit of God, and not the constraint of men, is to lead us, according to that of the blessed Apostle*, "Such as are led by the Spirit of "God, they are the sons of God," and not such as live in thraldom unto men. Their judgment is therefore that the Church of Christ should admit no lawmakers but the evangelists, no courts but presbyteries, no punishments but ecclesiastical censures.

As against this sort, we are to maintain the use of human laws, and the continual necessity of making them from time to time, as long as this present world doth last; so likewise the authority of laws so made doth need much more by us to be strengthened against another sort, who, although they do not utterly condemn the making of laws in the Church, yet make they a great deal less account of them than they should do. There are which think simply of human laws, that they can in no sort touch the conscience; that to break and transgress them cannot make men in the sight of God culpable as sin doth; only when we violate such laws, we do thereby make ourselves obnoxious unto external punishment in this world, so that the magistrate may in regard of such offence committed justly correct the offender, and cause him without injury to endure such pain as the law doth appoint; but further it reacheth not. For first, the conscience is the proper court of God, the guiltiness thereof is sin, and the punishment eternal death: men are not able to make any law that shall command the heart, it is not in them to make the inward conceit a crime, or to appoint for any crime other punishment than corporal: their laws therefore can have no power

* Rom. viii. 14.

over the soul, neither can the heart of man be polluted by transgressing them. St. Augustine rightly defineth sin to be that which is spoken, done or desired, not against any law, but against the law of the living God. The law of God is proposed unto men, as a glass wherein to behold the stains and spots of their sinful souls. By it they are to judge themselves, and when they find themselves to have transgressed against it, then to bewail their offences with David*, "Against thee only, O Lord, have I sinned, and done wick-" edly in thy sight;" that so our present tears may extinguish the flames, which otherwise we are to feel, and which God in that day shall condemn the wicked unto, when they shall render account of the evil which they have done, not by violating statute laws and canons, but by disobedience unto his law and word.

For our better instruction therefore concerning this point, first we must note, that the law of God himself doth require at our hands subjection. "Be ye subject," saith S. Peter†; and S. Paul‡, "Let " every soul be subject; subject all unto such powers as are set over " us." For if such as are not set over us require our subjection, we by denying it are not disobedient to the law of God, or undutiful unto higher powers; because though they be such in regard of them over whom they have lawful dominion, yet having not so over us, unto us they are not such§.

Subjection therefore we owe, and that by the law of God; we are in conscience bound to yield it even unto every of them that hold the seats of authority and power in relation unto us. Howbeit, not all kind of subjection unto every such kind of power. Concerning Scribes and Pharisees, our Saviour's precept was‖, "Whatsoever " they shall tell you, do it;" was it his meaning, that if they should at any time enjoin the people to levy an army, or to sell their lands and goods for the furtherance of so great an enterprize; and in a word, that simply whatsoever it were which they did command, they ought without any exception forthwith to be obeyed? No, but "whatsoever they shall tell you," must be understood *in pertinentibus ad Cathedram*, it must be construed with limitation, and restrained unto things of that kind which did belong to their place and power. For they had not power general, absolutely given them to command in all things.

* Psalm li. 4.

† 1 Pet. ii. 13.

‡ Rom. xiii. 1.

§ "Verum hac proprium civis a pere-" grino discrimen est, quod alter imperio " ac potestate civili obligatur; alter " jussa principis alieni respuere otest. " Illum princeps ab hostium æque ac " civium injuria tueri tenetur; hunc " non item nisi rogatus et humanitatis " officiis impulsus," saith Bodin, de Rep. lib. i. cap. 6. non multum a fine p. 61. B. edit. Lugd. in fol. 1586.

‖ Matt. xxiii. 3.

The reason why we are bound in conscience to be subject unto all such power is, because all "powers are of God*." They are of God either instituting or permitting them. Power is then of divine institution, when either God himself doth deliver, or men by light of nature find out the kind thereof. So that the power of parents over children, and of husbands over their wives, the power of all sorts of superiors, made by consent of commonwealths within themselves, or grown from agreement amongst nations, such power is of God's own institution in respect of the kind thereof. Again, if respect be had unto those particular persons to whom the same is derived, if they either receive it immediately from God, as Moses and Aaron did; or from nature, as parents do; or from men by a natural and orderly course, as every governor appointed in any commonwealth, by the order thereof, doth: then is not the kind of their power only of God's institution, but the derivation thereof also into their persons, is from him. He hath placed them in their rooms, and doth term them his ministers; subjection therefore is due unto all such powers, inasmuch as they are of God's own institution, even then when they are of man's creation, *omni humanæ creaturæ:* which things the heathens themselves do acknowledge:

Σκηπτοῦχος βασιλεὺς, ᾧτε Ζεὺς κῦδος ἔδωκεν†.

As for them that exercise power altogether against order, although the kind of power which they have may be of God, yet is their exercise thereof against God, and therefore not of God, otherwise than by permission, as all injustice is.

Touching such acts as are done by that power which is according to his institution, that God in like sort doth authorize them, and account them to be his; though it were not confessed, it might be proved undeniable. For if that be accounted our deed, which others do, whom we have appointed to be our agents, how should God but approve those deeds, even as his own, which are done by virtue of that commission and power which he hath given. "Take "heed," saith Jehoshaphat unto his judges‡, "be careful and cir-"cumspect what ye do; ye do not execute the judgments of men, "but of the Lord." The authority of Cæsar over the Jews, from whence was it? Had it any other ground than the law of nations, which maketh kingdoms, subdued by just war, to be subject unto their conquerors? By this power Cæsar exacting tribute, our Saviour confesseth it to be his right, a right which could not be

* Rom. xiii. 1.

† "A sceptre-swaying king, to whom "even Jupiter himself hath given power and commandment." Hom. Il. lib. A. [ver. 279.]

‡ 2 Chron. xix. 6.

withheld without injury; yea disobedience herein unto him had been rebellion against God. Usurpers of power, whereby we do not mean them that by violence have aspired unto places of highest authority, but them that use more authority than they did ever receive in form and manner beforementioned; (for so they may do, whose title unto the rooms of authority which they possess, no man can deny to be just and lawful: even as contrariwise some men's proceedings in government have been very orderly, who notwithstanding did not attain to be made governors without great violence and disorder;) such usurpers therefore, as in the exercise of their power do more than they have been authorized to do, cannot in conscience bind any man unto obedience.

That subjection which we owe unto lawful powers, doth not only import that we should be under them by order of our state, but that we shew all submission towards them both by honour and obedience. He that resisteth them, resisteth God: and resisted they are, if either the authority itself which they exercise be denied, as by Anabaptists all secular jurisdiction is; or if resistance be made but only so far forth as doth touch their persons which are invested with power (for they which said, *Nolumus hunc regnare*, did not utterly exclude regiment; nor did they wish all kind of government clean removed, which would not at the first have David govern); or if that which they do by virtue of their power, namely, their laws, edicts, sentences, or other acts of jurisdiction, be not suffered to take effect, contrary to the blessed Apostle's most holy precept, "Obey them that have the oversight of you*." Or if they do take effect, yet is not the will of God thereby satisfied neither, as long as that which we do is contemptuously or repiningly done, because we can do no otherwise. In such sort the Israelites in the desert obeyed Moses, and were notwithstanding deservedly plagued for disobedience. The Apostle's precept therefore is, "Be subject "even for God's cause; be subject, not for fear, but for mere con- "science, knowing, that he which resisteth them, purchaseth unto "himself condemnation." Disobedience therefore unto laws which are made by men is not a thing of so small account as some would make it.

Howbeit, too rigorous it were, that the breach of every human law should be held a deadly sin: a mean there is between those extremities, if so be we can find it out.

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* Hebrews xiii. 17.

A

LEARNED AND COMFORTABLE

SERMON

OF

THE CERTAINTY AND PERPETUITY OF FAITH IN THE ELECT:

ESPECIALLY OF THE PROPHET HABAKKUK'S FAITH.

HABAK. i. 4.

["Therefore the law is slacked, and judgment doth never go forth."]
Whether the Prophet Habakkuk, by admitting this cogitation into his mind, "The law doth fail," did thereby shew himself an unbeliever.

WE have seen in the opening of this clause which concerneth the weakness of the prophet's faith, first what things they are whereunto the faith of sound believers doth assent: secondly wherefore all men assent not thereunto: and thirdly why they that do, do it many times with small assurance. Now because nothing can be so truly spoken, but through misunderstanding it may be depraved; therefore to prevent, if it be possible, all misconstruction in this cause, where a small error cannot rise but with great danger, it is perhaps needful, ere we come to the fourth point, that something be added to that which hath been already spoken concerning the third. SERM. I.

That mere natural men do neither know nor acknowledge the things of God, we do not marvel, because they are spiritually to be discerned; but they in whose hearts the light of grace doth shine, they that are taught of God, why are they so weak in faith? why is their assenting to the law so scrupulous? so much mingled with fear and wavering? It seemeth strange that ever they should imagine the law to fail. It cannot seem strange if we weigh the reason. If the things which we believe be considered in themselves, it may truly be said that

SERM. I. faith is more certain than any science. That which we know either by sense, or by infallible demonstration, is not so certain as the principles, articles, and conclusions of Christian faith. Concerning which we must note, that there is a Certainty of Evidence, and a Certainty of Adherence. Certainty of Evidence we call that, when the mind doth assent unto this or that, not because it is true in itself, but because the truth is clear, because it is manifest unto us. Of things in themselves most certain, except they be also most evident, our persuasion is not so assured as it is of things more evident, although in themselves they be less certain. It is as sure, if not surer, that there be spirits, as that there be men; but we be more assured of these than of them, because these are more evident, The truth of some things is so evident, that no man which heareth them can doubt of them: as when we hear that "a "part of any thing is less than the whole," the mind is constrained to say, this is true. If it were so in matters of faith, then, as all men have equal certainty of this, so no believer should be more scrupulous and doubtful than another. But we find the contrary. The angels and spirits of the righteous in heaven have certainty most evident of things spiritual: but this they have by the light of glory. That which we see by the light of grace, though it be indeed more certain; yet is it not to us so evidently certain, as that which sense or the light of nature will not suffer a man to doubt of. Proofs are vain and frivolous except they be more certain than is the thing proved: and do we not see how the Spirit every where in the Scripture proveth matters of faith, laboureth to confirm us in the things which we believe, by things whereof we have sensible knowledge? I conclude therefore that we have less certainty of evidence concerning things believed, than concerning sensible or naturally perceived. Of these who doth doubt at any time? Of them at some time who doubteth not? I will not here allege the sundry confessions of the perfectest that have lived upon earth concerning their great imperfections this way; which if I did, I should dwell too long upon a matter sufficiently known by every faithful man that doth know himself.

The other, which we call the Certainty of Adherence, is when the heart doth cleave and stick unto that which it doth

believe. This certainty is greater in us than the other. The reason is this: the faith of a Christian doth apprehend the words of the law, the promises of God, not only as true, but also as good; and therefore even then when the evidence which he hath of the truth is so small that it grieveth him to feel his weakness in assenting thereto, yet is there in him such a sure adherence unto that which he doth but faintly and fearfully believe, that his spirit having once truly tasted the heavenly sweetness thereof, all the world is not able quite and clean to remove him from it; but he striveth with himself to hope against all reason of believing, being settled with Job upon this unmoveable resolution, "Though God kill me, "I will not give over trusting in him*." For why? this lesson remaineth for ever imprinted in him, "It is good for me to "cleave unto God†."

Now the minds of all men being so darkened as they are with the foggy damp of original corruption, it cannot be that any man's heart living should be either so enlightened in the knowledge, or so established in the love of that wherein his salvation standeth, as to be perfect, neither doubting nor shrinking at all. If any such were, what doth let why that man should not be justified by his own inherent righteousness? For righteousness inherent being perfect will justify. And perfect faith is a part of perfect righteousness inherent; yea a principal part, the root and the mother of all the rest: so that if the fruit of every tree be such as the root is, faith being perfect, as it is if it be not at all mingled with distrust and fear, what is there to exclude other Christian virtues from the like perfections? And then what need we the righteousness of Christ? His garment is superfluous: we may be honourably clothed with our own robes, if it be thus. But let them beware who challenge to themselves a strength which they have not, lest they lose the comfortable support of that weakness which indeed they have.

Some shew, although no soundness of ground, there is, which may be alleged for defence of this supposed perfection in certainty touching matters of our faith; as first that Abraham did believe and doubted not: secondly, that the Spirit which God hath given us to no other end, but only to assure

* [Job xiii. 15.] † Psalm lxxiii. 28.

SERM. I. us that we are the sons of God, to embolden us to call upon him as our Father, to open our eyes, and to make the truth of things believed evident unto our minds, is much mightier in operation than the common light of nature, whereby we discern sensible things: wherefore we must needs be more sure of that we believe, than of that we see; we must needs be more certain of the mercies of God in Christ Jesus, than we are of the light of the sun when it shineth upon our faces.

To that of Abraham, "He did not doubt*;" I answer, that this negation doth not exclude all fear, all doubting, but only that which cannot stand with true faith. It freeth Abraham from doubting through Infidelity, not from doubting through Infirmity; from the doubting of Unbelievers, not of weak Believers; from such a doubting as that whereof the prince of Samaria is attainted, who hearing the promise of sudden plenty in the midst of extreme dearth, answered, "Though "the Lord would make windows in heaven, were it possible "so to come to pass†?" But that Abraham was not void of all doubtings, what need we any other proof than the plain evidence of his own words‡?

The reason which is taken from the power of the Spirit were effectual, if God did work like a natural agent, as the fire doth inflame, and the sun enlighten, according to the uttermost ability which they have to bring forth their effects. But the incomprehensible wisdom of God doth limit the effects of his power to such a measure as seemeth best unto himself. Wherefore he worketh that certainty in all, which sufficeth abundantly to their salvation in the life to come; but in none so great as attaineth in this life unto perfection. Even so, O Lord, it hath pleased thee; even so it is best and fittest for us, that feeling still our own infirmities, we may no longer breathe than pray, "Adjuva, Domine;" "Help, Lord, our in-"credulity§." Of the third question, this I hope will suffice, being added unto that which hath been thereof already spoken. The fourth question resteth, and so an end of this point.

That which cometh last of all in this first branch to be considered concerning the weakness of the Prophet's faith, "Whe-

* [Rom. iv. 20. οὐ διεκρίθη τῇ ἀπιστίᾳ.]
† [2 Kings vii. 2.]
‡ Gen. xvii. 17.
§ [S. Mark ix. 24.]

"ther he did by this very thought, *The law doth fail*, quench "the Spirit, fall from faith, and shew himself an unbeliever, "or no?" The question is of moment; the repose and tranquillity of infinite souls doth depend upon it. The Prophet's case is the case of many; which way soever we cast for him, the same way it passeth for all others. If in him this cogitation did extinguish grace, why the like thoughts in us should not take the like effects, there is no cause. Forasmuch therefore as the matter is weighty, dear, and precious, which we have in hand, it behoveth us with so much the greater chariness to wade through it, taking special heed both what we build, and whereon we build, that if our building be pearl, our foundation be not stubble; if the doctrine we teach be full of comfort and consolation, the ground whereupon we gather it be sure: otherwise we shall not save but deceive both ourselves and others. In this we know we are not deceived, neither can we deceive you, when we teach that the faith whereby ye are sanctified cannot fail; it did not in the Prophet, it shall not in you. If it be so, let the difference be shewed between the condition of unbelievers and his, in this or in the like imbecility and weakness. There was in Habakkuk that which St. John doth call "the "seed of God*," meaning thereby the First Grace which God poureth into the hearts of them that are incorporated into Christ; which having received, if because it is an adversary to sin, we do therefore think we sin not both otherwise, and also by distrustful and doubtful apprehending of that which we ought steadfastly to believe, surely we do but deceive ourselves. Yet they which are of God do not sin either in this, or in any thing, any such sin as doth quite extinguish grace, clean cut them off from Christ Jesus; because the "seed of "God" abideth in them, and doth shield them from receiving any irremediable wound. Their faith, when it is at the strongest, is but weak; yet even then when it is at the weakest, so strong, that utterly it never faileth, it never perisheth altogether, no not in them who think it extinguished in themselves. There are for whose sakes I dare not deal slightly in this cause, sparing that labour which must be bestowed to make it plain. Men in like agonies unto this of the Prophet Habakkuk's are through the extremity of grief many times in judg-

* [1 John iii. 9.]

SERM. I. ment so confounded, that they find not themselves in themselves. For that which dwelleth in their hearts they seek, they make diligent search and inquiry. It abideth, it worketh in them, yet still they ask where; still they lament as for a thing which is past finding: they mourn as Rachel, and refuse to be comforted, as if that were not which indeed is, and as if that which is not were; as if they did not believe when they do, and as if they did despair when they do not. Which in some I grant is but a melancholy passion, proceeding only from that dejection of mind, the cause whereof is the body, and by bodily means can be taken away. But where there is no such bodily cause, the mind is not lightly in this mood, but by some of these three occasions: one, that judging by comparison either with other men, or with themselves at some other time more strong, they think imperfection to be a plain deprivation, weakness to be utter want of faith.

Another cause is, they often mistake one thing for another. St. Paul wishing well to the Church of Rome prayeth for them after this sort: "The God of hope fill you with all joy "of believing*." Hence an error groweth, when men in heaviness of spirit suppose they lack faith, because they find not the sugared joy and delight which indeed doth accompany faith, but so as a separable accident, as a thing that may be removed from it; yea there is a cause why it should be removed. The light would never be so acceptable, were it not for that usual intercourse of darkness. Too much honey doth turn to gall; and too much joy even spiritually would make us wantons. Happier a great deal is that man's case, whose soul by inward desolation is humbled, than he whose heart is through abundance of spiritual delight lifted up and exalted above measure. Better it is sometimes to go down into the pit with him, who, beholding darkness, and bewailing the loss of inward joy and consolation, crieth from the bottom of the lowest hell, "My God, my God, why hast thou forsaken "me†?" than continually to walk arm in arm with angels, to sit as it were in Abraham's bosom, and to have no thought, no cogitation, but "I thank my God it is not with me as it is "with other men‡." No, God will have them that shall walk in light to feel now and then what it is to sit in the shadow of

* [Rom. xv. 13.] † [Psalm xxii. 1.] ‡ [Luke xviii. 11.]

death. A grieved spirit therefore is no argument of a faithless mind.

A third occasion of men's misjudging themselves, as if they were faithless when they are not, is, they fasten their cogitations upon the distrustful suggestions of the flesh, whereof finding great abundance in themselves, they gather thereby. Surely unbelief hath full dominion, it hath taken plenary possession of me; if I were faithful, it could not be thus: not marking the motions of the Spirit and of faith, because they lie buried and overwhelmed with the contrary: when notwithstanding as the blessed Apostle doth acknowledge *, that "the Spirit groaneth," and that God heareth when we do not; so there is no doubt, but that our faith may have and hath her privy operations secret to us, in whom, yet known to him by whom they are.

Tell this to a man that hath a mind deceived by too hard an opinion of himself, and it doth but augment his grief: he hath his answer ready, Will you make me think otherwise than I find, than I feel in myself? I have thoroughly considered and exquisitely sifted all the corners of my heart, and I see what there is; never seek to persuade me against my knowledge; "I do not, I know I do not believe."

Well, to favour them a little in their weakness; let that be granted which they do imagine; be it that they are faithless and without belief. But are they not grieved for their unbelief? They are. Do they not wish it might, and also strive that it may, be otherwise? We know they do. Whence cometh this, but from a secret love and liking which they have of those things that are believed? No man can love things which in his own opinion are not. And if they think those things to be, which they shew that they love when they desire to believe them; then must it needs be, that by desiring to believe they prove themselves true believers. For without faith, no man thinketh that things believed are. Which argument all the subtilty of infernal powers will never be able to dissolve.

The faith therefore of true believers, though it have many and grievous downfalls, yet doth it still continue invincible; it conquereth and recovereth itself in the end. The dangerous

* [Rom. viii. 26, 27.]

SERM. I. conflicts whereunto it is subject are not able to prevail against it. The Prophet Habakkuk remained faithful in weakness, though weak in faith.

It is true, such is our weak and wavering nature, we have no sooner received grace, but we are ready to fall from it: we have no sooner given our assent to the law, that it cannot fail, but the next conceit which we are ready to embrace is, that it may, and that it doth fail. Though we find in ourselves a most willing heart to cleave unseparably unto God, even so far as to think unfeignedly with Peter, "Lord, I am "ready to go with thee into prison and to death*;" yet how soon and how easily, upon how small occasions are we changed, if we be but a while let alone and left unto ourselves? The Galatians to-day, for their sakes which teach them the truth of Christ, content, if need were, to pluck out their own eyes†, and the next day ready to pluck out theirs which taught them. The love of the Angel of the Church of Ephesus, how greatly inflamed, and how quickly slacked ‡.

The higher we flow, the nearer we are unto an ebb, if men be respected as mere men, according to the wonted course of their alterable inclination, without the heavenly support of the Spirit.

Again, the desire of our ghostly enemy is so uncredible, and his means so forcible to overthrow our faith, that whom the blessed Apostle knew betrothed and made hand-fast unto Christ, to them he could not write but with great trembling: "I am jealous over you with a godly jealousy, for I have "prepared you to one husband to present you a pure virgin "unto Christ: but I fear, lest as the serpent beguiled Eve "through his subtilty, so your minds should be corrupted "from the simplicity which is in Christ §." The simplicity of faith which is in Christ taketh the naked promise of God, his bare word, and on that it resteth. This simplicity the serpent laboureth continually to pervert, corrupting the mind with many imaginations of repugnancy and contrariety between the promise of God and those things which sense or experience or some other fore-conceived persuasion hath imprinted.

The word of the promise of God unto his people is, "I

* [Luke xxii. 33.] † [Gal. iv. 5.] ‡ [Apoc. ii. 2, 4.] § 2 Cor. xi. 2, 3.

"will not leave thee nor forsake thee*:" upon this the simplicity of faith resteth, and it is not afraid of famine. But mark how the subtilty of Satan did corrupt the minds of that rebellious generation, whose spirits were not faithful unto God. They beheld the desolate state of the desert in which they were, and by the wisdom of their sense concluded the promise of God to be but folly: "Can God prepare a table in "the wilderness†?"

The word of the promise to Sarah was, "Thou shalt bear "a son." Faith is simple, and doubteth not of it: but Satan, to corrupt the simplicity of faith, entangleth the mind of the woman with an argument drawn from common experience to the contrary: "A woman that is old! Sarah now to be "acquainted again with forgotten passions of youth‡!"

The word of the promise of God by Moses and the prophets made the Saviour of the world so apparent unto Philip, that his simplicity could conceive no other Messias, than Jesus of Nazareth the son of Joseph. But to stay Nathanael, lest being invited to come and see, he should also believe, and so be saved, the subtilty of Satan casteth a mist before his eyes, putteth in his head against this the common-conceived persuasion of all men concerning Nazareth; "Is it possible that "a good thing should come from thence§?"

This stratagem he doth use with so great dexterity, the minds of all men are so strangely bewitched with it, that it bereaveth them for the time of all perceivance of that which should relieve them and be their comfort; yea it taketh all remembrance from them, even of things wherewith they are most familiarly acquainted. The people of Israel could not be ignorant, that he which led them through the sea was able to feed them in the desert: but this was obliterated and put out by the sense of their present want. Feeling the hand of God against them in their food, they remember not his hand in the day that he delivered them from the hand of the oppressor. Sarah was not then to learn, that "with God all "things were possible||." Had Nathanael never noted how "God doth choose the base things of this world to disgrace "them that are most honourably esteemed¶?"

* Jos. i. 5; Heb. xiii. 5. † Psalm lxxviii. 19. ‡ Gen. xviii. 12.
§ John i. 46. || Matt. xix. 26. ¶ 1 Cor. i. 27, 28.

SERM. I. The prophet Habakkuk knew that the promises of grace, protection, and favour, which God in the law doth make unto his people, do not grant them any such immunity as can free and exempt them from all chastisements: he knew that as God said, "I will continue my mercy for ever towards them;" so he likewise said, "Their transgressions I will punish with "a rod*:" he knew that it cannot stand with any reason we should set the measure of our own punishments, and prescribe unto God how great or how long our sufferings shall be: he knew that we were blind, and altogether ignorant what is best for us; that we sue for many things very unwisely against ourselves, thinking we ask fish when indeed we crave a serpent: he knew that when the thing we ask is good, and yet God seemeth slow to grant it, he doth not deny but defer our petitions, to the end we might learn to desire great things greatly: all this he knew. But, beholding the land which God had severed for his own people, and seeing it abandoned unto heathen nations; viewing how reproachfully they did tread it down, and wholly make havock of it at their pleasure; beholding the Lord's own royal seat made a heap of stones, his temple defiled, the carcasses of his servants cast out for the fowls of the air to devour, and the flesh of his meek ones for the beasts of the field to feed upon; being conscious to himself how long and how earnestly he had cried, "Succour "us, O God of our welfare, for the glory of thine own name†;" and feeling that their sore was still increased: the conceit of repugnancy between this which was object to his eyes, and that which faith upon promise of the law did look for, made so deep an impression and so strong, that he disputeth not the matter; but without any further inquiry or search inferreth, as we see, "The law doth fail."

Of us who is here which cannot very soberly advise his brother? Sir, you must learn to strengthen your faith by that experience which heretofore you have had of God's great goodness towards you: "Per ea quæ agnoscas præstita, discas spe-"rare promissa;" "By those things which you have known "performed, learn to hope for those things which are pro-"mised." Do you acknowledge to have received much? Let that make you certain to receive more: "Habenti dabi-

* [Psalm lxxxix. 28, 32.] † [Psalm lxxix. 9.]

"tur;" "To him that hath more shall be given." When you doubt what you shall have, search what you have had at God's hands. Make this reckoning, that the benefits, which he hath bestowed, are bills obligatory and sufficient sureties that he will bestow further. His present mercy is still a warrant of his future love, because, "whom he loveth, he "loveth unto the end*." Is it not thus?

Yet if we could reckon up as many evident, clear, undoubted signs of God's reconciled love towards us as there are years, yea days, yea hours, past over our heads; all these set together have not such force to confirm our faith, as the loss, and sometimes the only fear of losing a little transitory goods, credit, honour, or favour of men,—a small calamity, a matter of nothing,—to breed a conceit, and such a conceit as is not easily again removed, that we are clean crost out of God's book, that he regards us not, that he looketh upon others, but passeth by us like a stranger to whom we are not known. Then we think, looking upon others, and comparing them with ourselves, Their tables are furnished day by day; earth and ashes are our bread: they sing to the lute, and they see their children dance before them; our hearts are heavy in our bodies as lead, our sighs beat as thick as a swift pulse, our tears do wash the beds wherein we lie: the sun shineth fair upon their foreheads; we are hanged up like bottles in the smoke, cast into corners like the sherds of a broken pot: tell not us of the promises of God's favour, tell such as do reap the fruit of them; they belong not to us, they are made to others. The Lord be merciful to our weakness, but thus it is.

Well, let the frailty of our nature, the subtilty of Satan, the force of our deceivable imaginations be, as we cannot deny but they are, things that threaten every moment the utter subversion of our faith; faith notwithstanding is not hazarded by these things. That which one sometimes told the senators of Rome†, "Ego sic existimabam, P. C. uti "patrem sæpe meum prædicantem audiveram, qui vestram "amicitiam diligenter colerent, eos multum laborem susci-"pere, cæterum ex omnibus maxime tutos esse;" "As I "have often heard my father acknowledge, so I myself did

* John xiii. 1. † Sallust. Jugurth. c. 14.

SERM. I. "ever think, that the friends and favourers of this state "charged themselves with great labour, but no man's condition "so safe as theirs;" the same we may say a great deal more justly in this case: our Fathers and Prophets, our Lord and Master, hath full often spoken, by long experience we have found it true, as many as have entered their names in the mystical Book of Life, "Eos maximum laborem suscipere," they have taken upon them a laboursome, a toilsome, a painful profession, "sed omnium maxime tutos esse," but no man's security like to theirs. "*Simon, Simon, Satan hath de-"sired to winnow thee as wheat;" here is our toil: "but I "have prayed for thee, that thy faith fail not;" this is our safety. No man's condition so sure as ours: the prayer of Christ is more than sufficient both to strengthen us, be we never so weak; and to overthrow all adversary power, be it never so strong and potent. His prayer must not exclude our labour: their thoughts are vain who think that their watching can preserve the city which God himself is not willing to keep: and are not theirs as vain, who think that God will keep the city, for which they themselves are not careful to watch? The husbandman may not therefore burn his plough, nor the merchant forsake his trade, because God hath promised "I will not forsake thee." And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby, to attend or not to attend to reading? to pray or not to pray that we "fall not into temptations?" Surely if we look to stand in the faith of the sons of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying†, "Father, keep them in thy name," that we should be careless to keep ourselves. To our own safety, our own sedulity is required. And then blessed for ever and ever be that mother's child whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but concerning the man that trusteth in God, if the fire have proclaimed itself unable as much as

* Luke xxii. 31, 32. † [John xvii. 11.]

to singe a hair of his head, if lions, beasts ravenous by nature and keen with hunger, being set to devour, have as it were religiously adored the very flesh of the faithful man; what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? "Shall tribulation, or anguish, or "persecution, or famine, or nakedness, or peril, or sword*?" No; "I am persuaded that neither tribulation, nor anguish, "nor persecution, nor famine, nor nakedness, nor peril, nor "sword, nor death, nor life, nor angels, nor principalities, "nor powers, nor things present, nor things to come, nor "height, nor depth, nor any other creature," shall ever prevail so far over me. "I know in whom I have believed;" I am not ignorant whose precious blood hath been shed for me; I have a Shepherd full of kindness, full of care, and full of power: unto him I commit myself; his own finger hath engraven this sentence in the tables of my heart, "Satan hath "desired to winnow thee as wheat, but I have prayed that "thy faith fail not:" therefore the assurance of my hope I will labour to keep as a jewel unto the end; and by labour, through the gracious mediation of his prayer, I shall keep it.

* [Rom. viii. 35, 38, 39.]

TO THE CHRISTIAN READER.

WHEREAS many desirous of resolution in some points handled in this learned discourse, were earnest to have it copied out; to ease so many labours, it hath been thought most worthy and very necessary to be printed: that not only they might be satisfied, but the whole Church also hereby edified. The rather, because it will free the author from the suspicion of some errors, which he hath been thought to have favoured. Who might well have answered with Cremutius in Tacitus, "Verba mea arguuntur; adeo factorum "innocens sum*." Certainly the event of that time wherein he lived, shewed that to be true which the same author spake of a worse, "Cui deerat inimicus, per amicos oppressus †;" and that there is not "minus periculum ex magna fama, quam ex mala." But he hath so quit himself, that all may see how, as it was said of Agricola, "Simul suis virtutibus, simul vitiis aliorum, in ipsam "gloriam præceps agebatur‡." Touching whom I will say no more, but that which my author said of the same man, "Integritatem, &c. "in tanto viro referre, injuria virtutum fuerit." But as of all other his writings, so of this I will add that which Velleius spake in commendation of Piso, "Nemo fuit, qui magis quæ agenda erant curaret, "sine ulla ostentatione agendi§." So not doubting, good Christian reader, of thy assent herein, but wishing thy favourable acceptance of this work, (which will be an inducement to set forth others of his learned labours,) I take my leave, from Corpus Christi College in Oxford, the 6th of July, 1612.

Thine in Christ Jesus,

HENRY JACKSON.

* Lib. iv. Annal. [c. 34.]
† Lib. i. Hist. [c. 2.]
‡ In Vita Agric. [c. 41.]
§ Lib. ii. [c. 98.]

A

LEARNED DISCOURSE

OF

JUSTIFICATION, WORKS, AND HOW THE FOUNDATION OF FAITH IS OVERTHROWN.

HABAK. i. 4.

The wicked doth compass about the righteous: therefore perverse judgment doth proceed.

SERM. II. 1.

FOR better manifestation of the prophet's meaning in this place, we are, first, to consider "the wicked," of whom he saith, that they "compass about the righteous:" secondly, "the righteous" that are compassed about by them: and thirdly, that which is inferred; "therefore perverse judg-"ment proceedeth." Touching the first, there are two kinds of wicked men, of whom in the fifth of the former to the Corinthians, the blessed Apostle speaketh thus*: "Do ye "not judge them that are within? but God judgeth them "that are without." There are wicked, therefore, whom the Church may judge, and there are wicked whom God only judgeth; wicked within, and wicked without, the walls of the Church. If within the Church particular persons, being apparently such, cannot otherwise be reformed, the rule of apostolical judgment is this†, "Separate them from among "you:" if whole assemblies, this, "Separate yourselves from "among them: for what society hath light with darkness?" But the wicked, whom the prophet meaneth, were Babylonians, and therefore without. For which cause we have heard at large heretofore in what sort he urgeth God to judge them.

* 1 Cor. v. 12, 13. † 2 Cor. vi. 14—17.

SERM. II. 2.

[2.] Now concerning the righteous, there neither is, nor ever was, any mere natural man absolutely righteous in himself: that is to say, void of all unrighteousness, of all sin. We dare not except, no not the blessed Virgin herself; of whom although we say with St. Augustine, for the honour's sake which we owe to our Lord and Saviour Christ, we are not willing, in this cause, to move any question of his mother; yet forasmuch as the schools of Rome have made it a question, we must answer with Eusebius Emissenus *, who speaketh of her, and to her to this effect: "Thou didst by special "prerogative nine months together entertain within the closet "of thy flesh the hope of all the ends of the earth, the honour "of the world, the common joy of men. He, from whom all "things had their beginning, hath had his own beginning "from thee; of thy body he took the blood which was to be "shed for the life of the world; of thee he took that which "even for thee he paid. '*A peccati enim veteris nexu, per se* "*non est immunis nec ipsa genitrix Redemptoris*†:' The "mother of the Redeemer herself, otherwise than by redemp-"tion, is not loosed from the band of that ancient sin‡." If Christ have paid a ransom for all, even for her, it followeth, that all without exception were captives. If one have died for all, all were dead, dead in sin; all sinful, therefore none absolutely righteous in themselves; but we are absolutely righteous in Christ. The world then must shew a Christian man, otherwise it is not able to shew a man that is perfectly righteous: "Christ is made unto us wisdom, justice, "sanctification, and redemption §:" wisdom, because he hath revealed his Father's will; justice, because he hath offered himself a sacrifice for sin; sanctification, because he hath given us of his Spirit; redemption, because he hath appointed a day to vindicate his children out of the bands of corruption into liberty which is glorious ||. How Christ is made wisdom, and how redemption, it may be declared when

* Or whosoever it be, that was the author of those Homilies, that go under his name.

† Knowing how the schoolmen hold this question, some critical wits may perhaps half suspect that these two words, *per se*, are inmates. But, if the place which they have be their own, their sense can be none other than that which I have given them by a paraphrastical interpretation.

‡ Hom. 2. De Nativ. Dom.

§ [1 Cor. i. 30.]

|| [Rom. viii. 21.]

occasion serveth; but how Christ is made the righteousness of men, we are now to declare. SERM. II. 3, 4, 5.

3. There is a glorifying righteousness of men in the world to come: and there is a justifying and a sanctifying righteousness here. The righteousness, wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified is perfect, but not inherent. That whereby we are sanctified, inherent, but not perfect. This openeth a way to the plain understanding of that grand question, which hangeth yet in controversy between us and the Church of Rome, about the matter of justifying righteousness.

4. First, although they imagine that the mother of our Lord and Saviour Jesus Christ were, for his honour, and by his special protection, preserved clean from all sin, yet touching the rest, they teach as we do, that all have sinned; that infants which did never actually offend, have their natures defiled, destitute of justice, and averted from God. They teach as we do, that God doth justify the soul of man alone, without any other coefficient cause of justice; that in making man righteous, none do work efficiently with God, but God *. They teach as we do, that unto justice no man ever attained, but by the merits of Jesus Christ. They teach as we do, that although Christ as God be the efficient, as man the meritorious cause of our justice; yet in us also there is something required. God is the cause of our natural life; in him we live: but he quickeneth not the body without the soul in the body. Christ hath merited to make us just: but as a medicine which is made for health, doth not heal by being made, but by being applied; so, by the merits of Christ there can be no justification, without the application of his merits. Thus far we join hand with the Church of Rome.

5. Wherein then do we disagree? We disagree about the nature of the very essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means, which God requireth in

The difference between the Papists and us about Justification.

* "Deus sine medio coeffectivo "animam justificat." Casal. de quadripart. Just. lib. vi. [pars I. lib. i. cap. 8. p. 24, G. ed. Venet. 1599.] Idem, lib. iii. c. 9.

SERM II. 5.

us for the effectual applying thereof to our soul's comfort. When they are required to shew, what the righteousness is whereby a Christian man is justified, they answer *, that it is a divine spiritual quality; which quality received into the soul, doth first make it to be one of them who are born of God: and, secondly, endue it with power to bring forth such works, as they do that are born of him; even as the soul of man being joined unto his body, doth first make him to be in the number of reasonable creatures, and secondly enable him to perform the natural functions which are proper to his kind; that it maketh the soul gracious and amiable in the sight of God, in regard whereof it is termed Grace; that it purgeth, purifieth, washeth out, all the stains and pollutions of sin; that by it, through the merit of Christ we are delivered as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion; to the end, that as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace: which grace they make capable of increase; as the body may be more and more warm, so the soul more and more justified, according as grace shall be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore, the first receipt of grace is in their divinity the first justification; the increase thereof, the second justification. As grace may be increased by the merit of good works; so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover, the loss which is made; the infusion of grace hath her sundry after-meals; for which cause they make many ways to apply the infusion of grace. It is applied unto infants through baptism, without either faith or works,

* Tho. Aquin. Summ. Theol. ii. pars i. quæst. 100. "Gratia gratum "faciens, id est, justificans, est in "anima quiddam reale et positivum; "qualitas quædam (art. ii. concl.) "supernaturalis, non eadem cum "virtute infusa, ut Magister, sed "aliquid (art. iii.) præter virtutes "infusas, fidem, spem, charitatem, "[110. art. 1.] habitudo quædam "(art. iii. ad 3.) quæ præsupponi-"tur in virtutibus istis sicut earum "principium et radix;" essentiam animæ tanquam subjectum occupat, non potentias, sed "ab ipsa" (art. iv. ad 1.) "effluunt virtutes in po-"tentias animæ, per quas potentiæ "moventur ad actus." Plur. vid. quæst. 113. de Justificatione. [t. xi. 253—255; 259, &c. ed. Antwerp. 1612.]

and in them it really taketh away original sin, and the punishment due unto it; it is applied unto infidels and wicked men in their first justification through baptism, without works, yet not without faith; and it taketh away both sin actual and original, together with all whatsoever punishment eternal or temporal thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied further by good works to the increase of former grace, which is the second justification. If they work more and more, grace doth more and more increase, and they are more and more justified. To such as have diminished it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like, which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament (as they term it) of penance; which sacrament hath force to confer grace anew, yet in such sort, that being so conferred, it hath not altogether so much power as at the first. For it only cleanseth out the stain or guilt of sin committed, and changeth the punishment eternal into a temporal satisfactory punishment, here, if time do serve, if not, hereafter to be endured, except it be either lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened by pardon for term, or by plenary pardon quite removed and taken away. This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way of justification. I cannot stand now to unrip this building, and to sift it piece by piece; only I will set a frame of apostolical erection by it in few words, that it may befall Babylon, in presence of that which God hath builded, as it happened unto Dagon before the ark.

SERM. II. 6.

6. "Doubtless," saith the Apostle*, "I have counted all "things loss, and I do judge them to be dung, that I may "win Christ; and be found in him, not having mine own "righteousness, but that which is through the faith of Christ, "the righteousness which is of God through faith." Whether they speak of the first or second justification, they make the essence of it a divine quality inherent, they make it right-

* Phil. iii. 8, 9.

SERM. II. 6.

eousness which is in us. If it be in us, then it is ours, as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for if he withdraw the breath of our nostrils, we fall to dust: but the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into Him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto, by pardoning it; and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that is commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the Apostle saith*, "God made him which knew no sin, to be sin for us; "that we might be made the righteousness of God in him." Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or phrensy, or fury, or whatsoever. It is our wisdom, and our comfort; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made himself the sin of men, and that men are made the righteousness of God.

You see therefore that the church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ; and that by the hands of His Apostles we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent; we grant, that unless we work, we have it not; only we distinguish it as a thing in nature different from the righteousness of justification: we are righteous the one way, by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. Of the one St. Paul†, "To him "that worketh not, but believeth, faith is counted for right-

* 2 Cor. v. 21.

† [Rom. iv. 5.]

"eousness." Of the other, St. John*, "Qui facit justitiam, "justus est:—He is righteous which worketh righteousness." Of the one, St. Paul† doth prove by Abraham's example, that we have it of faith without works. Of the other, St. James ‡ by Abraham's example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one from the other. For in the sixth to the Romans thus he writeth §, "Being freed from sin, and "made servants to God, ye have your fruit in holiness, and "the end everlasting life." "Ye are made free from sin, and "made servants unto God;" this is the righteousness of justification: "Ye have your fruit in holiness;" this is the righteousness of sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possessing of eternal bliss, and so the end of both is everlasting life. SERM. II. 7.

7. The Prophet Habakkuk doth here term the Jews "righteous men," not only because being justified by faith they were free from sin; but also for that they had their measure of fruit in holiness. According to whose example of charitable judgment, which leaveth it to God to discern what men are, and speaketh of them according to that which they do profess themselves to be, although they be not holy whom men do think, but whom God doth know indeed to be such; yet let every Christian man know, that in Christian equity, he standeth bound so to think and speak of his brethren, as of men that have a measure in the fruit of holiness, and a right unto the titles wherewith God, in token of special favour and mercy, vouchsafeth to honour his chosen servants. So we see the Apostles of our Saviour Christ do use every where the name of *saints;* so the prophet the name of *righteous.* But let us all endeavour to be such as we desire to be termed: "*Reatus impii est pium nomen,*" saith Salvianus ||; "Godly names do not justify godless men." We are but upbraided, when we are honoured with names and titles whereunto our lives and manners are not suitable. If we have indeed our fruit in holiness, notwithstanding we must note, that the more we abound therein, the more need we

* [1 John iii. 7.] † [Rom. iv.] ‡ [James ii.] § Rom. vi. 22.
|| [De Gubern. Dei, lib. iv. p. 341. D; in Bibl. Patr. Colon. t. v. part. iii.]

SERM. II. 7. have to crave that we may be strengthened and supported. Our very virtues may be snares unto us. The enemy that waiteth for all occasions to work our ruin, hath ever found it harder to overthrow an humble sinner, than a proud saint. There is no man's case so dangerous as his, whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are "not guilty of any thing at all in our own consciences," (we know ourselves far from this innocency, we cannot say, we know nothing by ourselves; but if we could,) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to see? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth specially the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory, those things which we do to please men, or to satisfy our own liking, those things which we do with any by-respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered. We are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! How little reverence do we shew to the grand majesty of that God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercy do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if God in saying, "Call upon me," had set us a very burdensome task?

It may seem somewhat extreme, which I will speak; therefore let every man judge of it, even as his own heart shall tell him, and no otherwise; I will but only make a demand: If God should yield to us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed; but, if

God should make us an offer thus large, Search all the generations of men sithence the fall of your father Adam, find one man, that hath done any one action, which hath past from him pure, without any stain or blemish at all; and for that one man's one only action, neither man nor angel shall feel the torments which are prepared for both: do you think that this ransom, to deliver men and angels, would be found among the sons of men? The best things we do have somewhat in them to be pardoned. How then can we do any thing meritorious, and worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, unto as many as sincerely keep his law, though they be not able exactly to keep it. Wherefore, we acknowledge a dutiful necessity of doing well, but the meritorious dignity of well doing we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to a reckoning, as if we had him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, to pardon our offences.

8. But the people of whom the Prophet speaketh, were they all, or were the most part of them, such as had care to walk uprightly? did they thirst after righteousness? did they wish, did they long with the righteous Prophet*, "O that our ways "were made so direct that we might keep thy statutes?" did they lament with the righteous Apostle†, "Miserable men, "the good which we wish and purpose, and strive to do, we "cannot?" No; the words of other prophets concerning this people do shew the contrary. How grievously doth Esay mourn over them‡! "Ah sinful nation, people laden with "iniquity, wicked seed, corrupt children!" All which notwithstanding, so wide are the bowels of his compassion enlarged, that he denieth us not, no not when we are laden with iniquity, leave to commune familiarly with him, liberty to crave and entreat, that what plagues soever we have deserved, we may not be in worse case than unbelievers, that we may not be hemmed in by pagans and Infidels. Jerusalem is a sinful polluted city; but Jerusalem compared with Babylon

* [Psalm cxix. 5.] † [Rom. vii. 19, 24.] ‡ [Isai. i. 4.]

SERM. II. 9. is righteous. And shall the righteous be overborne, shall they be compassed about by the wicked? But the prophet doth not only complain; Lord, how cometh it to pass that thou handlest us so hardly, over whom thy name is called, and bearest with heathen nations, that despise thee? no, he breaketh out through extremity of grief, and inferreth thus violently, This proceeding is perverse; the righteous are thus handled, "therefore perverse judgment doth proceed."

9. Which illation containeth many things, whereof it were much better both for you to hear, and me to speak, if necessity did not draw me to another task. Paul and Barnabas being requested* to preach the same things again which once they had preached, thought it their duties to satisfy the godly desires of men sincerely affected towards the truth. Nor may it seem burdenous to me, or for you unprofitable, that I follow their example, the like occasion unto theirs being offered me. When we had last the Epistle of St. Paul to the Hebrews in our hands, and of that epistle these words†, "In these last "days he hath spoken unto us by his Son;" after we had thence collected the nature of the visible Church of Christ, and had defined it to be a community of men‡ sanctified through the profession of that truth which God hath taught the world by his Son; and had declared, that the scope of Christian doctrine is the comfort of them whose hearts are overcharged with the burden of sin; and had proved that the doctrine professed in the Church of Rome doth bereave men of comfort, both in their lives, and at their deaths: the conclusion in the end, whereunto we came, was this; "The "church of Rome being in faith so corrupted, as she is, and "refusing to be reformed, as she doth, we are to sever our-"selves from her: the example of our fathers may not retain "us in communion and fellowship with that church, under "hope that we so continuing, might be saved as well as "they. God, I doubt not, was merciful to save thousands of "them, though they lived in popish superstitions, inasmuch "as they sinned ignorantly: but the truth is now laid open

* Acts xiii. 41—44.

† Heb. i. 2.

‡ By sanctification, I mean a separation from others not professing as they do. For true holiness consisteth not in professing, but in obeying the truth of Christ.

"before our eyes." The former part of this last sentence, namely, these words, "I doubt not but *God was merciful to* "*save thousands of our fathers living in popish superstitions,* "*inasmuch as they sinned ignorantly:*" this sentence I beseech you to mark, and to sift it with the strict severity of austere judgment, that if it be found as gold, it may stand, suitable to the precious foundation whereupon it was then laid; for I protest, that if it prove to be hay or stubble, mine own hand shall set fire to it. Two questions have risen by occasion of the speech before alleged: the one, "Whether our fathers, "infected with popish errors and superstitions, might be "saved:" the other, "Whether their ignorance be a reason-"able inducement to make us think that they might." We are therefore to examine, first, what possibility, and then, what probability there is, that God might be merciful unto so many of our fathers.

10. So many of our fathers living in popish superstitions, yet by the mercy of God to be saved? No; this could not be: God hath spoken by his angel from heaven unto his people concerning Babylon (by Babylon we understand the church of Rome)*: "Go out of her, my people, that ye be "not partakers of her sins, and that ye receive not of her "plagues." For answer whereunto, first, I do not take these words to be meant only of temporal plagues, of the corporal death, sorrow, famine, and fire, whereunto God in his wrath had condemned Babylon; and that to save his chosen people from these plagues, he saith, "Go out;" with like intent, as in the Gospel, speaking of Jerusalem's desolation, he saith†, "Let them that are in Judea flee unto the mountains, and "them which are in the midst thereof depart out;" or, as in former times unto Lot‡, "Arise, take thy wife and thy "daughters which are here, lest thou be destroyed in the "punishment of the city:" but forasmuch as here it is said, "Go out of Babylon, that ye be not partakers of her sins, and "by consequence of her plagues;" plagues eternal being due to the sins of Babylon; no doubt, their everlasting destruction, which are partakers herein, is either principally meant, or necessarily implied in this sentence. How then was it possible for so many of our fathers to be saved, sith they were so

* Apoc. xviii. 4. † Matt. xxiv. 16; S. Luke xxi. 21. ‡ Gen. xix. 15.

SERM. II. 11. far from departing out of Babylon, that they took her for their mother, and in her bosom yielded up the ghost?

11. First, the plagues being threatened unto them that are partakers in the sins of Babylon, we can define nothing concerning our fathers out of this sentence; unless we shew what the sins of Babylon be, and who they be that are such partakers in them, that their everlasting plagues are inevitable. The sins which may be common both to them of the church of Rome, and to others departed thence, must be severed from this question. He which saith, "Depart out of Babylon, "lest ye be partakers of her sins," sheweth plainly, that he meaneth such sins, as except we separate ourselves, we have no power in the world to avoid; such impieties, as by law they have established, and whereunto all that are among them, either do indeed assent, or else are by powerful means forced in show and in appearance to subject themselves. As for example, in the church of Rome, it is maintained, that the same credit and reverence which we give to the Scriptures of God, ought also to be given to unwritten verities; that the pope is supreme head ministerial over the universal Church militant; that the bread in the Eucharist is transubstantiated into Christ; that it is to be adored, and to be offered up unto God as a sacrifice propitiatory for quick and dead; that images are to be worshipped, saints to be called upon as intercessors, and such like. Now, because some heresies do concern things only believed, as transubstantiating of sacramental elements in the Eucharist; some concern things which are practised also and put in ure, as adoration of the elements transubstantiated: we must note that erroneously the practice of that is sometime received, whereof the doctrine which teacheth it is not heretically maintained. They are all partakers in the maintenance of heresies, who by word or deed allow them, knowing them, although not knowing them to be heresies; as also they, and that most dangerously of all others, who knowing heresy to be heresy, do notwithstanding, in worldly respects, make semblance of allowing that, which in heart and in judgment they condemn: but heresy is heretically maintained, by such as obstinately hold it after wholesome admonition. Of the last sort, as also of the next before, I make no doubt, but that their condemnation, without

actual repentance, is inevitable. Lest any man therefore should think, that in speaking of our fathers, I speak indifferently of them all; let my words, I beseech you, be well noted, "I doubt not but God was merciful to save thousands "of our fathers;" which thing I will now by God's assistance set more plainly before your eyes.

12. Many are partakers of the error which are not of the heresy of the Church of Rome. The people following the conduct of their guides, and observing as they did, exactly that which was prescribed them, thought they did God good service, when indeed they did dishonour him. This was their error: but the heresies of the Church of Rome, their dogmatical positions opposite unto Christian truth, what one man among ten thousand did ever understand? Of them, which understand Roman heresies, and allow them, all are not alike partakers in the action of allowing. Some allow them as the first founders and establishers of them; which crime toucheth none but their popes and councils: the people are clear and free from this. Of them which maintain popish heresy not as authors, but receivers of it from others, all maintain it not as Masters. In this are not the people partakers neither, but only their predicants and their schoolmen. Of them which have been partakers in the sin of teaching popish heresy, there is also a difference; for they have not all been teachers of all popish heresies. "Put a difference," saith St. Jude*; "have compassion upon some." Shall we lap up all in one condition? shall we cast them all headlong, shall we plunge them all in that infernal and ever-flaming lake? them that have been partakers in the error of Babylon, together with them within the heresy? them which have been the authors of heresy, with them that by terror and violence have been forced to receive it? them which have taught it, with them whose simplicity hath by sleights and conveyances of false teachers been seduced to believe it? them which have been partakers in one, with them which have been partakers in many? them which in many, with them which in all?

13. Notwithstanding I grant, that although the condemnation of one be more tolerable than of another; yet from the

* Ver. 22.

SERM. II. 14.

man that laboureth at the plough, to him that sitteth in the Vatican; to all partakers in the sins of Babylon, our fathers, though they did but erroneously practise that which their guides did heretically teach; to all without exception, plagues worldly were due. The pit is ordinarily the end, as well of the guided as the guide in blindness. But woe worth the hour wherein we were born, except we might persuade ourselves better things; things that accompany men's salvation, even where we know that worse and such as accompany condemnation are due. Then must we shew some way how possibly they might escape. What way is there for sinners to escape the judgment of God, but only by appealing unto the seat of his saving mercy? Which mercy we do not with Origen extend unto devils and damned spirits. God hath mercy upon thousands, but there be thousands also which be hardened. Christ hath therefore set the bounds, he hath fixed the limits of his saving mercy within the compass of these two terms. In the third of St. John's Gospel, mercy is restrained to believers*: "God sent not his Son to condemn "the world, but that the world through him might be saved." "† He that believeth shall not be condemned: he that be-"lieveth not, is condemned already, because he believeth not "in the Son of God." In the second of the Revelation, mercy is restrained to the penitent. For of Jezebel and her sectaries thus he speaketh ‡: "I gave her space to repent, and she "repented not. Behold, I will cast her into a bed, and them "that commit fornication with her into great affliction, except "they repent them of their works; and I will kill her children "with death." Our hope therefore of the fathers is vain, if they were altogether faithless and impenitent.

14. They be not all faithless that are either weak in assenting to the truth, or stiff in maintaining things any way opposite to the truth of Christian doctrine. But as many as hold the foundation which is precious, though they hold it but weakly, and as it were by a slender thread, although they frame many base and unsuitable things upon it, things that cannot abide the trial of the fire; yet shall they pass the fiery trial and be saved, which indeed have builded them-

* John iii. 17. † John iii. 18. ‡ Rev. ii. 21—23.

selves upon the rock, which is the foundation of the Church. If then our fathers did not hold the foundation of faith, there is no doubt but they were faithless. If many of them held it, then is there herein no impediment, but that many of them might be saved. Then let us see what the foundation of faith is, and whether we may think that thousands of our fathers living in popish superstitions, did notwithstanding hold the foundation.

15. If the foundation of faith do import the general ground whereupon we rest when we do believe, the writings of the Evangelists and the Apostles are the foundation of Christian faith: "Credimus quia legimus," saith St. Jerome*. O that the church of Rome did as † soundly interpret those fundamental writings whereupon we build our faith, as she doth willingly hold and embrace them!

16. But if the name Foundation do note the principal thing which is believed, then is that the foundation of our faith which St. Paul hath unto Timothy: "God manifested "in the flesh, justified in the Spirit," &c. ‡: that of Nathanael, "Thou art the Son of the living God; thou art the "king of Israel §:" that of the inhabitants of Samaria, "This "is Christ the Saviour of the world:" he that directly denieth this, doth utterly raze the very foundation of our faith. I have proved heretofore, that although the church of Rome hath played the harlot worse than ever did Israel, yet are they not, as now the synagogue of the Jews, which plainly denieth Christ Jesus, quite and clean excluded from the new covenant. But as Samaria compared with Jerusalem is termed *Aholah*, a church or tabernacle of her own; contrariwise, Jerusalem *Aholibah*, the resting place of the Lord: so, whatsoever we term the church of Rome, when we compare her to reformed churches, still we put a difference, as then between Babylon and Samaria, so now between Rome and heathenish assemblies. Which opinion I must and will recall; I must grant, and will, that the church of Rome,

* [Adv. Helvid. c. 19. t. ii. pars i. p. 226. ed. Vallarsii. Venet. 1767.]

† They misinterpret, not only by making false and corrupt glosses upon the Scripture, but also by forcing the old vulgar translation as the only authentical: howbeit, they refuse no book which is canonical, though they admit sundry which are not.

‡ 1 Tim. iii. 16.

§ John i. 49; iv. 42.

SERM. II. 17.

together with all her children, is clean excluded; there is no difference in the world between our fathers and Saracens, Turks, or Painims, if they did directly deny Christ crucified for the salvation of the world.

17. But how many millions of them are known so to have ended their mortal lives, that the drawing of their breath hath ceased with the uttering of this faith, "Christ my "Saviour, my Redeemer Jesus!" And shall we say that such did not hold the foundation of Christian faith?

Answer is made, that this they might unfeignedly confess, and yet be far enough from salvation. For behold, saith the Apostle, "I, Paul, say unto you, that if ye be circumcised, "Christ shall profit you nothing*." Christ, in the work of man's salvation, is alone: the Galatians were cast away by joining circumcision and other rites of the law with Christ: the church of Rome doth teach her children to join other things likewise with him; therefore their faith, their belief, doth not profit them any thing at all.

It is true, they do indeed join other things with Christ; but how? Not in the work of redemption itself, which they grant that Christ alone hath performed sufficiently for the salvation of the whole world; but in the application of this inestimable treasure, that it may be effectual to their salvation: how demurely soever they confess that they seek remission of sins no otherwise than by the blood of Christ, using humbly the means appointed by him to apply the benefit of his holy blood; they teach, indeed, so many things pernicious to Christian faith, in setting down the means whereof they speak, that the very foundation of faith which they hold, is thereby plainly overthrown†, and the force of the blood of Jesus Christ extinguished. We may therefore dispute with them, press them, urge them even with as dangerous sequels as the Apostle doth the Galatians. But I demand, if some of those Galatians, heartily embracing the Gospel of Christ, sincere and sound in faith, this only error excepted, had

* Gal. v. 2.

† Plainly in all men's sight whose eyes God hath enlightened to behold his truth. For they which are in error are in darkness, and see not that which in light is plain. In that which they teach concerning the natures of Christ, they hold the same which Nestorius fully, the same which Eutyches about the proprieties of his nature.

ended their lives before they were ever taught how perilous an opinion they held; shall we think that the damage of this error did so overweigh the benefit of their faith, that the mercy of God, his mercy, might not save them? I grant they overthrew the very foundation of faith by consequent: doth not that so likewise which the* Lutheran churches do at this day so stiffly and so fiercely maintain? For mine own part, I dare not hereupon deny the possibility of their salvation, which have been the chiefest instruments of ours, albeit they carried to their grave a persuasion so greatly repugnant to the truth. Forasmuch therefore, as it may be said of the church of Rome, she hath yet "a little strength†," she doth not directly deny the foundation of Christianity: I may, I trust without offence, persuade myself, that thousands of our fathers in former times, living and dying within her walls, have found mercy at the hands of God.

SERM. II. 18.

18. What although they repented not of their errors? God forbid that I should open my mouth to gainsay that which Christ himself hath spoken: "Except ye repent, ye shall all "perish ‡." And if they did not repent, they perished. But withal note, that we have the benefit of a double repentance: the least sin which we commit in deed, word, or thought, is death, without repentance. Yet how many things do escape us in every of these, which we do not know, how many, which we do not observe to be sins! and without the knowledge, without the observation of sin, there is no actual repentance. It cannot then be chosen, but that for as many as hold the foundation, and have all known sin and error in hatred, the blessing of repentance for unknown sins and errors is obtained at the hands of God, through the gracious mediation of Christ Jesus, for such suitors as cry with the prophet David, "Purge "me, O Lord, from my secret sins§."

* The opinion of the Lutherans, though it be no direct denial of the foundation, may notwithstanding be damnable unto some; and I do not think but that in many respects it is less damnable, as at this day some maintain it, than it was in them which held it at first; as Luther and others, whom I had an eye unto in this speech. The question is not, whether an error with such and such circumstances; but simply, whether an error overthrowing the foundation, do exclude all possibility of salvation, if it be not recanted, and expressly repented of.

† [Apoc. iii. 8.]

‡ Luke xiii. 3.

§ [Psalm xix. 12.]

SERM. II. 19, 20.

19. But we wash a wall of loam: we labour in vain; all this is nothing; it doth not prove, it cannot justify, that which we go about to maintain. Infidels and heathen men are not so godless, but that they may, no doubt, cry God mercy, and desire in general to have their sins forgiven them. To such as deny the foundation of faith, there can be no salvation, according to the ordinary course which God doth use in saving men, without a particular repentance of that error. The Galatians, thinking that except they were circumcised, they could not be saved, overthrew the foundation of faith directly: therefore if any of them did die so persuaded, whether before or after they were told of their error, their case is dreadful; there is no way with them but one, death and condemnation. For the Apostle speaketh nothing of men departed, but saith generally of all, "If ye be circumcised, "Christ shall profit you nothing. Ye are abolished from "Christ, whosoever are justified by the law; ye are fallen "from grace*." Of them in the church of Rome the reason is the same. For whom Antichrist hath seduced, concerning them did not St. Paul speak long before, "That because "they received not the love of the truth, that they might be "saved; therefore God would send them strong delusions to "believe lies, that all they might be damned which believed "not the truth, but had pleasure in unrighteousness†?" And St. John, "All that dwell upon the earth shall worship him, "whose names are not written in the Book of Life‡?" Indeed many of them in former times, as their books and writings do yet shew, held the foundation, to wit, salvation by Christ alone, and therefore might be saved. For God hath always had a Church among them, which firmly kept his saving truth. As for such as hold with the church of Rome, that we cannot be saved by Christ alone without works; they do not only by a circle of consequence, but directly, deny the foundation of faith; they hold it not, no not so much as by a slender thread.

20. This, to my remembrance, being all that hath been as yet opposed with any countenance or show of reason, I hope, if this be answered, the cause in question is at an end. Con-

* Gal. v. 2, 4. † 2 Thess. ii. 10—12. ‡ Apoc. xiii. 8.

cerning general repentance, therefore: what? a murderer, a blasphemer, an unclean person, a Turk, a Jew, any sinner to escape the wrath of God by a general "God forgive me?" Truly, it never came within my heart, that a general repentance doth serve for all sins or for all sinners: it serveth only for the common oversights of our sinful life, and for faults which either we do not mark, or do not know that they are faults. Our fathers were actually penitent for sins, wherein they knew they displeased God: or else they come not within the compass of my first speech. Again, that otherwise they could not be saved, than holding the foundation of Christian faith, we have not only affirmed, but proved. Why is it not then confessed, that thousands of our fathers, although they lived in popish superstitions, might yet, by the mercy of God, be saved? First, if they had directly denied the very foundation of Christianity, without repenting them particularly of that sin, he which saith, there could be no salvation for them, according to the ordinary course which God doth use in saving men, granteth plainly, or at the leastwise closely insinuateth, that an extraordinary privilege of mercy might deliver their souls from hell; which is more than I required. Secondly, if the foundation be denied, it is denied by force of some heresy which the church of Rome maintaineth. But how many were there amongst our fathers, who being seduced by the common error of that church, never knew the meaning of her heresies! So that if all popish heretics did perish, thousands of them which lived in popish superstitions might be saved. Thirdly, seeing all that held popish heresies did not hold all the heresies of the pope; why might not thousands which were infected with other leaven, live and die unsoured by this, and so be saved? Fourthly, if they all had held this heresy, many there were that held it no doubt only in a general form of words, which a favourable interpreter might expound in a sense differing far enough from the poisoned conceit of heresy. As for example; did they hold that we cannot be saved by Christ without works*?

* For this is the only thing alleged to prove the impossibility of their salvation: The church of Rome joineth works with Christ, which is a denial of the foundation, and unless we hold the foundation, we cannot be saved.

SERM II. 21.

We ourselves do, I think, all say as much, with this construction, salvation being taken as in that sentence, "Corde "creditur ad justitiam, ore fit confessio ad salutem;" except infants, and men cut off upon the point of their conversion, of the rest none shall see God, but such as seek peace and holiness, though not as a cause of their salvation, yet as a way through which they must walk that will be saved. Did they hold, that without works we are not justified? Take justification so that it may also imply sanctification, and St. James doth say as much. For except there be an ambiguity in some term, St. Paul and St. James do contradict each other; which cannot be. Now, there is no ambiguity in the name either of faith or of works, both being meant by them both in one and the same sense. Finding therefore that justification is spoken of by St. Paul without implying sanctification, when he proveth that a man is justified by faith without works; finding likewise that justification doth sometimes imply sanctification also with it; I suppose nothing more sound, than so to interpret St. James as speaking not in that sense, but in this.

21. We have already shewed, that there are two kinds of Christian righteousness: the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, charity, and other Christian virtues; and St. James doth prove that Abraham had not only the one, because the thing he believed was imputed unto him for righteousness; but also the other, because he offered up his son. God giveth us both the one justice and the other: the one by accepting us for righteous in Christ; the other by working Christian righteousness in us. The proper and most immediate efficient cause in us of this latter, is, the spirit of adoption which we have received into our hearts. That whereof it consisteth, whereof it is really and formally made, are those infused virtues proper and particular unto saints; which the spirit, in that very moment when first it is given of God, bringeth with it: the effects thereof are such actions as the Apostle doth call the fruits, the works, the operations of the Spirit; the difference of which operations from the root whereof they spring, maketh it needful to put two kinds likewise of sanctifying righteousness, Habitual and

Actual. Habitual, that holiness, wherewith our souls are inwardly indued, the same instant when first we begin to be the temples of the Holy Ghost; Actual, that holiness which afterward beautificth all the parts and actions of our life, the holiness for which Enoch, Job, Zachary, Elizabeth, and other saints, are in Scriptures so highly commended. If here it be demanded, which of these we do first receive; I answer, that the Spirit, the virtues of the Spirit, the habitual justice, which is ingrafted, the external justice of Christ Jesus which is imputed, these we receive all at one and the same time; whensoever we have any of these, we have all; they go together. Yet sith no man is justified except he believe, and no man believeth except he have faith, and no man hath faith, unless he have received the Spirit of Adoption, forasmuch as these do necessarily infer justification, but justification doth of necessity presuppose them; we must needs hold that imputed righteousness, in dignity being the chiefest, is notwithstanding in order the last of all these, but actual righteousness, which is the righteousnes of good works, succeedeth all, followeth after all, both in order and in time. Which thing being attentively marked, sheweth plainly how the faith of true believers cannot be divorced from hope and love; how faith is a part of sanctification, and yet unto justification necessary; how faith is perfected by good works, and yet no works of ours good without faith: finally, how our fathers might hold, We are justified by faith alone, and yet hold truly that without good works we are not justified. Did they think that men do merit rewards in heaven by the works they perform on earth? The ancient Fathers use *meriting* for *obtaining*, and in that sense they of Wittenberg have in their Confession: "We teach that "good works commanded of God are necessarily to be done, "and that by the free kindness of God they merit their "certain rewards." Others therefore, speaking as our fathers did, and we taking their speech in a sound meaning, as we may take our fathers', and ought, forasmuch as their meaning is doubtful, and charity doth always interpret doubtful things favourably; what should induce us to think that rather the damage of the worse construction did light upon

SERM. II. 22. them all, than that the blessing of the better was granted unto thousands?

Fifthly, if in the worst construction that can be made, they had generally all embraced it living, might not many of them dying utterly renounce it? Howsoever men, when they sit at ease, do vainly tickle their own hearts with the wanton conceit of I know not what proportionable correspondence between their merits and their rewards, which, in the trance of their high speculations, they dream that God hath measured, weighed, and laid up, as it were, in bundles for them; notwithstanding we see by daily experience, in a number even of them, that when the hour of death approacheth, when they secretly hear themselves summoned forthwith to appear, and stand at the bar of that Judge, whose brightness causeth the eyes of angels themselves to dazzle, all those idle imaginations do then begin to hide their faces; to name merits then, is to lay their souls upon the rack, the memory of their own deeds is loathsome unto them, they forsake all things wherein they have put any trust and confidence; no staff to lean upon, no ease, no rest, no comfort then, but only in Christ Jesus.

22. Wherefore if this proposition were true, "To hold in "such wise, as the church of Rome doth, that we cannot be "saved by Christ alone without works, is directly to deny "the foundation of faith;" I say, that if this proposition were true, nevertheless so many ways I have shewed, whereby we may hope that thousands of our fathers living in popish superstitions might be saved*. But what if it be not true? What if neither that of the Galatians concerning circumcision, nor this of the church of Rome about works, be any direct denial of the foundation, as it is affirmed that both are? I need not wade so far as to discuss this controversy, the matter which first was brought into question being so cleared, as I hope it is. Howbeit, because I desire that the truth even in this also may receive light, I will do mine

* They may cease to put any confidence in works, and yet never think, living in popish superstition, they did amiss. Pighius died popish, and yet denied popery in the article of justification by works long before his death.

endeavour to set down somewhat more plainly: first, the foundation of faith, what it is: secondly, what it is directly to deny the foundation: thirdly, whether they whom God hath chosen to be heirs of life, may fall so far as directly to deny it: fourthly, whether the Galatians did so by admitting the error about circumcision and the law: last of all, whether the church of Rome, for this one opinion of works, may be thought to do the like, and thereupon to be no more a Christian church, than are the assemblies of Turks or Jews. SERM. II. 23.

23. This word foundation being figuratively used, hath always reference to somewhat which resembleth a material building, as both the doctrine of the Christianity [of Christianity] and the community of Christians do. By the masters of civil policy nothing is so much inculcated, as that commonwealths are founded upon laws; for that a multitude cannot be compacted into one body otherwise than by a common acceptation of laws, whereby they are to be kept in order *. The ground of all civil laws is this; "No man "ought to be hurt or injured by another:" take away this persuasion, and you take away all laws; take away laws, and what shall become of commonwealths? So it is in our spiritual Christian community: I do not now mean that body mystical † whereof Christ is the only head, that building undiscernible by mortal eyes, wherein Christ is the chief corner-stone; but I speak of the visible church; the foundation whereof is the doctrine ‡ of the Prophets and Apostles profest. The mark whereunto their doctrine tendeth, is pointed at in those words of Peter unto Christ, "Thou hast "the words of eternal life:" in those of Paul to Timothy, "The holy Scriptures are able to make thee wise unto "salvation." It is the demand of nature itself, "What "shall we do to have eternal life §?" The desire of immortality and of the knowledge of that whereby it may be attained, is so natural unto all men, that even they which are not persuaded that they shall, do notwithstanding wish that they might, know a way how to see no end of life. And

What the foundation of faith is.

* "Vocata ad concionem multi- "tudine, quæ coalescere in populi "unius corpus nulla re præterquam "legibus poterat." Liv. de Romulo, lib. i. [c. 8.]

† Ephes. i. 23; iv. 15.

‡ Ephes. ii. 20.

§ John vi. 68; 2 Tim. iii. 15.

SERM. II. 23.

because natural means are not able still to resist the force of death, there is no people in the earth so savage, which hath not devised some supernatural help or other, to fly unto for aid and succour in extremities, against the enemies of their lives. A longing therefore to be saved, without understanding the true way how, hath been the cause of all the superstitions in the world. O that the miserable estate of others, which wander in darkness, and wot not whither they go, could give us understanding hearts, worthily to esteem the riches of the mercies of God towards us, before whose eyes the doors of the kingdom of heaven are set wide open! Should we not offer violence unto it? It offereth violence to us, and we gather strength to withstand it.

But I am besides my purpose when I fall to bewail the cold affection which we bear towards that whereby we should be saved; my purpose being only to set down what the ground of salvation is. The doctrine of the Gospel proposeth salvation as the end: and doth it not teach the way of attaining thereunto? Yes, the damsel possest with a spirit of divination spake the truth: "These men are the "servants of the most high God, which shew unto us the "way of salvation:" "A new and living way, which Christ "hath prepared for us through the vail, that is, his flesh *;" salvation purchased by the death of Christ. By this foundation the children of God, before the time of the written law, were distinguished from the sons of men; the reverend patriarchs both profest it living, and spake expressly † of it at the hour of their death. It comforted Job ‡ in the midst of grief; it was afterwards likewise the anchor-hold of all the righteous in Israel, from the writing of the law to the time of grace; every prophet maketh mention of it. It was so famously spoken of, about the time, when the coming of Christ to accomplish the promises, which were made long before, drew near, that the sound thereof was heard even amongst the Gentiles. When he was come, as many as were his acknowledged that he was their salvation; he, that long-expected hope of Israel; he, that "seed, in whom all "the nations of the world should be blest." So that now his name is a name of ruin, a name of death and condemnation,

* Acts xvi. 17; Heb. x. 20. † Gen. xlix. ‡ Job xix.

unto such as dream of a new Messias, to as many as look for salvation by any other than by him: "For amongst men "there is given no other name under heaven whereby we "must be saved *." Thus much St. Mark doth intimate by that which he putteth in the very front of his book, making his entrance with these words: "The beginning of the Gos-"pel of Jesus Christ, the Son of God." His doctrine he termeth the Gospel, because it teacheth salvation; the Gospel of Jesus Christ, the Son of God, because it teacheth salvation by him. This is then the foundation, whereupon the frame of the Gospel is erected; that very Jesus whom the Virgin conceived of the Holy Ghost, whom Simeon embraced in his arms †, whom Pilate condemned, whom the Jews crucified, whom the Apostles preached, he is Christ, the Lord, the only Saviour of the world: "other foundation can no man lay‡." Thus I have briefly opened that principle in Christianity, which we call the foundation of our faith. It followeth now that I declare unto you, what it is directly to overthrow it. This will better appear, if first we understand, what it is to hold the foundation of faith.

24. There are which defend, that many of the Gentiles, who never heard the name of Christ, held the foundation of Christianity: and why? they acknowledged many of them the providence of God, his infinite wisdom, strength, and power; his goodness, and his mercy towards the children of men; that God hath judgment in store for the wicked, but for the righteous that seeks him rewards, &c. In this which they confessed, that lieth covered which we believe; in the rudiments of their knowledge concerning God, the foundation of our faith concerning Christ lieth secretly wrapt up, and is virtually contained: therefore they held the foundation of faith, though they never heard it. Might we not with as good colour of reason defend, that every ploughman hath all the sciences, wherein philosophers have excelled? For no man is ignorant of the first principles, which do virtually contain whatsoever by natural means either is or can be known. Yea, might we not with as good reason affirm, that a man may put three mighty oaks wheresoever three acorns may be put? For virtually an acorn is an oak. To avoid such paradoxes, we

* Acts iv. 12. † Luke ii. 28. ‡ 1 Cor. iii. 11.

SERM. II. 25.

teach plainly, that to hold the foundation is, in express terms to acknowledge it.

25. Now, because the foundation is an affirmative proposition, they all overthrow it, who deny it; they directly overthrow it, who deny it directly; and they overthrow it by consequent, or indirectly, which hold any one assertion whatsoever, whereupon the direct denial thereof may be necessarily concluded. What is the question between the Gentiles and us, but this, Whether salvation be by Christ? What between the Jews and us, but this, Whether by this Jesus, whom we call Christ, yea, or no? This to be the main point whereupon Christianity standeth, it is clear by that one sentence of Festus concerning Paul's accusers: "They brought no crime of "such things as I supposed, but had certain questions against "him of their own superstition, and of one Jesus which was "dead, whom Paul affirmed to be alive *." Where we see that Jesus, dead and raised for the salvation of the world, is by Jews denied, despised by a Gentile, and by a Christian apostle maintained. The Fathers therefore in the primitive church when they wrote; Tertullian, the book which he calleth Apologeticus; Minutius Felix, the book which he entitleth Octavius; Arnobius, his seven books against the Gentiles; Chrysostom, his orations against the Jews; Eusebius his ten books of evangelical demonstration: they stood in defence of Christianity against them, by whom the foundation thereof was directly denied. But the writings of the Fathers against Novatians, Pelagians, and other heretics of the like note, refel positions, whereby the foundation of Christian faith was overthrown by consequent only. In the former sort of writings the foundation is proved; in the latter, it is alleged as a proof, which to men that had been known directly to deny it, must needs have seemed a very beggarly kind of disputing. All infidels therefore deny the foundation of faith directly: by consequent, many a Christian man, yea whole Christian churches, have denied it, and do deny it at this present day. Christian churches denying the foundation of Christianity? Not directly, for then they cease to be Christian churches; but by consequent, in respect whereof we condemn them as

* Acts xxv. 19.

erroneous, although, for holding the foundation, we do and must hold them Christian. SERM. II. 26.

26. We see what it is to hold the foundation; what directly, and what by consequent, to deny it. The next thing which followeth is, whether they whom God hath chosen to obtain the glory of our Lord Jesus Christ, may, being once effectually called, and through faith truly justified, afterwards fall so far, as directly to deny the foundation which their hearts have before embraced with joy and comfort in the Holy Ghost; for such is the faith, which indeed doth justify. Devils know the same things which we believe, and the minds of the most ungodly may be fully persuaded of the truth; which knowledge in the one and persuasion in the other, is sometimes termed faith, but equivocally, being indeed no such faith as that whereby a Christian man is justified. It is the spirit of adoption which worketh faith in us, in them not; the things which we believe, are by us apprehended, not only as true, but also as good, and that to us: as good, they are not by them apprehended; as true, they are. Whereupon followeth a third difference; the Christian man the more he increaseth in faith, the more his joy and comfort aboundeth: but they, the more sure they are of the truth, the more they quake and tremble at it. This begetteth another effect, wherein the hearts of the one sort have a different disposition from the other. "Non "ignoro plerosque conscientia meritorum, nihil se esse post "mortem magis optare quam credere; malunt enim exstingui "penitus, quam ad supplicia reparari*." I am not ignorant, saith Minutius, that there are too many, who being conscious what they are to look for, do rather wish that they might, than think that they shall, cease to be, when they cease to live; because they hold it better that death should consume them unto nothing, than God receive them unto punishment. So it is in other articles of faith, whereof wicked men think, no doubt, many times they are too true: on the contrary side, to the other, there is no grief nor torment greater, than to feel their persuasion weak in things, whereof, when they are persuaded, they reap such comfort and joy of spirit: such is the faith whereby we are justified; such, I

* Octav. c. 34.

SERM. II. 26.

mean, in respect of the quality. For touching the principal object of faith, longer than it holdeth that foundation whereof we have spoken, it neither justifieth, nor is; but ceaseth to be faith when it ceaseth to believe, that Jesus Christ is the only Saviour of the world. The cause of life spiritual in us, is Christ, not carnally or corporally inhabiting, but dwelling in the soul of man, as a thing which (when the mind apprehendeth it) is said to inhabit and possess the mind. The mind conceiveth Christ by hearing the doctrine of Christianity. As the light of nature doth cause the mind to apprehend those truths which are merely rational; so that saving truth, which is far above the reach of human reason, cannot otherwise, than by the Spirit of the Almighty, be conceived. All these are implied, wheresoever any one of them is mentioned as the cause of spiritual life. Wherefore when we read, that* "the Spirit is our life;" or†, "the Word our life;" or‡, "Christ our life:" we are in every of these to understand, that our life is Christ, by the hearing of the Gospel apprehended as a Saviour, and assented unto by the power of the Holy Ghost. The first intellectual conceit and comprehension of Christ so embraced, St. Peter calleth§ the seed whereof we be new born: our first embracing of Christ, is our first reviving‖ from the state of death and condemnation. "He that hath "the Son hath life," saith St. John¶, "and he that hath not "the Son of God, hath not life." If therefore he which once hath the Son, may cease to have the Son, though it be but a moment, he ceaseth for that moment to have life. But the life of them which live by the Son of God, is everlasting, not only for that it shall be everlasting** in the world to come, but because as "Christ being raised from the dead "dieth no more, death hath no more power over him;" so the justified man, being alive to God in Jesus Christ our Lord, doth as necessarily from that time forward always live, as Christ, by whom he hath life, liveth always††.

I might, if I had not otherwhere largely done it already, shew by sundry manifest and clear proofs, how the motions and

* Rom. viii. 10. † Phil. ii. 16. ‡ Col. iii. 4. § 1 Pet. i. 23. ‖ Ephes. ii. 5. ¶ 1 John v. 12. ** 1 John v. 13. Perpetuity of faith Rom. vi. 10. †† John xiv. 19.

operations of life are sometimes so undiscernible, and secret, that they seem stone-dead, who notwithstanding are still alive unto God in Christ. SERM. II. 26.

For as long as that abideth in us, which animateth, quickeneth, and giveth life, so long we live; and we know that the cause of our life abideth in us for ever. If Christ, the fountain of life, may flit and leave the habitation where once he dwelleth, what shall become of his promise, "I am with you "to the world's end?" If the seed of God, which containeth Christ, may be first conceived and then cast out; how doth St. Peter * term it immortal? How doth St. John † affirm it abideth? If the Spirit, which is given to cherish and preserve the seed of life, may be given and taken away, how is it the earnest ‡ of our inheritance until redemption; how doth it continue § with us for ever? If therefore the man which is once just by faith, shall live by faith, and live for ever, it followeth, that he which once doth believe the foundation, must needs believe the foundation for ever. If he believe it for ever, how can he ever directly deny it? Faith holding the direct affirmation; the direct negation, so long as faith continueth, is excluded.

But ye will say, "That as he which to-day is holy, may "to-morrow forsake his holiness, and become impure; as a "friend may change his mind, and become an enemy; as "hope may wither: so faith may die in the heart of man, the "Spirit may be quenched, Grace may be extinguished, they "which believe may be quite turned away from the truth."

The case is clear, long experience hath made this manifest, it needs no proof. I grant we are apt, prone, and ready, to forsake God; but is God as ready to forsake us? Our minds are changeable; is his so likewise? Whom God hath justified, hath not Christ assured, that it is "his Father's "will to give them a kingdom?" Which kingdom, notwithstanding, shall not otherwise be given them, than "‖ if they "continue grounded and stablished in the faith, and be not "moved away from the hope of the gospel;" "¶ if they abide "in love and holiness." Our Saviour therefore, when he spake of the sheep effectually called, and truly gathered into

* 1 Pet. i. 23. † 1 John iii. 9. ‡ Ephes. i. 14.
§ John xiv. 17. ‖ Col. i. 23. ¶ 1 Tim. ii. 15.

SERM. II. 26.

his fold*, "I give unto them eternal life, and they shall "never perish, neither shall any pluck them out of my hands;" in promising to save them, promised, no doubt, to preserve them in that without the which there can be no salvation, as also from that whereby salvation is irremediably lost. Every error in things appertaining to God is repugnant unto faith; every fearful cogitation, unto hope; unto love, every straggling inordinate desire; unto holiness, every blemish whereby either the inward thoughts of our minds, or the outward actions of our lives, are stained. But heresy, such as that of Ebion, Cerinthus, and others, against whom the Apostles were forced to bend themselves, both by word and also by writing; that repining discouragement of heart which tempteth God, whereof we have Israel in the desert for a pattern; coldness such as that in the angel of Ephesus; foul sins, known to be expressly against the first or the second table of the law, such as Noah, Manasses, David, Solomon, and Peter, committed; these are each in their kind so opposite to the former virtues, that they leave no place for salvation without an actual repentance. But infidelity, extreme despair, hatred of God and all godliness, obduration in sin, cannot stand where there is the least spark of faith, hope, love, or sanctity; even as cold in the lowest degree cannot be, where heat in the first degree is found.

Whereupon I conclude, that although in the first kind, no man liveth that sinneth not; and in the second, as perfect as any do live, may sin: yet sith the man which is born of God hath a promise, that in him "the seed of God shall abide†;" which seed is a sure preservative against the sins of the third suit; greater and clearer assurance we cannot have of any thing, than of this, that from such sins God shall preserve the righteous, as the apple of his eye, for ever. Directly to deny the foundation of faith, is plain infidelity; where faith is entered, there infidelity is for ever excluded; therefore by him which hath once sincerely believed in Christ, the foundation of Christian faith can never be directly denied. Did not Peter, did not Marcellinus, did not many others, both directly deny Christ after they had believed, and again believe after they had denied? No doubt, as they may confess in word,

* John x. 28. † 1 John iii. 9.

whose condemnation nevertheless is their not believing (for example we have Judas); so likewise, they may believe in heart, whose condemnation, without repentance, is their not confessing. Although therefore Peter and the rest, for whose faith Christ had prayed that it might not fail, did not by denial sin the sin of infidelity, which is an inward abnegation of Christ (for if they had done this, their faith had clearly failed): yet, because they sinned notoriously and grievously, committing that which they knew to be so expressly forbidden by the law, which saith, "Thou shalt worship the Lord "thy God, and him only shalt thou serve:" necessary it was, that he which purposed to save their souls, should, as he did, touch their hearts with true unfeigned repentance, that his mercy might restore them again to life, whom sin had made the children of death and condemnation. Touching this point therefore, I hope I may safely set it down, that if the justified err, as he may, and never come to understand his error, God doth save him through general repentance: but if he fall into heresy, he calleth him either at one time or other by actual repentance; but from infidelity, which is an inward direct denial of the foundation, preserveth him by special providence for ever. Whereby we may easily know what to think of those Galatians, whose hearts were so possest with love of the truth, that, if it had been possible, they would have plucked out their very eyes, to bestow upon their teachers. It is true, that they were afterwards greatly *changed, both in persuasion and affection; so that the Galatians, when St. Paul wrote unto them, were not now the Galatians which they had been in former times, for that through error they wandered, although they were His sheep. I do not deny, but I should deny, that they were his sheep, if I should grant, that through error they perished. It was a perilous opinion which

SERM. II. 26.

* Howsoever men be changed, (for changed they may be, even the best amongst men,) if they that have received, as it seemeth some of the Galatians, which fell into error, had received, the gifts and graces of God, which are called ἀμεταμέλητα, such as faith, hope, and charity are, which God doth never take away from him to whom they are given, as if it repented him to have given them; if such might be so far changed by error, as that the very root of faith should be quite extinguished in them, and so their salvation utterly lost, it would shake the hearts of the strongest and stoutest of us all. See the contrary in Beza's Observations upon the Harmony of Confessions.

SERM. II. 26.

they held, in them which held it only as an error, because it overthroweth the foundation by consequent. But in them which obstinately maintained it, I cannot think it less than a damnable heresy.

We must therefore put a difference between them which err of ignorance, retaining nevertheless a mind desirous to be instructed in the truth, and them which, after the truth is laid open, persist in stubborn defence of their blindness. Heretical defenders, froward and stiffnecked teachers of circumcision, the blessed Apostle calleth dogs: silly men, that were seduced to think they taught the truth, he pitieth, he taketh up in his arms, he lovingly embraceth, he kisseth, and with more than fatherly tenderness doth so temper, qualify, and correct the speech he useth towards them, that a man cannot easily discern, whether did most abound, the love which he bare to their godly affection, or the grief which the danger of their opinion bred him. Their opinion was dangerous; was not theirs so likewise who thought that the kingdom of Christ should be earthly? was not theirs which thought that the gospel should be preached only to the Jews? What more opposite to prophetical doctrine, concerning the coming of Christ, than the one? concerning the catholic Church, than the other? Yet they which had these fancies, even when they had them, were not the worst men in the world. The heresy of freewill was a millstone about the Pelagians' neck; shall we therefore give sentence of death inevitable against all those Fathers in the Greek church, which being mispersuaded, died in the error of freewill?

Of those Galatians, therefore, which first were justified, and then deceived, as I can see no cause, why as many as died before admonition might not by mercy be saved, even in error; so I make no doubt, but as many as lived till they were admonished, found the mercy of God effectual in converting them from their error*, lest any one that is Christ's should perish. Of this, as I take it, there is no controversy: only against the salvation of them which died, though before

* Error convicted, and afterwards maintained, is more than error; for although opinion be the same it was, in which respect I still call it error, yet they are not now the same they were, when they are taught what the truth is, and plainly taught.

admonition, yet in error, it is objected, that their opinion was a very plain direct denial of the foundation. If Paul and Barnabas had been so persuaded, they would haply have used their terms otherwise, speaking of the masters themselves, who did first set their error abroach, "certain of the sect of "the Pharisees which believed *." What difference was there between these Pharisees and other, from whom by a special description they are distinguished, but this? They which came to Antioch, teaching the necessity of circumcision, were Christians; the other, enemies of Christianity. Why then should these be termed so distinctly believers, if they did directly deny the foundation of our belief; besides which, there was none other thing, that made the rest to be unbelievers? We need go no further than St. Paul's very reasoning against them, for proof of this matter †: "Seeing "ye know God, or rather are known of God, how turn you "again unto impotent rudiments? ‡ The law engendereth "servants, her children are in bondage: they which are "begotten by the gospel, are free. § Brethren, we are not "children of the servant, but of the free woman, and will ye "yet be under the law?" That they thought it unto salvation necessary, for the Church of Christ to observe days, and months, and times, and years, to keep the ceremonies and the sacraments of the law, this was their error ||. Yet he which condemneth their error, confesseth notwithstanding, that they knew God, and were known of him; he taketh not the honour from them to be termed sons begotten of the immortal seed of the gospel. Let the heaviest words which he useth be weighed; consider the drift of those dreadful conclusions ¶: "If ye be circumcised, Christ shall profit you "nothing: as many as are justified by the law, ye are fallen "from Grace." It had been to no purpose in the world so to urge them, had not the Apostle been persuaded, that at the hearing of such sequels, "No benefit by Christ," "a de-"fection from grace," their hearts would tremble and quake within them: and why? because they knew, that in Christ, in grace, their salvation lay, which is a plain direct acknowledgment of the foundation.

* Acts xv. 5. † Gal. iv. 9. ‡ Ver. 24.
§ Ver. 31. || Ver. 10. ¶ Gal. v. 2, 4.

SERM. II. 26.

Lest I should herein seem to hold that which no one godly and learned hath done, let these words be considered, which import as much as I affirm*. "Surely those brethren which, "in St. Paul's time, thought that God did lay a necessity "upon them to make choice of days and meats, spake as "they believed, and could not but in words condemn that "liberty, which they supposed to be brought in against the "authority of divine Scripture. Otherwise it had been need-"less for St. Paul to admonish them, not to condemn such as "eat, without scrupulosity, whatsoever was set before them. "This error, if ye weigh what it is of itself, did at once over-"throw all Scripture, whereby we are taught salvation by "faith in Christ, all that ever the prophets did foretell, all "that ever the Apostles did preach of Christ; it drew with "it the denial of Christ utterly: insomuch that St. Paul "complaineth, that his labour was lost upon the Galatians, "unto whom this error was obtruded; affirming that Christ, "if so be they were circumcised, should not profit them any "thing at all. Yet so far was St. Paul from striking their "names out of Christ's book, that he commanded others to "entertain them, to accept them with singular humanity, to "use them like brethren; he knew man's imbecility, he had "a feeling of our blindness which are mortal men, how great "it is, and being sure that they are the sons of God, whoso-"ever be endued with his fear, would not have them counted "enemies of that whereunto they could not as yet frame "themselves to be friends, but did even of a very religious "affection to the truth, unwittingly reject and resist the "truth. They acknowledged Christ to be their only and their "perfect Saviour, but saw not how repugnant their believing "the necessity of Mosaical ceremonies was to their faith in "Jesus Christ."

Hereunto reply is made, that if they had not directly denied the foundation, they might have been saved; but saved they could not be; therefore their opinion was, not only by consequent, but directly, a denial of the foundation. When the question was about the possibility of their salvation, their denying of the foundation was brought for proof that they could not be saved: now that the question is about their

* Bucer. de Unit. Eccles. Servanda.

denial, the impossibility of their salvation is alleged to prove they denied the foundation. Is there nothing which excludeth men from salvation, but only the foundation of faith denied? I should have thought, that beside this, many other things are death, except they be actually repented of: as indeed this opinion of theirs was death, unto as many as, being given to understand that to cleave thereunto was to fall from Christ, did notwithstanding cleave unto it. But of this enough. Wherefore I come to the last question, "Whether the doc-"trine of the Church of Rome, concerning the necessity of "works unto salvation, be a direct denial of the foundation "of our faith?"

27. I seek not to obtrude unto you any private opinions of mine own. The best learned in our profession are of this judgment, that all the heresies and corruptions of the Church of Rome do not prove her to deny the foundation directly; if they did, they should prove her simply to be no Christian church. "But I suppose," saith one *, "that in the papacy "some church remaineth, a church crazed, or, if you will, "broken quite in pieces, forlorn, misshapen, yet some "church:" his reason is this, "Antichrist must sit in the "temple of God." Lest any man should think such sentences as this to be true only in regard of them whom that church is supposed to have kept by the special providence of God, as it were, in the secret corners of his bosom, free from infection, and as sound in the faith, as we trust, by his mercy, we ourselves are; I permit it to your wise considerations, whether it be not more likely, that as phrensy, though itself take away the use of reason, doth notwithstanding prove them reasonable creatures which have it, because none can be frantic but they; so Antichristianity being the bane and plain overthrow of Christianity, may nevertheless argue the church wherein Antichrist sitteth to be Christian. Neither have I ever hitherto heard or read any one word alleged of force to warrant, that God doth otherwise than so as hath been in the two next questions before declared, bind himself to keep his elect from worshipping the beast, and from receiving his mark in their foreheads; but he hath preserved, and will preserve, them from receiving any deadly wound at the

* Calv. Ep. 104. [p. 126. ed. Gen. 1617.]

SERM. II. 28.

hands of the man of sin, whose deceit hath prevailed over none to death, but only such as never loved the truth, such as took pleasure in unrighteousness: they in all ages, whose hearts have delighted in the principal truth, and whose souls have thirsted after righteousness, if they received the mark of error, the mercy of God, even erring, and dangerously erring, might save them; if they received the mark of heresy, the same mercy did, I doubt not, convert them. How far Romish heresies may prevail over God's elect, how many God hath kept from falling into them, how many have been converted from them, is not the question now in hand: for if heaven had not received any one of that coat for these thousand years, it may still be true, that the doctrine which at this day they do profess, doth not directly deny the foundation, and so prove them simply to be no Christian church. One I have alleged, whose words, in my ears, sound that way; shall I add another, whose speech is plainer? "I deny her not the "name of a church," saith another *, "no more than to a "man the name of a man, as long as he liveth, what sickness "soever he hath." His reason is this: "Salvation in Jesus "Christ, which is the mark joineth the Head with the body, "Jesus Christ with His Church, it is so cut off by man's "merits, by the merits of saints, by the pope's pardons, and "such other wickedness, that the life of the Church holdeth "by a very little thread," yet still the life of the Church holdeth. A third hath these words †: "I acknowledge the "church of Rome, even at this present day, for a church of "Christ, such a church as Israel under Jeroboam, yet a "church." His reason is this: "Every man seeth, except "he willingly hoodwink himself, that as always, so now, the "church of Rome holdeth firmly and steadfastly the doctrine "of truth concerning God, and the Person of our Lord Jesus "Christ; and baptizeth in the name of the Father, the Son, "and the Holy Ghost; confesseth and avoucheth Christ for "the only Redeemer of the world, and the Judge that shall "sit upon quick and dead, receiving true believers into end-"less joy, faithless and godless men being cast with Satan "and his angels into flames unquenchable."

28. I may, and will, rein the question shorter than they do.

* Mon. de Eccles. [c. 2. p. 32. ed. 1594.] † Zanch. Præfat. de Relig.

Let the Pope take down his top, and captivate no more men's souls by his papal jurisdiction; let him no longer count himself lord paramount over the princes of the earth, no longer use kings as his tenants *paravaile;* let his stately senate submit their necks to the yoke of Christ, and cease to dye their garments, like Edom, in blood; let them, from the highest to the lowest, hate and forsake their idolatry, abjure all their errors and heresies, wherewith they have any way perverted the truth; let them strip their church, till they leave no polluted rag, but only this one about her; "By Christ alone, "without works, we cannot be saved:" it is enough for me, if I shew, that the holding of this one thing doth not prove the foundation of faith directly denied in the Church of Rome.

29. Works are an addition to the foundation: be it so, what then? the foundation is not subverted by every kind of addition: simply to add unto those fundamental words, is not to mingle wine with puddle, heaven with earth, things polluted with the sanctified blood of Christ: of which crime indict them, which attribute those operations in whole or in part to any creature, which in the work of our salvation are wholly peculiar unto Christ; and, if I open my mouth to speak in their defence, if I hold my peace, and plead not against them as long as breath is in my body, let me be guilty of all the dishonour that ever hath been done to the Son of God. But the more dreadful a thing it is to deny salvation by Christ alone, the more slow and fearful I am, except it be too too manifest, to lay a thing so grievous unto any man's charge. Let us beware, lest if we make too many ways of denying Christ, we scarce leave any way for ourselves truly and soundly to confess him. Salvation only by Christ is the true foundation whereupon indeed Christianity standeth. But what if I say, ye cannot be saved only by Christ, without this addition, Christ believed in heart, confessed with mouth, obeyed in life and conversation? Because I add, do I therefore deny that which directly I did affirm? There may be an additament of explication, which overthroweth not, but proveth and concludeth the proposition whereunto it is annexed. He that saith, Peter was a chief Apostle, doth prove that Peter was an Apostle: he which saith*, Our salvation is of the

* [2 Thess. ii. 13.]

SERM. II. 30.

Lord, through sanctification of the Spirit, and faith of the truth, proveth that our salvation is of the Lord. But if that which is added, be such a privation as taketh away the very essence of that whereunto it is adjoined, then by sequel it overthroweth. He which saith, Judas is a dead man, though in word he grant Judas to be a man, yet in effect he proveth him by that very speech no man, because death depriveth him of his being. In like sort, he that should say, Our election is of grace for our works' sake, should grant in sound of words, but indeed by consequent deny, that our election is of grace; for the grace which electeth us is no grace*, if it elect us for our works' sake.

30. Now whereas the church of Rome addeth works, we must note further, that the adding works† is not like the adding of circumcision unto Christ. Christ came not to abrogate and to take away good works: he did, to change circumcision; for we see that in place thereof he hath substituted holy baptism. To say, ye cannot be saved by Christ except ye be circumcised, is to add a thing excluded, a thing not only not necessary to be kept, but necessary not to be kept by them that will be saved. On the other side, to say, ye cannot be saved by Christ without works, is to add things not only not excluded, but commanded, as being in place and in their kind necessary, and therefore subordinated unto Christ, even by Christ himself, by whom the web of salvation is spun: "Except your righteousness exceed the righteousness "of the Scribes and Pharisees, ye shall not enter into the "kingdom of heaven‡." They were rigorous exacters of things not utterly to be neglected and left undone§, washings and tithings, &c. As they were in these things, so must we be in judgment and the love of God. Christ, in works

* Rom. xi. 6.

† I deny not but that the church of Rome requireth some kinds of works which she ought not to require at men's hands. But our question is general about the adding of good works, not whether such or such works be good. In this comparison it is enough to touch so much on the matter in question between St. Paul and the Galatians, as inferreth those conclusions. "Ye "are fallen from grace; Christ can "profit you nothing:" which conclusions will follow upon circumcision and rites of the law ceremonial, if they be required as things necessary to salvation. This only was alleged against me: and need I touch more than was alleged?

‡ Matt. v. 20.

§ Luke xi. 39.

ceremonial, giveth more liberty, in moral much less*, than they did. Works of righteousness therefore are not so repugnantly added in the one proposition; as in the other circumcision is. SERM. II. 31.

31. But we say, our salvation is by Christ alone; therefore howsoever, or whatsoever, we add unto Christ in the matter of salvation, we overthrow Christ. Our case were very hard, if this argument, so universally meant as it is proposed, were sound and good. We ourselves do not teach Christ alone, excluding our own faith, unto justification; Christ alone, excluding our own works, unto sanctification; Christ alone, excluding the one or the other as unnecessary unto salvation. It is a childish cavil wherewith in the matter of justification our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but faith; because we teach that faith alone justifieth: whereas we by this speech never meant to exclude either hope and charity from being always joined as inseparable mates with faith in the man that is justified; or works from being added as necessary duties, required at the hands of every justified man: but to shew that faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, preserveth us blameless in the sight of God, before whom otherwise the very weakness of our faith were cause sufficient to make us culpable, yea, to shut us out from the kingdom of heaven, where nothing that is not absolute can enter. That our dealing with them be not as childish as theirs with us; when we hear of salvation by Christ alone, considering that ("alone" is an) exclusive particle, we are to note what it doth exclude, and where. If I say, "Such "a judge only ought to determine such a cause," all things incident unto the determination thereof, besides the person of the judge, as laws, depositions, evidences, &c. are not hereby excluded; persons are, yet not from witnessing herein, or assisting, but only from determining and giving sentence. How then is our salvation wrought by Christ alone? is it our meaning, that nothing is requisite to man's salvation, but

* Matt. v. 21.

SERM. II. 32. Christ to save, and he to be saved quietly without any more to do? No, we acknowledge no such foundation. As we have received, so we teach that besides the bare and naked work, wherein Christ, without any other associate, finished all the parts of our redemption, and purchased salvation himself alone; for conveyance of this eminent blessing unto us, many things are required, as, to be known and chosen of God before the foundations of the world; in the world to be called, justified, sanctified; after we have left the world, to be received into glory; Christ in every of these hath somewhat which he worketh alone. Through him, according to the eternal purpose of God before the foundation of the world*, born, crucified, buried, raised, &c., we were in a gracious acceptation known unto God long before we were seen of men: God knew us, loved us, was kind towards us in Christ Jesus, in him we were elected to be heirs of life. Thus far God through Christ hath wrought in such sort alone, that ourselves are mere patients, working no more than dead and senseless matter, wood, or stone, or iron, doth in the artificer's hand, no more than the clay, when the potter appointeth it to be framed for an honourable use; nay, not so much. For the matter whereupon the craftsman worketh he chooseth, being moved by the fitness which is in it to serve his turn; in us no such thing. Touching the rest, that which is laid for the foundation of our faith, importeth further, that by him we be called, that we have redemption, remission of sins through his blood, health by his stripes; justice by him; that he doth sanctify his Church, and make it glorious to himself; that entrance into joy shall be given us by him; yea, all things by him alone. Howbeit, not so by him alone, as if in us, to our vocation, the hearing of the gospel; to our justification, faith; to our sanctification, the fruits of the spirit; to our entrance into rest, perseverance in hope, in faith, in holiness, were not necessary.

32. Then what is the fault of the church of Rome? Not that she requireth works at their hands that will be saved: but that she attributeth unto works a power of satisfying God for sin; and a virtue to merit both grace here, and in heaven glory. That this overthroweth the foundation of faith, I

* Eph. i. 11.

grant willingly; that it is a direct denial thereof, I utterly deny. What it is to hold, and what directly to deny, the foundation of faith, I have already opened. Apply it particularly to this cause, and there needs no more ado. The thing which is handled, if the form under which it is handled be added thereunto, it sheweth the foundation of any doctrine whatsoever. Christ is the matter whereof the doctrine of the gospel treateth; and it treateth of Christ as of a Saviour. Salvation therefore by Christ is the foundation of Christianity: as for works, they are a thing subordinate, no otherwise necessary than because our sanctification cannot be accomplished without them. The doctrine concerning them is a thing builded upon the foundation; therefore the doctrine which addeth unto them power of satisfying, or of meriting, addeth unto a thing subordinated, builded upon the foundation, not to the very foundation itself; yet is the foundation consequently by this addition overthrown, forasmuch as out of this addition it may negatively be concluded, he which maketh any work good and acceptable in the sight of God, to proceed from the natural freedom of our will; he which giveth unto any good work of ours the force of satisfying the wrath of God for sin, the power of meriting either earthly or heavenly rewards; he which holdeth works going before our vocation, in congruity to merit our vocation; works following our first, to merit our second justification, and by condignity our last reward in the kingdom of heaven, pulleth up the doctrine of faith by the roots; for out of every of these the plain direct denial thereof may be necessarily concluded. Nor this only, but what other heresy is there which doth not raze the very foundation of faith by consequent? Howbeit, we make a difference of heresies; accounting them in the next degree to infidelity, which directly deny any one thing to be which is expressly acknowledged in the articles of our belief; for out of any one article so denied, the denial of the very foundation itself is straightway inferred*. As for example; if a man should

* "Hæc ratio ecclesiastici sacramenti et Catholicæ Fidei est, ut qui partem divini sacramenti negat, partem non valeat confiteri. Ita enim sibi connexa et concorporata sunt omnia, ut aliud sine alio stare non possit, et qui unum ex omnibus denegaverit, alia ei omnia credidisse non prosit." Cassian. lib. vi. de Incarnat. Dom. [c. 17.]

SERM. II. 32.

say, " There is no catholic Church," it followeth immediately hereupon, that this Jesus whom we call the Saviour, is not the Saviour of the world; because all the prophets bear witness, that the true Messias should " shew light unto the " Gentiles *;" that is to say, gather such a Church as is catholic, not restrained any longer unto one circumcised nation. In a second rank we place them, out of whose positions the denial of any of the foresaid articles may be with like facility concluded; such are they which have denied, either the divinity of Christ, with Hebion, or with Marcion, his humanity; an example whereof may be that of Cassianus defending the incarnation of the Son of God against Nestorius bishop of Antioch, which held, that the Virgin, when she brought forth Christ, did not bring forth the Son of God, but a sole and a mere man. Out of which heresy the denial of the articles of Christian faith he deduceth thus †: " If thou dost deny our Lord Jesus Christ " to be God, in denying the Son, thou canst not choose but " deny the Father; for, according to the voice of the Father " himself, ' He that hath not the Son, hath not the Father.' " Wherefore denying him that is begotten, thou deniest him " which doth beget. Again, denying the Son of God to have " been born in the flesh, how canst thou believe him to have " suffered? believing not his passion, what remaineth, but " that thou deny his resurrection? For we believe him not " raised, except we first believe him dead: neither can the " reason of his rising from the dead stand, without the faith " of his death going before. The denial of his death and " passion inferreth the denial of his rising from the depth. " Whereupon it followeth, that thou also deny his ascension " into heaven: the Apostle affirming, ' That he which as- " cended, did first descend.' So that, as much as lieth in " thee, our Lord Jesus Christ hath neither risen from the " depth, nor is ascended into heaven, nor sitteth at the right " hand of God the Father, neither shall he come at the day " of final account, which is looked for, nor shall judge the " quick and dead. And darest thou yet set foot in the Church? " Canst thou think thyself a bishop, when thou hast denied all " those things whereby thou didst obtain a bishoply calling?"

* Acts xxvi. 23. † Lib. vi. de Incar. Dom. cap. 17.

Nestorius confessed all the articles of the creed, but his opinion did imply the denial of every part of his confession. Heresies there are of a third sort, such as the church of Rome maintaineth, which being removed by a greater distance from the foundation, although indeed they overthrow it; yet because of that weakness, which the philosopher noteth in men's capacities when he saith, that the common sort cannot see things which follow in reason, when they follow, as it were, afar off by many deductions; therefore the repugnancy between such heresy and the foundation is not so quickly nor so easily found, but that an heretic of this, sooner than of the former kind, may directly grant, and consequently nevertheless deny, the foundation of faith.

SERM. II. 33.

33. If reason be suspected, trial will shew that the church of Rome doth no otherwise, by teaching the doctrine she doth teach concerning works. Offer them the very fundamental words, and what one man is there that will refuse to subscribe unto them? Can they directly grant, and deny directly one and the very selfsame thing? Our own proceedings in disputing against their works satisfactory and meritorious do shew, not only that they hold, but that we acknowledge them to hold, the foundation, notwithstanding their opinion. For are not these our arguments against them? "Christ alone hath satisfied and appeased his Father's "wrath: Christ hath merited salvation alone." We should do fondly to use such disputes, neither could we think to prevail by them, if that whereupon we ground, were a thing which we know they do not hold, which we are assured they will not grant. Their very answers to all such reasons, as are in this controversy brought against them, will not permit us to doubt whether they hold the foundation or no. Can any man, which hath read their books concerning this matter, be ignorant how they draw all their answers unto these heads? "That the remission of all our sins, the par-"don of all whatsoever punishments thereby deserved, the "rewards which God hath laid up in heaven, are by the "blood of our Lord Jesus Christ purchased, and obtained "sufficiently for all men: but for no man effectually for his "benefit in particular, except the blood of Christ be applied "particularly unto him by such means as God hath appointed

SERM. II. 33.

"it to work by: That those means of themselves being but "dead things, only the blood of Christ is that which putteth "life, force, and efficacy in them to work, and to be avail-"able, each in his kind, to our salvation: Finally, that grace "being purchased for us by the blood of Christ, and freely "without any merit or desert at the first bestowed upon us, "the good things which we do, after grace received, are "thereby made satisfactory and meritorious." Some of their sentences to this effect I must allege for mine own warrant. If we desire to hear foreign judgments, we find in one this confession: "He that could reckon how many the virtues "and merits of our Saviour Christ have been, might like-"wise understand how many the benefits have been that "are come unto us by him, forasmuch as men are made "partakers of them all by the mean of his passion: by him "is given unto us remission of our sins, grace, glory, liberty, "praise, [peace,] salvation, redemption, justification, jus-"tice, sanctification, sacraments, merits, doctrine, and all "other things which we [he] had, and were behoveful for "our salvation *." In another we have these oppositions and answers made unto them: "All grace is given by Christ "Jesus. True; but not except Christ Jesus be applied. "He is the propitiation for our sins; by his stripes we are "healed; he hath offered up himself for us: all this [us "all: this?] is true, but apply it. We put all satisfac-"tion in the blood of Jesus Christ; but we hold, that the "means which Christ hath appointed for us in this case to "apply it, are our penal works †." Our countrymen in Rhemes make the like answer ‡, that they seek salvation no other way than by the blood of Christ; and that humbly they do use prayers, fasting, alms, faith, charity, sacrifice, sacraments, priests, only as the means appointed by Christ, to apply the benefit of his holy blood unto them: touching our good works, that in their own natures they are not meritorious, nor answerable unto the joys of heaven; it cometh by the grace of Christ, and not of the work itself, that we have by well-doing a right to heaven, and deserve it worthily. If any man think that I seek to varnish their opinions, to set

* Lewis of Granada, Medit. ch. last. 3.

† Panigarola, lett. 11.

‡ Annot. in 1 John i. [v. 7.]

the better foot of a lame cause foremost; let him know, that since I began throughly to understand their meaning, I have found their halting in this doctrine greater than perhaps it seemeth to them which know not the deepness of Satan, as the blessed Divine speaketh*. For, although this be proof sufficient, that they do not directly deny the foundation of faith; yet, if there were no other leaven in the whole lump of their doctrine but this, this were sufficient to prove, that their doctrine is not agreeable with the foundation of Christian faith. The Pelagians, being over-great friends unto nature, made themselves enemies unto grace, for all their confessing, that men have their souls, and all the faculties thereof, their wills and the ability of their wills, from God. And is not the church of Rome still an adversary unto Christ's merits, because of her acknowledging, that we have received the power of meriting by the blood of Christ? Sir Thomas More setteth down the odds between us and the church of Rome in the matter of works thus: "Like as we grant them, "that no good work of man is rewardable in heaven of his "own nature, but through the mere goodness of God, that "list to set so high a price upon so poor a thing; and that "this price God setteth through Christ's passion, and for "that also that they be his own works with us; (for good "works to God-ward worketh no man, without God work in "him:) and as we grant them also, that no man may be "proud of his works, for his own imperfect working; and "for that in all that man may do, he can do no good, but "is a servant unprofitable, and doth but his bare duty: as "we, I say, grant unto them these things, so this one thing "or twain do they grant us again, that men are bound to "work good works, if they have time and power; and that "whoso worketh in true faith most, shall be most rewarded: "but then set they thereto, that all his rewards shall be "given him for his faith alone, and nothing for his works at "all, because his faith is the thing, they say, that forceth "him to work well†." I see by this of sir Thomas More, how easy it is for men of great capacity and judgment to mistake things written or spoken, as well on one side as on

* [Apoc. ii. 24.]

† In his Book of Consolation, [i. 11. Works, p. 1153, ed. 1557.]

SERM. II. 34.

another. Their doctrine, as he thought, maketh the works of man rewardable in the world to come through the mere goodness of God, whom it pleaseth to set so high a price upon so poor a thing; and ours, that a man doth receive that eternal and high reward, not for his works, but for his faith's sake, by which he worketh: whereas in truth our doctrine is no other than that which we have learned at the feet of Christ; namely, that God doth justify the believing man, yet not for the worthiness of his belief, but for his worthiness which is believed; God rewardeth abundantly every one which worketh, yet not for any meritorious dignity which is, or can be, in the work, but through his mere mercy, by whose commandment he worketh. Contrariwise, their doctrine is*, that as pure water of itself hath no savour, but if it pass through a sweet pipe, it taketh a pleasant smell of the pipe through which it passeth; so, although before grace received, our works do neither satisfy nor merit; yet after, they do both the one and the other. Every virtuous action hath then power in such sort to satisfy; that if we ourselves commit no mortal sin, no heinous crime, whereupon to spend this treasure of satisfaction in our own behalf, it turneth to the benefit of other men's release, on whom it shall please the steward of the house of God to bestow it; so that we may satisfy for ourselves and others, but merit only for ourselves. In meriting, our actions do work with two hands: with the one, they get their morning stipend, the increase of grace; with the other, their evening hire, the everlasting crown of glory. Indeed they teach, that our good works do not these things as they come from us, but as they come from grace in us; which grace in us is another thing in their divinity, than is the mere goodness of God's mercy toward us in Christ Jesus.

34. If it were not a strong deluding spirit which hath possession of their hearts; were it possible but that they should see how plainly they do herein gainsay the very ground of apostolic faith? Is this that salvation by grace, whereof so plentiful mention is made in the sacred Scriptures of God? was this their meaning, which first taught the world to look for salvation only by Christ? By grace, the Apostle

* Panigarola, p. 264.

saith, and by grace in such sort as a gift; a thing that cometh not of ourselves, not of our works, lest any man should boast and say, "I have wrought out mine own salvation." By grace they confess; but by grace in such sort, that as many as wear the diadem of bliss, they wear nothing but what they have won. The Apostle, as if he had foreseen how the church of Rome would abuse the world in time by ambiguous terms, to declare in what sense the name of grace must be taken, when we make it the cause of our salvation, saith, "He saved us according to his mercy:" which mercy, although it exclude not the washing of our new birth, the renewing of our hearts by the Holy Ghost, the means, the virtues, the duties, which God requireth at their hands which shall be saved; yet it is so repugnant unto merits, that to say, we are saved for the worthiness of any thing which is ours, is to deny we are saved by Grace. Grace bestoweth freely; and therefore justly requireth the glory of that which is bestowed. We deny the grace of our Lord Jesus Christ; we imbase, disannul, annihilate the benefit of his bitter passion, if we rest in those proud imaginations, that life everlasting is deservedly ours, that we merit it, and that we are worthy of it.

35. Howbeit, considering how many virtuous and just men, how many saints, how many martyrs, how many of the ancient Fathers of the church, have had their sundry perilous opinions; and among sundry of their opinions this, that they hoped to make God some part of amends for their sins, by the voluntary punishments which they laid upon themselves; because by a consequent it may follow hereupon, that they were injurious unto Christ, shall we therefore make such deadly epitaphs, and set them upon their graves, "They "denied the foundation of faith directly, they are damned, "there is no salvation for them?" St. Augustine hath said of himself, "Errare possum, hæreticus esse nolo." And, except we put a difference between them that err, and them that obstinately persist in error, how is it possible that ever any man should hope to be saved? Surely, in this case, I have no respect of any person alive or dead. Give me a man, of what estate or condition soever, yea, a cardinal or a pope, whom at the extreme point of his life affliction hath

SERM. II. 35.

made to know himself; whose heart God hath touched with true sorrow for all his sins, and filled with love toward the Gospel of Christ; whose eyes are opened to see the truth, and his mouth to renounce all heresy and error any way opposite thereunto, this one opinion of merits excepted; which he thinketh God will require at his hands, and because he wanteth, therefore, trembleth, and is discouraged; it may be I am forgetful, or unskilful, not furnished with things new and old, as a wise and learned scribe should be, nor able to allege that, whereunto, if it were alleged, he doth bear a mind most willing to yield, and so to be recalled, as well from this, as from other errors: and shall I think, because of this only error, that such a man toucheth not so much as the hem of Christ's garment? If he do, wherefore should not I have hope, that virtue may proceed from Christ to save him? Because his error doth by consequent overthrow his faith, shall I therefore cast him off, as one which hath utterly cast off Christ? one which holdeth not so much as by a slender thread? No; I will not be afraid to say unto a cardinal or to a pope in this plight, Be of good comfort, we have to do with a merciful God, ready to make the best of that little which we hold well, and not with a captious sophister, which gathereth the worst out of every thing wherein we err. Is there any reason that I should be suspected, or you offended, for this speech? Let all affection be laid aside; let the matter be indifferently considered. Is it a dangerous thing to imagine, that such men may find mercy? The hour may come, when we shall think it a blessed thing to hear, that if our sins were as the sins of the pope and cardinals, the bowels of the mercy of God are larger. I do not propose unto you a pope with the neck of an emperor under his foot; a cardinal riding his horse to the bridle in the blood of saints; but a pope or a cardinal sorrowful, penitent, disrobed, stript, not only of usurped power, but also delivered and recalled from error and Antichrist, converted and lying prostrate at the feet of Christ; and shall I think that Christ will spurn at him? shall I cross and gainsay the merciful promises of God, generally made unto penitent sinners, by opposing the name of a pope or cardinal? What difference is there in the world between a pope and a

cardinal, and John a Style, in this case? If we think it impossible for them, after they be once come within that rank, to be afterwards touched with any such remorse, let that be granted. The Apostle saith, "If I, or an angel "from heaven, preach unto you," &c. Let it be as likely, that St. Paul or an angel from heaven should preach heresy, as that a pope or a cardinal should be brought so far forth to acknowledge the truth; yet if a pope or cardinal should, what find we in their persons why they might not be saved? It is not their persons, you will say, but the error wherein I suppose them to die, which excludeth them from hope of mercy; the opinion of merits doth take away all possibility of salvation from them. What, although they hold it only as an error? although they hold the truth soundly and sincerely in all other parts of Christian faith? although they have in some measure all the virtues and graces of the Spirit, all other tokens of God's elect children in them? although they be far from having any proud presumptuous opinion, that they shall be saved for the worthiness of their deeds? although the only thing which troubleth and molesteth them be but a little too much dejection, somewhat too great a fear, rising from an erroneous conceit that God will require a worthiness in them, which they are grieved to find wanting in themselves? although they be not obstinate in this persuasion? although they be willing, and would be glad to forsake it, if any one reason were brought sufficient to disprove it? although the only let, why they do not forsake it ere they die, be the ignorance of the mean whereby it might be disproved? although the cause why the ignorance in this point is not removed, be the want of knowledge in such as should be able, and are not, to remove it? Let me die, if ever it be proved, that simply an error doth exclude a pope or a cardinal, in such a case, utterly from hope of life. Surely, I must confess unto you, if it be an error to think, that God may be merciful to save men even when they err, my greatest comfort is my error; were it not for the love I bear unto this error, I would neither wish to speak nor to live.

SERM. II. 36.

36. Wherefore to resume that mother-sentence, whereof I little thought that so much trouble would have grown,

SERM. II. 37.

"I doubt not but God was merciful to save thousands of "our fathers living in popish superstitions, inasmuch as "they sinned ignorantly:" alas! what bloody matter is there contained in this sentence, that it should be an occasion of so many hard censures? Did I say, "That thou-"sands of our fathers might be saved?" I have shewed which way it cannot be denied. Did I say, "I doubt it "not but they were saved?" I see no impiety in this persuasion, though I had no reason in the world for it. Did I say, "Their ignorance doth make me hope they did find "mercy, and so were saved?" What doth hinder salvation but sin? Sins are not equal; and ignorance, though it do not make sin to be no sin, yet seeing it did make their sin the less, why should it not make our hope concerning their life the greater? We pity the most, and I doubt not but God hath most compassion over them that sin for want of understanding. As much is confessed by sundry others, almost in the selfsame words which I have used. It is but only my ill hap, that the same sentences which favour verity in other men's books, should seem to bolster heresy when they are once by me recited. If I be deceived in this point, not they, but the blessed Apostle hath deceived me. What I said of others, the same he saith of himself, "I obtained "mercy, for I did it ignorantly." Construe his words, and ye cannot misconstrue mine. I speak no otherwise, I meant no otherwise.

37. Thus have I brought the question concerning our fathers at the length unto an end. Of whose estate, upon so fit an occasion as was offered me, handling the weighty causes of separation between the church of Rome and us, and the weak motives which commonly are brought to retain men in that society; amongst which motives the example of our fathers deceased is one; although I saw it convenient to utter that sentence which I did, to the end that all men might thereby understand, how untruly we are said to condemn as many as have been before us otherwise persuaded than we ourselves are: yet more than that one sentence I did not think it expedient to utter, judging it a great deal meeter for us to have regard to our own estate, than to sift over curiously what is become of other men; and fearing, lest that such

questions as this, if voluntarily they should be too far waded in, might seem worthy of that rebuke which our Saviour thought needful in a case not unlike, "What is this unto "thee *?" When as I was forced, much besides mine expectation, to render a reason of my speech, I could not but yield at the call of others, to proceed as duty bound me, for the fuller satisfaction of men's minds. Wherein I have walked, as with reverence, so with fear: with reverence, in regard of our fathers, which lived in former times; not without fear, considering them that are alive. SERM. II. 38.

38. I am not ignorant how ready men are to feed and sooth up themselves in evil. Shall I (will the man say, that loveth the present world more than he loveth Christ), shall I incur the high displeasure of the mightiest upon earth? shall I hazard my goods, endanger my estate, put my life in jeopardy, rather than yield unto that which so many of my fathers have embraced, and yet found favour in the sight of God? "Curse Meroz," saith the Lord, "curse her inhabit-"ants, because they help not the Lord, they help him not "against the mighty †." If I should not only not help the Lord against the mighty, but help to strengthen them that are mighty against the Lord; worthily might I fall under the burden of that curse, worthy I were to bear my own judgment. But if the doctrine which I teach be a flower gathered in the garden of the Lord, a part of the saving truth of the Gospel, from whence notwithstanding poisonous creatures do suck venom; I can but wish it were otherwise, and content myself with the lot that hath befallen me, the rather, because it hath not befallen me alone. St. Paul did preach a truth, and a comfortable truth, when he taught, that the greater our misery is in respect of our iniquities, the readier is the mercy of our God for our release, if we seek unto him; the more we have sinned, the more praise, and glory, and honour unto him that pardoneth our sin. But mark what lewd collections were made hereupon by some ‡: "Why "then am I condemned for a sinner?" And, saith the Apostle, "as we are blamed, and as some affirm that we "say, 'Why do we not evil that good may come of it?'" He was accused to teach that which ill-disposed men did

* [S. John xxi. 22.] † Judges v. 23. ‡ Rom. iii. 7, 8.

SERM. II. 39.

gather by his teaching, though it were clean not only beside, but against his meaning. The Apostle addeth, "Their con-"demnation which thus do is just." I am not hasty to apply sentences of condemnation: I wish from my heart their conversion, whosoever are thus perversely affected. For I must needs say, their case is fearful, their estate dangerous, which harden themselves, presuming on the mercy of God towards others. It is true, that God is merciful, but let us beware of presumptuous sins. God delivered Jonah from the bottom of the sea; will you therefore cast yourselves headlong from the tops of rocks, and say in your hearts, God shall deliver us? He pitieth the blind that would gladly see; but will God pity him that may see, and hardeneth himself in blindness? No; Christ hath spoken too much unto you, for you to claim the privilege of your fathers.

39. As for us that have handled this cause concerning the condition of our fathers, whether it be this thing or any other which we bring unto you, the counsel is good which the Wise Man giveth *, "Stand thou fast in thy sure understanding, "in the way and knowledge of the Lord, and have but "one manner of word, and follow the word of peace and "righteousness." As a loose tooth is a great grief unto him that eateth, so doth a wavering and unstable word, in speech that tendeth to instruction, offend. "Shall a wise man speak "words of the wind †," saith Eliphaz; light, unconstant, unstable words? Surely the wisest may speak words of the wind: such is the untoward constitution of our nature, that we neither do so perfectly understand the way and knowledge of the Lord, nor so steadfastly embrace it, when it is understood; nor so graciously utter it, when it is embraced; nor so peaceably maintain it, when it is uttered; but that the best of us are overtaken sometime through blindness, sometime through hastiness, sometime through impatience, sometime through other passions of the mind, whereunto (God doth know) we are too subject. We must therefore be contented both to pardon others, and to crave that others may pardon us for such things. Let no man, which speaketh as a man, think himself (whilst he liveth) always freed from scapes and oversights in his speech. The things themselves

* [Ecclus. v. 10.] † [Job xv. 2.]

which I have spoken unto you I hope are sound, howsoever they have seemed otherwise unto some; at whose hands if I have, in that respect, received injury, I willingly forget it; although, in truth, considering the benefit which I have reaped by this necessary search of truth, I rather incline unto that of the Apostle*, "They have not injured me "at all." I have cause to wish, and I do wish, them as many blessings in the kingdom of heaven, as they have forced me to utter words and syllables in this cause; wherein I could not be more sparing in speech than I have been. "It becometh no man," saith St. Jerome, "to be patient "in the crime of heresy." Patient, as I take it, we should be always, though the crime of heresy were intended; but silent in a thing of so great consequence, I could not, beloved, I durst not be; especially the love, which I bear to the truth in Christ Jesus, being hereby somewhat called in question. Whereof I beseech them, in the meekness of Christ, that have been the first original cause, to consider that a watchman may cry "An enemy!" when indeed a friend cometh. In which case, as I deem such a watchman more worthy to be loved for his care, than misliked for his error; so I have judged it my own part in this case, as much as in me lieth, to take away all suspicion of any unfriendly intent or meaning against the truth, from which, God doth know, my heart is free.

40. Now to you, beloved, which have heard these things, I will use no other words of admonition, than those which are offered me by St. James†, "My brethren, have not the faith "of our glorious Lord Jesus Christ, in respect of persons." Ye are not now to learn, that as of itself it is not hurtful, so neither should it be to any man scandalous and offensive, in doubtful cases, to hear the different judgment of men. Be it that Cephas hath one interpretation, and Apollos hath another; that Paul is of this mind, and Barnabas of that; if this offend you, the fault is yours. Carry peaceable minds, and ye may have comfort by this variety.

Now the God of peace give you peaceable minds, and turn it to your everlasting comfort.

* [Gal. iv. 12.]

† James ii. 1.

A

SUPPLICATION

MADE TO THE

COUNCIL

BY

MASTER WALTER TRAVERS.

RIGHT HONOURABLE,

TRAVERS' SUPPLICATION.

THE manifold benefits which all the subjects within this dominion do at this present, and have many years enjoyed, under her Majesty's most happy and prosperous reign, by your godly wisdom and careful watching over this estate night and day, I truly and unfeignedly acknowledge, from the bottom of my heart, ought worthily to bind us all to pray continually to Almighty God for the continuance and increase of the life and good estate of your honours, and to be ready, with all good duties, to satisfy and serve the same to our power. Besides public benefits common unto all, I must needs, and do willingly, confess myself to stand bound by most special obligation, to serve and honour you more than any other, for the honourable favour it hath pleased you to vouchsafe both oftentimes heretofore, and also now of late, in a matter more dear unto me than any earthly commodity, that is, the upholding and furthering of my service in the ministering of the gospel of Jesus Christ. For which cause, as I have been always careful so to carry myself as I might by no means give occasion to be thought unworthy of so great a benefit, so do I still, next unto her Majesty's gracious countenance, hold nothing more dear and precious unto me, than that I may always remain in your honours' favour, which hath oftentimes been helpful and comfortable unto me in my ministry, and to all

such as reaped any fruit of my simple and faithful labour. In which dutiful regard I humbly beseech your honours to vouchsafe to do me this grace, to conceive nothing of me otherwise than according to the duty wherein I ought to live, by any information against me, before your honours have heard my answer, and been throughly informed of the matter. Which, although it be a thing that your wisdoms, not in favour, but in justice, yield to all men, yet the state of the calling unto the ministry, whereunto it hath pleased God of his goodness to call me, though unworthiest of all, is so subject to misinformation, as, except we may find this favour with your honours, we cannot look for any other, but that our unindifferent parties may easily procure us to be hardly esteemed of; and that we shall be made like the poor fisher-boats in the sea, which every swelling wave and billow raketh and runneth over. Wherein my estate is yet harder than any others of my rank and calling, who are indeed to fight against flesh and blood in what part soever of the Lord's host and field they shall stand marshalled to serve, yet many of them deal with it naked, and unfurnished of weapons: but my service was in a place where I was to encounter with it well appointed and armed with skill and with authority: whereof as I have always thus deserved, and therefore have been careful by all good means to entertain still your honours' favourable respect of me, so have I special cause at this present, wherein misinformation to the lord archbishop of Canterbury, and other of the high commission, hath been able so far to prevail against me, that by their letter they have inhibited me to preach, or execute any act of ministry in the Temple or elsewhere, having never once called me before them, to understand by mine answer the truth of such things as had been informed against me. We have a story in our books, wherein the Pharisees proceeding against our Saviour Christ without having heard him is reproved by "an honour-"able counsellor*," as the Evangelist doth term him, saying, "Doth our law judge a man before it hear him, and know "what he hath done†?" Which I do not mention, to the end that by an indirect and covert speech I might so compare those who have, without ever hearing me, pronounced a heavy

TRAVERS' SUPPLICATION.

* [S. Mark xv. 43.]

† John vii. 51.

TRAVERS' SUPPLICATION.

sentence against me; for notwithstanding such proceedings, I purpose by God's grace to carry myself towards them in all seeming duty agreeable to their places: much less do I presume to liken my cause to our Saviour Christ's, who hold it my chiefest honour and happiness to serve him, though it be but among the hinds and hired servants that serve him in the basest corners of his house. But my purpose in mentioning it is, to shew, by the judgment of a prince and great man in Israel, that such proceeding standeth not with the law of God, and in a princely pattern to shew it to be a noble part of an honourable counsellor, not to allow of indirect dealings, but to love and affect such a course in justice as is agreeable to the law of God. We have also a plain rule in the word of God, not to proceed any otherwise against any elder of the Church; much less against one that laboureth in the word and in teaching. Which rule is delivered with this most earnest charge and obtestation, "I beseech and charge thee "in the sight of God, and the Lord Jesus Christ, and the "elect angels, that thou keep these rules without preferring "one before another, doing nothing of partiality, or inclining "to either part*;" which apostolical and most earnest charge, I refer to your honours' wisdom how it hath been regarded in so heavy a judgment against me, without ever hearing my cause; and whether, as having God before their eyes, and the Lord Jesus, by whom all former judgments shall be tried again; and, as in the presence of the elect angels, witnesses and observers of the regiment of the Church, they have proceeded thus to such a sentence. They allege indeed two reasons in their letters, whereupon they restrain my ministry; which, if they were as strong against me as they are supposed, yet I refer to your honours' wisdoms, whether the quality of such an offence as they charge me with, which is in effect but an indiscretion, deserve so grievous a punishment both to the Church and me, in taking away my ministry, and that poor little commodity which it yieldeth for the necessary maintenance of my life; if so unequal a balancing of faults and punishments should have place in the commonwealth, surely we should shortly have no actions upon the case, nor of trespass, but all should be pleas of the crown, nor any man amerced, or

* 1 Tim. v. 21.

fined, but for every light offence put to his ransom. I have credibly heard, that some of the ministry have been convicted of grievous transgressions of the laws of God and men, being of no ability to do other service in the Church than to read; yet hath it been thought charitable, and standing with Christian moderation and temperancy, not to deprive such of ministry and benefice, but to inflict some more tolerable punishment. Which I write not because such, as I think, were to be favoured, but to shew how unlike their dealing is with me, being through the goodness of God not to be touched with any such blame; and one who according to the measure of the gift of God have laboured now some years painfully, in regard of the weak estate of my body, in preaching the gospel, and as I hope not altogether unprofitably in respect of the Church. But I beseech your honours to give me leave briefly to declare the particular reasons of their letter, and what answer I have to make to it.

TRAVERS' SUPPLICATION.

The first is, that, as they say, "I am not lawfully called to "the function of the ministry, nor allowed to preach, accord-"ing to the laws of the Church of England."

For answer to this, I had need to divide the points. And first to make answer to the former; wherein leaving to shew what by the holy Scriptures is required in a lawful calling, and that all that is to be found in mine, that I be not too long for your other weighty affairs, I rest in this answer.

My calling to the ministry was such as in the calling of any thereunto is appointed to be used by the orders agreed upon in the national synods of the Low Countries, for the direction and guidance of their churches; which orders are the same with those whereby the French and Scottish churches are governed; whereof I have shewed such sufficient testimonial to my lord the Archbishop of Canterbury, as is requisite in such a matter: whereby it must needs fall out, if any man be lawfully called to the ministry in those churches, then is my calling, being the same with theirs, also lawful. But I suppose, notwithstanding they use this general speech, they mean only, my calling is not sufficient to deal in the ministry within this land, because I was not made minister according to that order, which in this cause is ordained by our laws. Whereunto I beseech your honours to consider

TRAVERS' SUPPLICATION.

throughly of mine answer, because exception now again is taken to my ministry, whereas, having been heretofore called in question for it, I so answered the matter, as I continued in my ministry, and, for any thing I discerned, looked to hear that no more objected unto me. The communion of saints (which every Christian man professeth to believe) is such as, that the acts which are done in any true church of Christ's according to his word, are held as lawful being done in one church, as in another. Which, as it holdeth in other acts of ministry, as baptism, marriage, and such like, so doth it in the calling to the ministry; by reason whereof, all churches do acknowledge and receive him for a minister of the word, who hath been lawfully called thereunto in any church of the same profession. A doctor created in any university of Christendom, is acknowledged sufficiently qualified to teach in any country. The church of Rome itself, and the canon law holdeth it, that being ordered in Spain, they may execute that that belongeth to their order, in Italy, or in any other place. And the churches of the Gospel never made any question of it: which if they shall now begin to make doubt of, and deny such to be lawfully called to the ministry, as are called by another order than our own; then may it well be looked for, that other churches will do the like: and if a minister called in the Low Countries be not lawfully called in England, then may they say to our preachers which are there, that being made by another order than theirs, they cannot suffer them to execute any act of ministry amongst them; which in the end must needs breed a schism, and dangerous division in the churches. Further, I have heard of those that are learned in the laws of this land, that by express statute to that purpose, anno 13 of her majesty's reign, upon subscription to the articles agreed upon, anno 1562, that they who pretend to have been ordered by another order than that which is now established, are of like capacity to enjoy any place of ministry within the land, as they which have been ordered according to that which is now by law in this established. Which comprehending manifestly all, even such as were made priests according to the order of the Church of Rome, it must needs be, that the law of a Christian land, professing the Gospel, should be as favourable for a

minister of the word, as for a popish priest; which also was so found in Mr. Whittingham's case, who, notwithstanding such replies against him, enjoyed still the benefit he had by his ministry, and might have done until this day, if God had spared him life so long; which if it be understood so, and practised in others, why should the change of the person alter the right which the law giveth to all others? TRAVERS' SUPPLICATION.

The place of ministry whereunto I was called was not presentative: and if it had been so, surely they would never have presented any man whom they never knew; and the order of this church is agreeable herein to the Word of God, and the ancient and best canons, that no man should be made a minister *sine titulo:* therefore having none, I could not by the orders of this church have entered into the ministry, before I had a charge to tend upon. When I was at Antwerp, and to take a place of ministry among the people of that nation, I see no cause why I should have returned again over the seas for orders here; nor how I could have done it, without disallowing the orders of the churches provided in the country where I was to live. Whereby I hope it appeareth, that my calling to the ministry is lawful, and maketh me, by our law, of capacity to enjoy any benefit or commodity, that any other, by reason of his ministry, may enjoy. But my cause is yet more easy, who reaped no benefit of my ministry by law, receiving only a benevolence and voluntary contribution; and the ministry I dealt with being preaching only, which every deacon here may do being licensed, and certain that are neither ministers nor deacons. Thus I answer the former of these two points, whereof, if there be yet any doubt, I humbly desire, for a final end thereof, that some competent judges in law may determine of it; whereunto I refer and submit myself with all reverence and duty.

The second is, "That I preached without license." Whereunto this is my answer: I have not presumed, upon the calling I had to the ministry abroad, to preach or deal with any part of the ministry within this church, without the consent and allowance of such as were to allow me unto it. My allowance was from the bishop of London, testified by his two several letters to the Inner Temple, who, without such

TRAVERS' SUPPLICATION.

testimony, would by no means rest satisfied in it: which letters being by me produced, I refer it to your honours' wisdom, whether I have taken upon me to preach, without being allowed (as they charge) according to the orders of the realm. Thus having answered the second point also, I have done with the objection, "Of dealing without calling or "license."

The other reason they allege is, concerning a late action, wherein I had to deal with Mr. Hooker, master of the Temple. In the handling of which cause, they charge me with an indiscretion, and want of duty, "in that I inveighed," as they say, "against certain points of doctrine taught by "him, as erroneous, not conferring with him, nor complaining "of it to them." My answer hereunto standeth, in declaring to your honours the whole course and carriage of that cause, and the degrees of proceeding in it, which I will do as briefly as I can, and according to the truth, God be my witness, as near as my best memory, and notes of remembrance, may serve me thereunto. After that I have taken away that which seemed to have moved them to think me not charitably minded to Mr. Hooker; which is, because he was brought into Mr. Alvey's place, wherein this church desired that I might have succeeded: which place, if I would have made suit to have obtained, or if I had ambitiously affected and sought, I would not have refused to have satisfied, by subscription, such as the matter then seemed to depend upon: whereas contrariwise, notwithstanding I would not hinder the church to do that they thought to be the most for their edification and comfort, yet did I, neither by speech nor letter, make suit to any for the obtaining of it, following herein that resolution, which I judge to be most agreeable to the word and will of God; that is, that labouring and suing for places and charges in the church is not lawful. Further, whereas, at the suit of the church, some of your honours entertained the cause, and brought it to a near issue, that there seemed nothing to remain, but the commendation of my lord the archbishop of Canterbury, when as he could not be satisfied, but by my subscribing to his late articles; and that my answer (agreeing to subscribe according to any law, and to the statute provided in that case, but praying to

be respited for subscribing to any other, which I could not in conscience do, either for the Temple (which otherwise he said he would not commend me to), nor for any other place in the Church) did so little please my lord archbishop, as he resolved that otherwise I should not be commended to it: I had utterly here no cause of offence against Mr. Hooker, whom I did in no sort esteem to have prevented or undermined me, but that God disposed of me as it pleased him, by such means and occasions as I have declared.

TRAVERS' SUPPLICATION.

Moreover, as I have taken no cause of offence at Mr. Hooker for being preferred, so there were many witnesses, that I was glad that the place was given him, hoping to live in all godly peace and comfort with him, both for acquaintance and good-will which hath been between us, and for some kind of affinity in the marriage of his nearest kindred and mine. Since his coming, I have so carefully endeavoured to entertain all good correspondence and agreement with him, as I think he himself will bear me witness of many earnest disputations and conferences with him about the matter; the rather, because that, contrary to my expectation, he inclined from the beginning but smally thereunto, but joined rather with such as had always opposed themselves to any good order in this church, and made themselves to be thought indisposed to this present state and proceedings. For, both knowing that God's commandment charged me with such duty, and discerning how much our peace might further the good service of God and his Church, and the mutual comfort of us both, I had resolved constantly to seek for peace; and though it should fly from me (as I saw it did by means of some, who little desired to see the good of our church), yet according to the rule of God's word, to follow after it. Which being so (as hereof I take God to witness, who searcheth the heart and reins, and who by his Son will judge the world, both quick and dead), I hope no charitable judgment can suppose me to have stood evil-affected towards him for his place, or desirous to fall into any controversy with him.

Which my resolution I so pursued, that, whereas I discovered sundry unsound matters in his doctrine (as many of his sermons tasted of some sour leaven or other), yet thus I

TRAVERS' SUPPLICATION.

carried myself towards him. Matters of smaller weight, and so covertly delivered, that no great offence to the Church was to be feared in them, I wholly passed by, as one that discerned nothing of them, or had been unfurnished of replies; for others of great moment, and so openly delivered, as there was just cause of fear lest the truth and Church of God should be prejudiced and perilled by it, and such as the conscience of my duty and calling would not suffer me altogether to pass over, this was my course; to deliver, when I should have just cause by my text, the truth of such doctrine as he had otherwise taught, in general speeches, without touch of his person in any sort, and further at convenient opportunity to confer with him on such points.

According to which determination, whereas he had taught certain things concerning predestination otherwise than the Word of God doth, as it is understood by all churches professing the gospel, and not unlike that wherewith Coranus sometime troubled this Church, I both delivered the truth of such points in a general doctrine, without any touch of him in particular, and conferred with him also privately upon such articles. In which conference, I remember, when I urged the consent of all churches and good writers against him that I knew; and desired, if it were otherwise, to understand what authors he had seen of such doctrine: he answered me, that his best author was his own reason; which I wished him to take heed of, as a matter standing more with Christian modesty and wisdom in a doctrine not received by the Church, not to trust to his own judgment so far as to publish it before he had conferred with others of his profession labouring by daily prayer and study to know the will of God, as he did, to see how they understood such doctrine. Notwithstanding, he, with wavering, replied, that he would some other time deal more largely in the matter. I wished him, and prayed him not so to do, for the peace of the Church, which, by such means, might be hazarded; seeing he could not but think, that men, who make any conscience of their ministry, will judge it a necessary duty in them to teach the truth, and to convince the contrary.

Another time, upon like occasion of this doctrine of his, "That the assurance of that we believe by the word, is not so "certain, as of that we perceive by sense;" I both taught

the doctrine otherwise, namely, the assurance of faith to be greater, which assured both of things above, and contrary to all sense and human understanding, and dealt with him also privately upon that point: according to which course of late, when as he had taught, "That the church of Rome is a true "Church of Christ, and a sanctified Church by profession of "that truth, which God hath revealed unto us by his Son, "though not a pure and perfect Church;" and further, "That he doubted not, but that thousands of the Fathers, "which lived and died in the superstitions of that church, "were saved, because of their ignorance, which excused them;" misalleging to that end a text of Scripture to prove it*: the matter being of set purpose openly and at large handled by him, and of that moment, that might prejudice the faith of Christ, encourage the ill-affected to continue still in their damnable ways, and others weak in faith to suffer themselves easily to be seduced to the destruction of their souls; I thought it my most bounden duty to God and to his Church, whilst I might have opportunity to speak with him, to teach the truth in a general speech in such points of doctrine.

TRAVERS SUPPLICATION.

At which time I taught, "That such as die, or have died at "any time in the church of Rome, holding in their ignorance "that faith which is taught in it, and namely, justification in "part by works, could not be said by the Scriptures to be "saved." In which matter, foreseeing that if I waded not warily in it, I should be in danger to be reported (as hath fallen out since notwithstanding) to condemn all the fathers, I said directly and plainly to all men's understanding, "That "it was not indeed to be doubted, but many of the fathers "were saved; but the means," said I, "was not their igno-"rance, which excuseth no man with God, but their knowledge "and faith of the truth, which, it appeareth, God vouchsafed "them, by many notable monuments and records extant of it "in all ages." Which being the last point in all my sermon, rising so naturally from the text I then propounded, as would have occasioned me to have delivered such matter, notwithstanding the former doctrine had been sound; and being dealt in by a general speech, without touch of his particular; I looked not that a matter of controversy would have been made of it,

* 1 Tim. i. 13.

TRAVERS' SUPPLICATION.

no more than had been of my like dealings in former time. But, far otherwise than I looked for, Mr. Hooker, shewing no grief or offence taken at my speech all the week long, the next Sabbath, leaving to proceed upon his ordinary text, professed to preach again that he had done the day before, for some question that his doctrine was drawn into, which he desired might be examined with all severity.

So proceeding, he bestowed his whole time, in that discourse, confirming his former doctrine, and answering the places of Scripture which I had alleged to prove that a man dying in the church of Rome is not to be judged by the Scriptures to be saved. In which long speech, and utterly impertinent to his text, under colour of answering for himself, he impugned directly and openly to all men's understanding, the true doctrine which I had delivered; and, adding to his former points some other like (as willingly one error follows another), that is, "That the Galatians joining, "with faith in Christ, circumcision, as necessary to salvation, "might be saved; and that they of the church of Rome may "be saved by such a faith of Christ as they had, with a general "repentance of all their errors, notwithstanding their opinion "of justification in part by their works and merits:" I was necessarily, though not willingly, drawn to say something to the points he objected against sound doctrine; which I did in a short speech in the end of my sermon, with protestation of so doing not of any sinister affection to any man, but to bear witness to the truth according to my calling; and wished, if the matter should needs further be dealt in, some other more convenient way might be taken for it. Wherein, I hope, my dealing was manifest to the consciences of all indifferent hearers of me that day, to have been according to peace, and without any uncharitableness, being duly considered.

For that I conferred not with him the first day, I have shewed that the cause requiring of me the duty at the least not to be altogether silent in it, being a matter of such consequence, the time also being short wherein I was to preach after him, the hope of the fruit of our communication being small upon experience of former conferences, and my expectation being that the Church should be no further troubled with it, upon the motion I made of taking some

other course of dealing; I suppose my deferring to speak with him till some fit opportunity, cannot in charity be judged uncharitable. TRAVERS' SUPPLICATION.

The second day, his unlooked-for opposition with the former reasons, made it to be a matter that required of necessity some public answer; which being so temperate as I have shewed, if notwithstanding it be censured as uncharitable, and punished so grievously as it is, what should have been my punishment, if (without all such cautions and respects as qualified my speech) I had before all, and in the understanding of all, so reproved him offending openly, that others might have feared to do the like? which yet, if I had done, might have been warranted by the rule and charge of the Apostle *, "Them "that offend openly, rebuke openly, that the rest may also "fear;" and by his example, who, when Peter in this very case which is now between us, had, not in preaching, but in a matter of conversation, not gone with a right foot, as was fit for the truth of the Gospel, conferred not privately with him, but, as his own rule required, reproved him openly before all, that others might hear, and fear, and not dare to do the like. All which reasons together weighed, I hope, will shew the manner of my dealing to have been charitable, and warrantable in every sort.

The next Sabbath day after this, Mr. Hooker kept the way he had entered into before, and bestowed his whole hour and more only upon the questions he had moved and maintained; wherein he so set forth the agreement of the church of Rome with us, and their disagreement from us, as if we had consented in the greatest and weightiest points, and differed only in certain smaller matters: which agreement noted by him in two chief points, is not such as he would have made men believe. The one, in that he said, "They acknowledge "all men sinners, even the blessed Virgin, though some of "them freed her from sin;" for the council of Trent holdeth, that she was free from sin. Another, in that he said, "They teach Christ's righteousness to be the only merito-"rious cause of taking away sin, and differ from us only in "the applying it:" for Thomas Aquinas their chief schoolman, and archbishop Catherinus, teach, "That Christ took "away only original sin, and that the rest are to be taken

* [1 Tim. v. 20.]

TRAVERS' SUPPLICATION.

"away by ourselves;" yea, the council of Trent teacheth, "That righteousness whereby we are righteous in God's "sight, is an inherent righteousness;" which must needs be of our own works, and cannot be understood of the righteousness inherent only in Christ's person, and accounted unto us. Moreover he taught the same time, "That neither the "Galatians, nor the church of Rome, did directly overthrow "the foundation of justification by Christ alone, but only "by consequent, and therefore might well be saved; or else "neither the churches of the Lutherans, nor any which hold "any manner of error, could be saved; because," saith he, "every error by consequent overthroweth the foundation." In which discourses, and such like, he bestowed his whole time and more; which, if he had affected either the truth of God, or the peace of the Church, he would truly not have done.

Whose example could not draw me to leave the Scripture I took in hand, but standing about an hour to deliver the doctrine of it, in the end, upon just occasion of the text, leaving sundry other his unsound speeches, and keeping me still to the principal, I confirmed the believing the doctrine of justification by Christ only, to be necessary to the justification of all that should be saved, and that the church of Rome directly denieth, that a man is saved by Christ, or by faith alone, without the works of the law. Which my answer, as it was most necessary for the service of God and the Church, so was it without any immodest or reproachful speech to Mr. Hooker: whose unsound and wilful dealings in a cause of so great importance to the faith of Christ, and salvation of the Church, notwithstanding I knew well what speech it deserved, and what some zealous earnest man of the spirit of John and James *, surnamed Boanerges, Sons of Thunder, would have said in such case; yet I chose rather to content myself in exhorting him to revisit his doctrine, as Nathan † the prophet did the device, which, without consulting with God, he had of himself given to David, concerning the building of the temple: and, with Peter the Apostle ‡, to endure to be withstood in such a case, not unlike unto this. This in effect was that which passed between us concerning this matter, and the invectives I made against him, wherewith I am charged. Which rehearsal, I hope, may clear me (with

* Mark iii. 17. † 2 Sam. vii. 2—5. ‡ Gal. ii. 11, 14.

all that shall indifferently consider it) of the blames laid upon me for want of duty to Mr. Hooker in not conferring with him, whereof I have spoken sufficiently already; and to the high commission, in not revealing the matter to them, which yet now I am further to answer. My answer is, that I protest, no contempt nor wilful neglect of any lawful authority stayed me from complaining unto them, but these reasons following:

TRAVERS' SUPPLICATION.

First, I was in some hope, that Mr. Hooker, notwithstanding he had been over-carried, with a show of charity, to prejudice the truth, yet when it should be sufficiently proved, would have acknowledged it, or at the least induced with peace, that it might be offered without any offence to him, to such as would receive it; either of which would have taken away any cause of just complaint. When neither of these fell out according to my expectation and desire, but that he replied to the truth, and objected against it, I thought he might have some doubts and scruples in himself; which yet, if they were cleared, he would either embrace sound doctrine, or at least suffer it to have its course: which hope of him I nourished so long, as the matter was not bitterly and immodestly handled between us.

Another reason was the cause itself, which, according to the parable of the tares, (which are said to be sown among the wheat,) sprung up first in his grass: therefore, as the servants in that place are not said to have come to complain to the Lord, till the tares came to shew their fruits in their kind; so I, thinking it yet but a time of discovering of what it was, desired not their sickle to cut it down.

For further answer, it is to be considered, that the conscience of my duty to God, and to his Church, did bind me at the first, to deliver sound doctrine in such points as had been otherwise uttered in that place, where I had now some years taught the truth; otherwise the rebuke of the Prophet * had fallen upon me, for not going up to the breach, and standing in it, and the peril of answering for the blood of the city, in whose watch-tower I sate; if it had been surprised by my default. Moreover, my public protestation, in being willing, that if any were not yet satisfied, some other more convenient

* Ezek. xxii. 30; xxxiii. 6.

TRAVERS' SUPPLICATION.

way might be taken for it. And, lastly, that I had resolved (which I uttered before to some, dealing with me about the matter) to have protested the next sabbath day, that I would no more answer in that place any objections to the doctrine taught by any means, but some other way satisfy such as should require it.

These, I trust, may make it appear, that I failed not in duty to authority, notwithstanding I did not complain, nor give over so soon dealing in the case. If I did, how is he clear, which can allege none of all these for himself? who leaving the expounding of the Scriptures, and his ordinary calling, voluntarily discoursed upon school points and questions, neither of edification nor of truth? Who after all this, as promising to himself, and to untruth, a victory by my silence, added yet in the next sabbath day, to the maintenance of his former opinions, these which follow:

"That no additament taketh away the foundation, except "it be a privative; of which sort neither the works added "to Christ by the church of Rome, nor circumcision by the "Galatians, were; as one denieth him not to be a man, that "saith, he is a righteous man, but he that saith he is a dead "man:" whereby it might seem, that a man might, without hurt, add works to Christ, and pray also that God and St. Peter would save them.

"That the Galatians' case is harder than the case of the "church of Rome, because the Galatians joined circumcision "with Christ, which God had forbidden and abolished; but "that which the church of Rome joined with Christ, were "good works, which God had commanded." Wherein he committed a double fault: one, in expounding all the questions of the Galatians, and consequently of the Romans, and other Epistles, of circumcision only, and the ceremonies of the law (as they do, who answer for the church of Rome in their writings), contrary to the clear meaning of the Apostle, as may appear by many strong and sufficient reasons; the other, in that he said, "The addition of the church of Rome "was of works commanded of God." Whereas the least part of the works whereby they looked to merit, was of such works; and most were works of supererogation, and works which God never commanded, but was highly displeased with, as of

masses, pilgrimages, pardons, pains of purgatory, and such like. Further, "That no one sequel urged by the Apostle "against the Galatians for joining circumcision with Christ, "but might be as well enforced against the Lutherans; that "is, that for their ubiquity it may be as well said to them, If "ye hold the body of Christ to be in all places, you are fallen "from grace, you are under the curse of the law, saying, "'Cursed be he that fulfilleth not all things written in this "Book,'" with such like. He added yet further, "That to a "bishop of the church of Rome, to a cardinal, yea, to the "pope himself, acknowledging Christ to be the Saviour of the "world, denying other errors, and being discomforted for "want of works whereby he might be justified, he would not "doubt, but use this speech; Thou holdest the foundation of "Christian faith, though it be but by a slender thread; thou "holdest Christ, though but by the hem of his garment; "why shouldest thou not hope that virtue may pass from "Christ to save thee? That which thou holdest of justifica-"tion by thy works, overthroweth indeed by consequent the "foundation of Christian faith; but be of good cheer, thou "hast not to do with a captious sophister, but with a merciful "God, who will justify thee for that thou holdest, and not "take the advantage of doubtful construction to condemn "thee. And if this (said he) be an error, I hold it willingly; "for it is the greatest comfort I have in the world, without "which I would not wish either to speak or live." Thus far, being not to be answered in it any more, he was bold to proceed, the absurdity of which speech I need not to stand upon. I think the like to this, and other such in this sermon, and the rest of this matter, hath not been heard in public places within this land since Queen Mary's days. What consequence this doctrine may be of, if he be not by authority ordered to revoke it, I beseech your honours, as the truth of God and his gospel is dear and precious unto you, according to your godly wisdom to consider.

TRAVERS' SUPPLICATION.

I have been bold to offer to your honours a long and tedious discourse of these matters; but speech being like to tapestry, which, if it be folded up, sheweth but part of that which is wrought, and being unlapt and laid open, sheweth plainly to the eye all the work that is in it; I thought it

TRAVERS' SUPPLICATION.

necessary to unfold this tapestry, and to hang up the whole chamber of it in your most honourable senate, that so you may the more easily discern of all the pieces, and the sundry works and matters contained in it. Wherein my hope is, your honours may see I have not deserved so great a punishment as is laid upon the Church for my sake, and also upon myself, in taking from me the exercise of my ministry. Which punishment, how heavy it may seem to the Church, or fall out indeed to be, I refer it to them to judge, and spare to write what I fear, but to myself it is exceeding grievous, for that it taketh from me the exercise of my calling. Which I do not say is dear unto me, as the means of that little benefit whereby I live (although this be a lawful consideration, and to be regarded of me in due place, and of the authority under whose protection I most willingly live, even by God's commandment both unto them and unto me); but which ought to be more precious unto me than my life, for the love which I should bear to the glory and honour of Almighty God, and to the edification and salvation of his Church, for that my life cannot any other way be of like service to God, nor of such use and profit to men by any means. For which cause, as I discern how dear my ministry ought to be unto me, so it is my hearty desire, and most humble request unto God, to your honours, and to all the authority I live under, to whom any dealing herein belongeth, that I may spend my life (according to his example *, who in a word of like sound, but of fuller sense, comparing by it the bestowing of his life to the offering poured out) upon the sacrifice of the faith of God's people, and especially of this church, whereupon I have already poured out a great part thereof in the same calling, from which I stand now restrained. And if your honours shall find it so, that I have not deserved so great a punishment, but rather performed the duty which a good and faithful servant ought, in such case, to do to his Lord and the people he putteth him in trust withal carefully to keep; I am a most humble suitor by these presents to your honours, that, by your godly wisdom, some good course may be taken for the restoring of me to my ministry and place again. Which so great a favour, shall bind me yet in a greater obligation

* [See Philipp. ii. 17. εἰ καὶ σπένδομαι.]

of duty (which is already so great, as it seemed nothing could be added unto it to make it greater) to honour God daily for the continuance and increase of your good estate, and to be ready, with all the poor means God hath given me, to do your honours that faithful service I may possibly perform. But if, notwithstanding my cause be never so good, your honours can by no means pacify such as are offended, nor restore me again, then am I to rest in the good pleasure of God, and to commend to your honours' protection, under her Majesty's, my private life, while it shall be led in duty; and the Church to him, who hath redeemed to himself a people with his precious blood, and is making ready to come to judge both the quick and dead, to give to every one according as he hath done in this life, be it good or evil; to the wicked and unbelievers, justice unto death; but to the faithful, and such as love his truth, mercy and grace to life everlasting.

TRAVERS' SUPPLICATION.

Your Honours' most bounden, and
Most humble Supplicant,

WALTER TRAVERS,
MINISTER OF THE GOSPEL.

MR. HOOKER'S ANSWER

TO THE

SUPPLICATION

THAT

MR. TRAVERS MADE TO THE COUNCIL.

To my Lord of Canterbury his Grace.

ANSWER TO TRAVERS. 1.

MY duty in most humble wise remembered, may it please your Grace to understand, that whereas there hath been a late controversy raised in the Temple, and pursued by Mr. Travers, upon conceit taken at some words by me uttered with a most simple and harmless meaning; in the heat of which pursuit, after three public invectives, silence being enjoined him by authority, he hath hereupon for defence of his proceedings, both presented the right honourable Lords and other of her Majesty's privy council with a writing, and also caused or suffered the same to be copied out and spread through the hands of so many, that well nigh all sorts of men have it now in their bosoms; the matters wherewith I am therein charged being of such quality as they are, and myself being better known to your Grace than to any other of their honours besides, I have chosen to offer to your Grace's hands a plain declaration of my innocency, in all those things wherewith I am so hardly and heavily charged, lest if I still remain silent, that which I do for quietness' sake, be taken as an argument that I lack what to speak truly and justly in mine own defence.

2. First, because Mr. Travers thinketh it expedient to breed an opinion in men's minds, that the root of all inconvenient events which are now sprung out, is the surly and unpeaceable disposition of the man with whom he hath to do;

therefore the first in the rank of accusations laid against me, as my inconformity, which have so little inclined to so many and so earnest exhortations and conferences, as myself, he saith, can witness to have been spent upon me, for my better fashioning unto good correspondence and agreement.

ANSWER TO TRAVERS. 3, 4.

3. Indeed when at the first, by means of special well-willers, without any suit of mine, as they very well know, (although I do not think it had been a mortal sin, in a reasonable sort to have shewed a moderate desire that way,) yet when by their endeavour without instigation of mine, some reverend and honourable, favourably affecting me, had procured her Majesty's grant of the place; at the very point of my entering thereinto, the evening before I was first to preach, he came, and two other gentlemen joined with him in the charge of this church, (for so he gave me to understand,) though not in the same kind of charge with him: the effect of his conference then was, that he thought it his duty to advise me not to enter with a strong hand, but to change my purpose of preaching there the next day, and to stay till he had given notice of me to the congregation, that so their allowance might seal my calling. The effect of mine answer was, that as in place where such order is, I would not break it; so here where it never was, I might not of mine own head take upon me to begin it: but liking very well the motion, for the opinion which I had of his good meaning who made it, requested him not to mislike my answer, though it were not correspondent to his mind.

4. When this had so displeased some, that whatsoever was afterwards done or spoken by me, it offended their taste, angry informations were daily sent out, intelligence given far and wide, what a dangerous enemy was crept in; the worst that jealousy could imagine was spoken and written to so many, that at the length some knowing me well, and perceiving how injurious the reports were, which grew daily more and more unto my discredit, wrought means to bring Mr. Travers and me to a second conference. Wherein when a common friend unto us both had quietly requested him to utter those things wherewith he found himself any way agrieved, he first renewed the memory of my entering into this charge by virtue

ANSWER TO TRAVERS. 5.

only of a human creature (for so the want of that formality* of popular allowance was then censured); and unto this was annexed a catalogue, partly of causeless surmises, as that I had conspired against him, and that I sought superiority over him; and partly of faults, which to note, I should have thought it a greater offence than to commit, if I did account them faults, and had heard them so curiously observed in any other than myself, they are such silly things; as praying in the entrance of my sermons only, and not in the end, naming bishops in my prayer, kneeling when I pray, and kneeling when I receive the Communion, with such like, which I would be as loth to recite, as I was sorry to hear them objected, if the rehearsal thereof were not by him thus wrested from me. These are the conferences wherewith I have been wooed to entertain peace and good agreement.

5. As for the vehement exhortations he speaketh of, I would gladly know some reason wherefore he thought them needful to be used. Was there any thing found in my speeches or dealings, which gave them occasion, who are studious of peace, to think that I disposed myself to some unquiet kind of proceedings? Surely the special providence of God I do now see it was, that the first words I spake in this place should make the first thing whereof I am accused to appear not only untrue, but improbable, to as many as then heard me with indifferent ears, and do I doubt not in their consciences clear me of this suspicion. Howbeit, I grant this were nothing, if it might be shewed, that my deeds following were not suitable to my words. If I had spoken of peace at the first, and afterwards sought to molest and grieve him, by crossing him in his function, by storming if my pleasure were not asked and my will obeyed in the least occurrences, by carping needlessly sometimes at the manner of his teaching, sometimes at this, sometimes at that point of his doctrine; I might then with some likelihood have been blamed, as one disdaining a peaceable hand when it hath been offered. But if I be able (as I am) to prove that myself have now a full year together borne

* A mere formality it had been to me in that place, where as no man had ever used it before me, so it could neither further me if I did use it, nor hinder me if I did not.

ANSWER TO TRAVERS. 5.

the continuance of such dealings, not only without any manner of resistance, but also without any such complaint as might let or hinder him in his course; I see no cause in the world, why of this I should be accused, unless it be, lest I should accuse, which I meant not. If therefore I have given him occasion to use conferences and exhortations unto peace, if when they were bestowed upon me I have despised them, it will not be hard to shew some one word or deed wherewith I have gone about to work disturbance: one is not much, I require but one. Only I require if any thing be shewed, it may be proved, and not objected only, as this is, "That I have "joined with such as have always opposed to any good order "in this church, and made themselves to be thought indis-"posed to the present estate and proceedings." The words have reference, as it seemeth, unto some such things, as being attempted before my coming to the Temple, went not so effectually perhaps forward as he which devised them would have wished. An order, as I learn, there was tendered, that communicants should neither kneel, as in the most places of the realm; nor sit, as in this place the custom is; but walk to the one side of the table, and there standing till they had received, pass afterward away round about by the other. Which being on a sudden begun to be practised in the church, some sat wondering what it should mean, others deliberating what to do: till such time as at length by name one of them being openly called thereunto, requested that they might do as they had been accustomed; which was granted, and as Mr. Travers had ministered his way to the rest, so a curate was sent to minister to them after their way. Which unprosperous beginning of a thing (saving only for the inconvenience of needless alterations, otherwise harmless) did so disgrace that order in their conceit who had to allow or disallow it, that it took no place. For neither they could ever induce themselves to think it good, and it so much offended Mr. Travers, who supposed it to be the best, that he since that time, although contented himself to receive it as they do at the hands of others, yet hath not thought it meet they should ever receive it out of his, which would not admit that order of receiving it, and therefore in my time hath been always present not to minister but only to be ministered unto.

ANSWER TO TRAVERS. 6.

6. Another order there was likewise devised, an order of much more weight and importance. This soil, in respect of certain immunities and other specialties belonging unto it, seemed likely to bear that which in other places of the realm of England doth not take. For which cause request was made to some of her majesty's privy council, that whereas it is provided by a statute there should be collectors and sidemen in churches, which thing, or somewhat correspondent unto it, this place did greatly want, it would please their honours to motion such a matter to the ancients of the Temple. And, according to their honourable manner of helping forward all motions so grounded, they wrote their letters, as I am informed, to that effect. Whereupon, although these houses never had use of such collectors and sidemen as are appointed in other places, yet they both erected a box to receive men's devotion for the poor, appointing the treasurer of both houses to take care for bestowing it where need is; and granted further, that if any could be intreated (as in the end some were) to undertake the labour of observing men's slackness in divine duties, they should be allowed, their complaints heard at all times, and the faults they complained of, if Mr. Travers' private admonition did not serve, then by some other means redressed, but according to the old received orders of both houses. Whereby the substance of their honours' letters was indeed fully satisfied. Yet because Mr. Travers intended not this, but as it seemeth, another thing; therefore notwithstanding the orders which have been taken, and for any thing I know, do stand still in as much force in this church now as at any time heretofore, he complaineth much that the good orders which he doth mean have been withstood. Now it were hard, if as many as any where oppose unto these and the like orders, in his persuasion good, do thereby make themselves to be thought dislikers of the present state and proceedings. If they whom he aimeth at have any otherwise made themselves to be thought such, it is likely he doth know wherein, and will I hope disclose to whom it appertaineth, both the persons whom he thinketh and the causes why he thinketh them so ill-affected. But whatsoever the men be, do their faults make me faulty? They do, if I join myself with them. I beseech him therefore to declare wherein I have joined with them.

Other joining than this with any man here, I cannot imagine: it may be I have talked, or walked, or eaten, or interchangeably used the duties of common humanity, with some such as he is hardly persuaded of. For I know no law of God or man, by force whereof they should be as heathens and publicans unto me, that are not gracious in the eyes of another man, perhaps without cause, or if with cause, yet such cause as he is privy unto, and not I. Could he or any reasonable man think it a charitable course in me, to observe them that shew by external courtesies a favourable inclination towards him, and if I spy out any one amongst them of whom I think not well, hereupon to draw such an accusation as this against him, and to offer it where he hath given up his against me? which notwithstanding I will acknowledge to be just and reasonable, if he or any man living shall shew, that I use as much as the bare familiar company but of one, who by word or deed hath ever given me cause to suspect or conjecture him such as here they are termed, with whom complaint is made that I join myself. This being spoken therefore and written without all possibility of proof, doth not Mr. Travers give me over great cause to stand in some fear lest he make too little conscience how he useth his tongue or pen? These things are not laid against me for nothing; they are to some purpose if they take place. For in a mind persuaded that I am as he deciphereth me, one which refuse to be at peace with such as embrace the truth, and side myself with men sinisterly affected thereunto, any thing that shall be spoken concerning the unsoundness of my doctrine cannot choose but be favourably entertained. This presupposed, it will have likelihood enough which afterwards followeth, that "many of my sermons have tasted of some sour "leaven or other," that in them he hath "discovered sundry "unsound matters." A thing greatly to be lamented, that such a place as this, which might have been so well provided for, hath fallen into the hands of one no better instructed in the truth. But what if in the end it be found that he judgeth my words, as they do colours, which look upon them with green spectacles, and think that which they see is green, when indeed that is green whereby they see.

ANSWER TO TRAVERS. 7.

7. Touching the first point of his discovery, which is about the matter of predestination, to set down that I spake, (for I

ANSWER TO TRAVERS. 8, 9.

have it written,) to declare and confirm the several branches thereof, would be tedious now in this writing, where I have so many things to touch that I can but touch them only. Neither is it herein so needful for me to justify my speech, when the very place and presence where I spake, doth itself speak sufficiently for my clearing. This matter was not broached in a blind alley, or uttered where none was to hear it, that had skill with authority to control, or covertly insinuated by some gliding sentence.

8. That which I taught was at Paul's Cross; it was not huddled in amongst other matters, in such sort that it could pass without noting; it was opened, it was proved, it was some reasonable time stood upon. I see not which way my Lord of London, who was present and heard it, can excuse so great a fault, as patiently, without rebuke or controlment afterwards, to hear any man there teach otherwise than "the "word of God doth," not as it is understood by the private interpretation of some one or two men, or by a special construction received in some few books, but as it is understood "by all the churches professing the gospel;" by them all, and therefore even by our own also amongst others. A man that did mean to prove that he speaketh, would surely take the measure of his words shorter.

9. The next thing discovered, is an opinion about the assurance of men's persuasion in matters of faith. I have taught, he saith, "That the assurance of things which we "believe by the word, is not so certain as of that we perceive "by sense." And is it as certain? Yea, I taught, as he himself I trust will not deny, that the things which God doth promise in his word are surer unto us than any thing we touch, handle, or see; but are we so sure and certain of them? if we be, why doth God so often prove his promises unto us, as he doth, by arguments taken from our sensible experience? We must be surer of the proof, than of the thing proved, otherwise it is no proof. How is it, that if ten men do all look upon the moon, every one of them knoweth it as certainly to be the moon as another; but many believing one and the same promise, all have not one and the same fulness of persuasion? How falleth it out, that men being assured of any thing by sense, can be no surer of it than they are;

whereas the strongest in faith that liveth upon the earth, hath always need to labour, and strive, and pray, that his assurance concerning heavenly and spiritual things may grow, increase, and be augmented?

ANSWER TO TRAVERS. 10, 11, 12.

10. The sermon wherein I have spoken somewhat largely of this point, was, long before this late controversy rose between him and me, upon request of some of my friends seen and read by many, and amongst many, some who are thought able to discern; and I never heard that any one of them hitherto hath condemned it as containing unsound matter. My case were very hard, if as oft as any thing I speak displeaseth one man's taste my doctrine upon his only word should be taken for sour leaven.

11. The rest of this discovery is all about the matter now in question, wherein he hath two faults predominant, which would tire out any that should answer unto every point severally: unapt speaking of school-controversies; and of my words sometimes so untoward a reciting, that he which should promise to draw a man's countenance, and did indeed express the parts, at leastwise the most of them, truly, but perversely place them, could not represent a more offensive visage, than unto me mine own speech seemeth in some places, as he hath ordered it. For answer whereunto, that writing is sufficient, wherein I have set down both my words and meaning in such sort, that where this accusation doth deprave the one, and either misinterpret, or without just cause mislike the other, it will appear so plainly, that I may spare very well to take upon me a new and a needless labour here.

12. Only at one thing which is there to be found, because Mr. Travers doth here seem to take such a special advantage, as if the matter were unanswerable, he constraineth me either to detect his oversight, or to confess mine own in it. In setting the question between the church of Rome and us about grace and justification, lest I should give them an occasion to say, as commonly they do, that when we cannot refute their opinions, we propose to ourselves such instead of theirs, as we can refute; I took it for the best and most perspicuous way of teaching, to declare first, how far we do agree, and then to shew our disagreement; not generally (as

ANSWER TO TRAVERS. 13.

Mr. Travers his words * would carry it, for the easier fastening of that upon me, wherewith, saving only by him, I was never in my life touched); but about the matter of justification only; for farther I had no cause to meddle at that time. What was then mine offence in this case? I did, as he saith, so set it out as if we had consented in the greatest and weightiest points, and differed only in smaller matters. It will not be found, when it cometh to the balance, a light difference where we disagree, as I did acknowledge that we do, about the very essence of the medicine, whereby Christ cureth our disease. Did I go about to make a show of agreement in the weightiest points, and was I so fond as not to conceal our disagreement about this? I do wish that some indifferency were used by them that have taken the weighing of my words.

13. Yea, but our agreement is not such in two of the chiefest points, as I would have men believe it is: and what are they? The one is, I said, "They acknowledge all men "sinners, even the Blessed Virgin, though some of them "free her from sin." Put the case I had affirmed, that only some of them free her from sin, and had delivered it as the most current opinion amongst them, that she was conceived in sin: doth not Bonaventure say plainly, "omnes fere," in a manner all men do hold this? doth he not bring many reasons wherefore all men should hold it? were their voices

* His words be these: "The "next Sabbath-day after this, Mr. "Hooker kept the way he had "entered into before, and bestowed "his whole hour and more only "upon the question he had moved "and maintained. Wherein he so "set out the agreement of the "church of Rome with us, and "their disagreement from us, as if "we had consented in the greatest "and weightiest points, and differed "only in certain smaller matters. "Which agreement noted by him "in two chief points, is not such as "he would have made men believe: "the one, in that he said, they "acknowledge all men sinners, even "the Blessed Virgin, though some "of them freed her from sin: for "the council of Trent holdeth that "she was free from sin: another in "that he said, they teach Christ's "righteousness to be the only meri-"torious cause of taking away sin, "and differ from us only in the ap-"plying of it. For Thomas Aqui-"nas, their chief schoolman, and "Archbishop Catharinus, teach, that "Christ took away only original "sin, and that the rest are to be "taken away by ourselves: yea the "council of Trent teacheth that "the righteousness whereby we are "righteous in God's sight is in-"herent righteousness; which must "needs be of our own works, and "cannot be understood of the righte-"ousness inherent only in Christ's "person, and accounted unto us."

since that time ever counted, and their number found smaller which hold it, than theirs that hold the contrary? Let the question then be, whether I might say, the most of them "acknowledge all men sinners, even the Blessed Virgin "herself." To shew that their general received opinion is the contrary, the Tridentine council is alleged, peradventure not altogether so considerately. For if that council have by resolute determination freed her, if it hold, as Mr. Travers saith it doth, that she was free from sin, then must the church of Rome needs condemn them that hold the contrary. For what that council holdeth, the same they all do and must hold. But in the church of Rome, who knoweth not, that it is a thing indifferent to think and defend the one or the other? So that this argument, the council of Trent holdeth the Virgin free from sin, *ergo*, it is plain that none of them may, and therefore untrue that most of them do acknowledge her a sinner, were forcible to overthrow my supposed assertion, if it were true that the council did hold this. But to the end it may clearly appear, how it neither holdeth this nor the contrary, I will open what many do conceive of the canon that concerneth this matter. The fathers of Trent perceived, that if they should define of this matter, it would be dangerous howsoever it were determined. If they freed her from original sin, the reasons against them are unanswerable, which Bonaventure and others do allege, but especially Thomas, whose line as much as may be they follow. Again if they did resolve the other way, they should control themselves in another thing, which in no case might be altered. For they profess to keep no day holy in the honour of an unholy thing; and the Virgin's conception they honour with a feast*, which they could not abrogate with-

ANSWER TO TRAVERS. 13.

* This doth much trouble Thomas, holding her conception stained with the natural blemish inherent in mortal seed. And therefore he putteth it off with two answers; the one that the church of Rome doth not allow but tolerate the feast; which answer now will not serve: the other that being sure she was sanctified before birth, but unsure how long a while after her conception, therefore, under the name of her conception-day, they honour the time of her sanctification. So that besides this, they have now no soder to make the certain allowance of their feast, and their uncertain sentence concerning her sin to cleave together. Thomas. iii. part. quæst. 27, art. 2. ad 2m. et 3m. [t. xii. 101, 102.]

ANSWER TO TRAVERS. 13.

out cancelling a constitution of Xystus Quartus. And that which is worse, the world might perhaps hereupon suspect, that if the church of Rome did amiss before in this, it is not impossible for her to fail in other things. In the end, they did wisely cut out their canon by a middle thread, establishing the feast of the Virgin's conception, and leaving the other question doubtful as they found it; giving only a caveat, that no man should take the decree which pronounceth all mankind originally sinful, for a definitive sentence concerning the Blessed Virgin. This in my sight is plain by their own words, "Declarat hæc ipsa sancta Synodus," &c. Wherefore our countrymen at Rhemes, mentioning this point, are marvellous wary, how they speak; they touch it as though it were a hot coal*: "Many godly devout men judge that "our blessed lady was neither born nor conceived in sin." It is not their wont to speak so nicely of things definitively set down in that council.

In like sort we find that the rest which have since the time of the Tridentine synod written of original sin, are in this point for the most part either silent or very sparing in their speech; and when they speak, either doubtful what to think, or whatsoever they think themselves, fearful to set down any certain determination. If I be thought to take the canon of that council otherwise than they themselves do, let him expound it whose sentence was neither last asked nor his pen least occupied in setting it down; I mean Andradius, whom Gregory the Thirteenth hath allowed plainly to confess†, that it is a matter which neither express evidence of Scripture, nor the tradition of the Fathers, nor the sentence of the Church hath determined; that they are too surly and self-willed, which, defending either opinion, are displeased with them by whom the other is maintained; finally that the Fathers of Trent have not set down any certainty about this question, but left it doubtful and indifferent.

Now whereas my words, which I had set down in writing before I uttered them, were indeed these, "Although they "imagine that the Mother of our Lord Jesus Christ were "for his honour and by his special protection preserved clean

* Annot. in Rom. v. sect. 9. [v. 14.] † Lib. v. Defens. Trid. Fidei.

"from all sin, yet concerning the rest they teach as we do, "that all have sinned:" against my words they might with more pretence take exception, because so many of them think she had sin, which exception notwithstanding, the proposition being indefinite and the matter contingent, they cannot take, because they grant that many whom they count grave and devout amongst them think that she was clear from all sin. But whether Mr. Travers did note my words himself, or take them upon the credit of some other man's noting, the tables were faulty wherein it was noted, "All men sinners, even the "Blessed Virgin;" when my speech was rather, "All men "except the Blessed Virgin."

ANSWER TO TRAVERS. 14.

To leave this; another fault he findeth, that I said, "They "teach Christ's righteousness to be the only meritorious "cause of taking away sin, and differ from us only in the "applying of it." I did say and do, "They teach as we do, "that although Christ be the only meritorious cause of our "justice, yet as a medicine, which is made for health, doth "not heal by being made, but by being applied; so, by "the merits of Christ, there can be no life nor justification, "without the application of his merits: but about the manner "of applying Christ, about the number and power of means "whereby he is applied, we dissent from them." This of our dissenting from them is acknowledged.

14. Our agreement in the former is denied to be such as I pretend. Let their own words therefore and mine concerning them be compared. Doth not Andradius plainly confess*; "Our sins doth shut, and only the merits of Christ open the "entering into blessedness?" And Soto†, "It is put for a "ground, that all, since the fall of Adam, obtain salvation "only by the Passion of Christ: howbeit as no cause can "be effectual without applying, so neither can any man be "saved, to whom the suffering of Christ is not applied." In a word, who not? when the council of Trent reckoning up the causes of our first justification, doth name no end but God's glory and our felicity; no efficient but his mercy; no instrumental but baptism; no meritorious but Christ; whom to have merited the taking away of no sin but original is not their opinion: which himself will find, when he hath well

* Orthod. Except. lib. iii. † In 4 Sent. dist. 1. quæst. 4. [3.] art. 6.

ANSWER TO TRAVERS. 15, 16.

examined his witnesses, Catharinus and Thomas. Their Jesuits are marvellous angry with the men out of whose gleanings Mr. Travers seemeth to have taken this, they openly disclaim it, they say plainly, "Of all the catholics "there is no one that did ever so teach," they make solemn protestation, "We believe and profess that Christ upon the "cross hath altogether satisfied for all sins, as well original "as actual*." Indeed they teach, that the merit of Christ doth not take away actual sin in such sort as it doth original; wherein if their doctrine had been understood, I for my speech had never been accused. As for the council of Trent concerning inherent righteousness, what doth it here? No man doubteth but they make another formal cause of justification than we do. In respect whereof, I have shewed already that we disagree about the very essence of that which cureth our spiritual disease. Most true it is which the grand philosopher hath, "Every man judgeth well of that which "he knoweth;" and therefore, till we know the things throughly whereof we judge, it is a point of judgment to stay our judgment.

15. Thus much labour being spent in discovering the unsoundness of my doctrine, some pains he taketh further to open faults in the manner of my teaching, as that "I be-"stowed my whole hour and more, my time and more than "my time, in discourses utterly impertinent to my text." Which if I had done, it might have past without complaining of to the privy-council.

16. But I did worse, as he saith; "I left the expounding "of the Scriptures, and my ordinary calling, and discoursed "upon school-points and questions, neither of edification, nor "of truth." I read no lecture in the law or in physic. And except the bounds of ordinary calling may be drawn like a purse, how are they so much wider unto him than to me, that he within the limits of his ordinary calling should reprove that in me which he understood not, and I labouring that both he and others might understand, could not do this without forsaking my calling? The matter whereof I spake was such,

* "Nemo Catholicorum unquam "sic docuit; sed credimus et pro-"fitemur Christum in cruce pro "omnibus omnino peccatis satis-"fecisse, tam originalibus quam "actualibus." Bellarm. Judic. de Lib. Concor. Mendac. 18.

ANSWER TO TRAVERS. 16.

as being at the first by me but lightly touched, he had in that place openly contradicted, and solemnly taken upon him to disprove. If therefore it were a school-question, and unfit to be discoursed of there, that which was in me but a proposition only at the first, wherefore made he a problem of it? Why took he first upon him to maintain the negative of that which I had affirmatively spoken, only to shew mine own opinion, little thinking that ever it would have made a question? Of what nature soever the question were, I could do no less than there explain myself to them, unto whom I was accused of unsound doctrine; wherein if to shew what had been through ambiguity mistaken in my words, or misapplied by him in this cause against me, I used the distinctions and helps of schools, I trust that herein I have committed no unlawful thing. These school-implements are acknowledged * by grave and wise men not unprofitable to have been invented. The most approved for learning and judgment do use them without blame; the use of them hath been well liked in some that have taught even in this very place before me; the quality of my hearers is such, that I could not but think them of capacity very sufficient for the most part to conceive harder than I used any; the cause I had in hand did in my judgment necessarily require them which were then used; when my words spoken generally without distinctions had been perverted, what other way was there for me, but by distinctions to lay them open in their right meaning, that it might appear to all men whether they were consonant to truth or no? And although Mr. Travers be so inured with the city, that he thinketh it unmeet to use any speech which savoureth of the school, yet his opinion is no canon. Though unto him, his mind being troubled, my speech did seem like fetters and manacles, yet there might be some more calmly affected which thought otherwise; his private judgment will hardly warrant his bold words, that the things which I spake "were neither of edification nor "truth." They might edify some other, for any thing he knoweth, and be true for any thing he proveth to the contrary. For it is no proof to cry, "Absurdities, the like where-"unto have not been heard in public places within this land

* Calv. Inst. l. i. c. 16. sect. 9.

ANSWER TO TRAVERS. 17.

"since Queen Mary's days." If this came in earnest from him, I am sorry to see him so much offended without cause; more sorry, that his fit should be so extreme, to make him speak he knoweth not what. That I neither "affected the "truth of God, nor the peace of the Church," *mihi pro minimo est.* It doth not much move me when Mr. Travers doth say that, which I trust a greater than Mr. Travers will gainsay.

17. Now let all this which hitherto he hath said be granted him, let it be as he would have it, let my doctrine and manner of teaching be as much disallowed by all men's judgments as by his, what is all this to his purpose? He himself allegeth this to be the cause why he bringeth it in; the High Commissioners "charge him with an indiscretion and want of "duty in that he inveighed against certain points of doctrine "taught by me as erroneous, not conferring first with me, "nor complaining of it to them." Which faults, a sea of such matter as he hath hitherto waded in will never be able to scour from him. For the avoiding of schism and disturbance in the Church, which must needs grow if all men might think what they list and speak openly what they think; therefore by a decree* agreed upon by the Bishops and confirmed by her Majesty's authority, it was ordered that erroneous doctrine, if it were taught publickly, should not be publickly refuted; but that notice thereof should be given unto such as are by her Highness appointed to hear and to determine such causes. For breach of which order, when he is charged with lack of duty, all the faults that can be heaped upon me will make but a weak defence for him: as surely his defence is not much stronger, when he allegeth for himself, that "he was in some hope his speech in proving the

* In the Advertisements published in the seventh year of her Majesty's reign: "If any Preacher, or Parson, "Vicar, or Curate so licensed, shall "fortune to preach any matter "tending to dissension, or to dero-"gation of the religion and doc-"trine received, that the hearers "denounce the same to the Ordi-"nary, or the next Bishop of the "same place, but not openly to "contrary or to impugn the same "speech so disorderly uttered, "whereby may grow offence and "disquiet of the people, but shall "be convinced and reproved by the "Ordinary after such agreeable "order as shall beseem to him, "according to the gravity of the "offence: and that it be presented "within one month after the words "spoken."

"truth, and clearing those scruples which I had in myself, "might cause me either to embrace sound doctrine, or suffer "it to be embraced of others, which if I did he should not "need to complain;" that "it was meet he should first dis-"cover what I had sown, and make it manifest to be tares, "and then desire their scythe to cut it down;" that con-"science did bind him to do otherwise than the foresaid order "requireth;" that "he was unwilling to deal in that public "manner, and wished a more convenient way were taken for "it;" that "he had resolved to have protested the next sab-"bath-day, that he would some other way satisfy such as "should require it, and not deal more in that place." Be it imagined, (let me not be taken as if I did compare the offenders, when I do not, but their answers only,) be it imagined that a libeller did make this apology for himself; "I "am not ignorant that if I have just matter against any man "the law is open, there are judges to hear it, and courts "where it ought to be complained of; I have taken another "course against such or such a man, yet without breach of "duty, forasmuch as I am able to yield a reason of my doing; "I conceived some hope that a little discredit amongst men "would make him ashamed of himself, and that his shame "would work his amendment; which if it did, other accusa-"tion there should not need:" could his answer be thought sufficient, could it in the judgment of discreet men free him from all blame? No more can the hope which Mr. Travers conceived to reclaim me by public speech, justify his fault against the established order of the church.

18. His thinking it meet "he should first openly discover "to the people the tares that had been sown amongst them, "and then require the hand of authority to mow them down," doth only make it a question whether his opinion that this was meet, may be a privilege or protection against that lawful constitution which had before determined of it as of a thing unmeet. Which question I leave for them to discuss whom it most concerneth. If the order be such that it cannot be kept without hazarding a thing so precious as a good conscience, the peril whereof could be no greater to him than it needs must be to all others whom it toucheth in like causes; when this is evident, it will be a most effectual motive not

ANSWER TO TRAVERS. 19, 20.

only for England, but also for other reformed churches, even Geneva itself, (for they have the like,) to change or take that away which cannot but with great inconvenience be observed. In the meanwhile, the breach of it may in such consideration be pardoned (which truly I wish, howsoever it be) yet hardly defended as long as it standeth in force uncancelled.

19. Now whereas he confesseth another way had "been "more convenient," and that he found in himself secret unwillingness to do that which he did, doth he not plainly say in effect that the light of his own understanding proved the way he took perverse and crooked; reason was so plain and pregnant against it, that his mind was alienated, his will averted to another course? Yet somewhat there was which so far overruled, that it must needs be done even against the very stream; what doth this bewray? Finally, his purposed protestation, whereby he meant openly to make it known, that he did not allow this kind of proceeding, and therefore would satisfy men otherwise, "and deal no more in this place," sheweth his good mind in this, that he meant to stay himself from further offending; but it serveth not his turn. He is blamed because the thing he had done was amiss, and his answer is, That which I would have done afterward had been well, if so be I had done it.

20. But as in this he standeth persuaded that he hath done nothing besides duty, so he taketh it hardly that the high commissioners should charge him with indiscretion. Whereof as if he could so wash his hands, he maketh a long and a large declaration concerning the carriage of himself; how he waded in matters "of smaller weight," and how in things of greater "moment;" how warily he dealt; how "naturally he "took his things rising from the text;" how closely he kept himself "to the Scripture he took in hand;" how much pains he "took to confirm the necessity of believing justifica-"tion by Christ only," and to shew how "the church of "Rome denieth that a man is saved by faith alone without "works of the law;" what "the Sons of Thunder would have "done" if they had been in his case; that his "answer was "very temperate, without *immodest* or reproachful speech;" that when he might "before all have reproved me," he did not, "but contented himself with exhorting me" before all

"to follow Nathan's example and revisit my doctrine;" when he might have followed St. Paul's example in "re-"proving" Peter, he did not, but exhorted me with Peter to "endure to be withstood." This testimony of his discreet carrying himself in the handling of his matter, being more agreeably framed and given him by another than by himself, might make somewhat for the praise of his person; but for defence of his action unto them by whom he is thought indiscreet for not conferring privately before he spake, will it serve to answer that when he spake he did it considerately? He perceiveth it will not, and therefore addeth reasons such as they are. As namely how he purposed at the first to take another course, and that was this, "publicly to deliver the "truth of such doctrine as I had otherwise taught, and at con-"venient opportunity to confer with me upon such points." Is this the rule of Christ, If thy brother offend openly in his speech, control it first with contrary speech openly, and confer with him afterwards upon it, when convenient opportunity serveth? Is there any law of God or of man whereupon to ground such a resolution, any Church extant in the world where teachers are allowed thus to do or to be done unto? He cannot but see how weak an allegation it is, when he bringeth in his following this first in one matter and so afterwards in another to approve himself now following it again. For if the very purpose of doing a thing so uncharitable be a fault, the deed is a greater fault; and doth the doing of it twice make it the third time fit and allowable to be done? The weight of the cause, which is his third defence, relieveth him as little. The weightier it was the more it required conference, advice, and consultation, the more it stood him upon to take good heed that nothing were rashly done or spoken in it. But he meaneth "weighty" in regard of the wonderful danger except he had presently withstood me, without expecting a time of conference. "This "cause being of such moment that might prejudice the faith "of Christ, encourage the ill-affected to continue still in their "damnable ways, and other weak in faith to suffer themselves "to be seduced to the destruction of their souls, he thought "it his bounden duty to speak before he talked with me." A man that should read this and not know what I had spoken

ANSWER TO TRAVERS. 21.

might imagine that I had at the least denied the divinity of Christ. But they which were present at my speech, and can testify that nothing passed my lips more than is contained in their writings, whom for soundness of doctrine, learning, and judgment, Mr. Travers himself doth, I dare say, not only allow, but honour; they which heard and do know, that the doctrine here signified in so fearful manner, the doctrine that was so dangerous to the faith of Christ, that was so likely to "encourage ill-affected men to continue still in damnable "ways," that gave so great cause to tremble for fear of the present "destruction of souls," was only this; "I doubt not "but God was merciful to save thousands of our fathers living "heretofore in popish superstitions, inasmuch as they sinned "ignorantly;" and this spoken in a sermon, the greatest part whereof was against popery; they will hardly be able to discern how Christianity should herewith be so grievously shaken.

21. Whereby his fourth excuse is also taken from him. For what doth it boot him to say, "The time was short "wherein he was to preach after me," when his preaching of this matter perhaps ought, surely might have been either very well omitted, or at the least more conveniently for a while deferred, even by their judgments that cast the most favourable aspect towards these his hasty proceedings. The poison which men had taken at my hands was not so quick and strong in operation as in eight days to make them past cure; by eight days' delay there was no likelihood that the force and power of his speech could die; longer meditation might bring better and stronger proofs to mind than extemporal dexterity could furnish him with; and who doth know whether time, the only mother of sound judgment and discreet dealing, might have given that action of his some better ripeness, which by so great festination hath as a thing born out of time brought small joy unto him that begat it? Doth he think it had not been better that neither my speech had seemed in his eyes as an arrow sticking in a thigh of flesh, nor his own as a child whereof he must needs be delivered by an hour? His last way of disburdening himself is, by casting his load upon my back, as if I had brought him by former conferences out of hope that any fruit would ever come of

ANSWER TO TRAVERS. 22.

conferring with me. Loth I am to rip up those conferences, whereof he maketh but a slippery and loose relation. In one of them the question between us was, whether the persuasion of faith concerning remission of sins, eternal life, and whatsoever God doth promise unto man, be as free from doubting as the persuasion which we have by sense concerning things tasted, felt, and seen. For the negative I mentioned their example, whose faith in Scripture is most commended, and the experience which all faithful men have continually had of themselves. For proof of the affirmative which he held I desiring to have some reason, heard nothing but "all good "writers" oftentimes inculcated. At the length, upon request to see some one of them, Peter Martyr's Common Places were brought, where the leaves were turned down at a place sounding to this effect, "That the Gospel doth make true "Christians more virtuous than moral philosophy did make "heathens:" which came not near the question by many miles.

22. In the other conference he questioned about the matter of reprobation, misliking first that I had termed God a permissive and no positive cause of the evil which the schoolmen do call *malum culpæ;* secondly that to their objection who say, "If I be elected, do what I will I shall be saved," I had answered, that the will of God in this thing is not absolute but conditional, to save his elect believing, fearing, and obediently serving him; thirdly that to stop the mouths of such as grudge and repine against God for rejecting castaways, I had taught that they are not rejected nò not in the purpose and counsel of God, without a foreseen worthiness of rejection going though not in time yet in order before. For if God's electing do in order (as needs it must) presuppose the foresight of their being that are elected, though they be elected before they be; nor only the positive foresight of their being, but also the permissive of their being miserable, because election is through mercy, and mercy doth always presuppose misery: it followeth, that the very chosen of God acknowledge to the praise of the riches of his exceeding free compassion, that when he in his secret determination set it down, "Those shall live and not die," they lay as ugly spectacles before him, as lepers covered with dung and mire, as ulcers

ANSWER TO TRAVERS. 23, 24.

putrefied in their fathers' loins, miserable, worthy to be had in detestation; and shall any forsaken creature be able to say unto God, Thou didst plunge me into the depth and assign me unto endless torments only to satisfy thine own will, finding nothing in me for which I could seem in thy sight so well worthy to feel everlasting flames?

23. When I saw that Mr. Travers carped at these things, only because they lay not open, I promised at some convenient time to make them clear as light both to him and to all others. Which if they that reprove me will not grant me leave to do, they must think that they are for some cause or other more desirous to have me reputed an unsound man, than willing that my sincere meaning should appear and be approved. When I was farther asked what my grounds were, I answered that St. Paul's words concerning this cause were my grounds. His next demand, what author I did follow in expounding St. Paul and gathering the doctrine out of his words, against the judgment, he saith, "of all churches and "all good writers." I was well assured that to control this overreaching speech, the sentences which I might have cited out of church confessions, together with the best learned monuments of former times, and not the meanest of our own, were mo in number than perhaps he would willingly have heard of; but what had this booted me? For although he himself in generality do much use those formal speeches, "all "churches," and "all good writers:" yet as he holdeth it in the pulpit lawful to say in general, the Painims think this, or the heathen that, but utterly unlawful to cite any sentence of theirs that say it; so he gave me at that time great cause to think, that my particular alleging of other men's words to shew their agreement with mine, would as much have displeased his mind, as the thing itself for which they had been alleged. For he knoweth how often he hath in public place bitten me for this, although I did never in any sermon use many of the sentences of other writers, and do make most without any; having always thought it meetest neither to affect nor to contemn the use of them.

24. He is not ignorant, that in the very entrance to the talk which we had privately at that time, to prove it unlawful altogether in preaching, either for confirmation, declaration,

ANSWER TO TRAVERS. 25.

or otherwise, to cite any thing but mere canonical scripture, he brought in, "The Scripture is given by inspiration, and "is profitable to teach, to improve," &c. urging much the vigour of these two clauses, "the man of God," and "every "good work." If therefore the work were good which he required at my hands, if privately to shew why I thought the doctrine I had delivered to be according to St. Paul's meaning were a good work, can they which take the place before alleged for a law condemning every man of God who in doing the work of preaching any way useth human authority, like it in me, if in the work of strengthening that which I had preached, I should bring forth the testimonies and the sayings of mortal men? I alleged therefore that which might under no pretence in the world be disallowed, namely reason; not meaning thereby mine own reason as now it is reported, but true, sound, divine reason; reason whereby those conclusions might be out of St. Paul demonstrated, and not probably discoursed of only; reason proper to that science whereby the things of God are known; theological reason, which out of principles in Scripture that are plain, soundly deduceth more doubtful inferences, in such sort that being heard they neither can be denied, nor any thing repugnant unto them received, but whatsoever was before otherwise by miscollecting gathered out of darker places, is thereby forced to yield itself, and the true consonant meaning of sentences not understood is brought to light. This is the reason which I intended. If it were possible for me to escape the ferula in any thing I do or speak, I had undoubtedly escaped it in this. In this I did that which by some is enjoined as the only allowable, but granted by all as the most sure and safe way whereby to resolve things doubted of in matters appertaining to faith and Christian religion. So that Mr. Travers had here small cause given him to be weary of conferring, unless it were in other respects than that poor one which is here pretended, that is to say, the little hope he had of doing me any good by conference.

25. Yet behold his first reason of not complaining to the high commission is, that sith I offended only through an overcharitable inclination, he conceived good hope, when I should see the truth cleared and some scruples which were in my mind removed by his diligence, I would yield. But what

ANSWER TO TRAVERS. 26.

experience soever he had of former conferences, how small soever his hope was that fruit would come of it if he should have conferred, will any man judge this a cause sufficient why to open his mouth in public without any one word privately spoken? He might have considered that men do sometimes reap where they sow but with small hope; he might have considered that although unto me (whereof he was not certain neither) but if to me his labour should be as water spilt or poured into a torn dish, yet to him it could not be fruitless to do that which order in Christian churches, that which charity among Christian men, that which at any man's hands even common humanity itself, at his many other things besides did require. What fruit could there come of his open contradicting in so great haste with so small advice, but such as must needs be unpleasant and mingled with much acerbity? Surely he which will take upon him to defend that in this there was no oversight, must beware lest by such defences he leave an opinion dwelling in the minds of men that he is more stiff to maintain what he hath done, than careful to do nothing but that which may justly be maintained.

26. Thus have I, as near as I could, seriously answered things of weight: with smaller I have dealt as I thought their quality did require. I take no joy in striving, I have not been nuzzled or trained up in it. I would to Christ they which have at this present enforced me hereunto, had so ruled their hands in any reasonable time, that I might never have been constrained to strike so much as in mine own defence. Wherefore to prosecute this long and tedious contention no further, shall I wish that your Grace and their Honours (unto whose intelligence the dutiful regard which I have of their judgments maketh me desirous that as accusations have been brought against me, so this my answer thereunto may likewise come) did both with the one and the other, as Constantine with the books containing querulous matter. Whether this be convenient to be wished or no, I cannot tell. But sith there can come nothing of contention but the mutual waste of the parties contending, till a common enemy dance in the ashes of them both, I do wish heartily that the grave advice which Constantine gave for reuniting of his clergy, so many times upon so small occasions in so lament-

able sort divided, or rather the strict commandment of Christ unto his that they should not be divided at all, may at length if it be his blessed will, prevail so far at the least in this corner of the Christian world, to the burying and quite forgetting of strife, together with the causes which have either bred it or brought it up; that things of small moment never disjoin them, whom one God, one Lord, one Faith, one Spirit, one Baptism, bands of great force, have linked; that a respective eye towards things wherewith we should not be disquieted make us not, as through infirmity the very patriarchs themselves sometimes were, full gorged, unable to speak peaceably to their own brother; finally that no strife may ever be heard of again but this, who shall hate strife most, who shall pursue peace and unity with swiftest paces.

ANSWER TO TRAVERS. 26.

A

LEARNED SERMON

OF

THE NATURE OF PRIDE.

HABAK. ii. 4.

His mind swelleth, and is not right in him: but the just by his faith shall live.

SERM. III.

THE nature of man, being much more delighted to be led than drawn, doth many times stubbornly resist authority, when to persuasion it easily yieldeth. Whereupon the wisest law-makers have endeavoured always, that those laws might seem most reasonable, which they would have most inviolably kept. A law simply commanding or forbidding, is but dead in comparison of that which expresseth the reason wherefore it doth the one or the other. And, surely, even in the laws of God, although that he hath given commandment be in itself a reason sufficient to exact all obedience at the hands of men, yet a forcible inducement it is to obey with greater alacrity and cheerfulness of mind, when we see plainly that nothing is imposed more than we must needs yield unto, except we will be unreasonable. In a word, whatsoever we be taught, be it precept for direction of our manners, or article for instruction of our faith, or document any way for information of our minds, it then taketh root and abideth, when we conceive not only what God doth speak, but why. Neither is it a small thing which we derogate, as well from the honour of his truth, as from the comfort, joy, and delight which we ourselves should take by it, when we loosely slide over his speech as though it were, as our own is commonly, vulgar and trivial. Whereas he uttereth nothing but it hath, besides the substance of doctrine delivered, a depth of wisdom in the very choice and frame of words to deliver it in. The

reason whereof being not perceived, but by greater intention of brain than our nice minds for the most part can well away with, fain we would bring the world, if we might, to think it but a needless curiosity to rip up any thing further than extemporal readiness of wit doth serve to reach unto. Which course if here we did list to follow, we might tell you, that in the first branch of this sentence God doth condemn the Babylonian's pride; and in the second, teach what happiness of state shall grow to the righteous by the constancy of their faith, notwithstanding the troubles which now they suffer; and, after certain notes for wholesome instruction hereupon collected, pass over without detaining your minds in any further removed speculation. But, as I take it, there is a difference between the talk that beseemeth nurses amongst children, and that which men of capacity and judgment do or should receive instruction by.

The mind of the Prophet being erected with that which hath been hitherto spoken, receiveth here for full satisfaction a short abridgment of that which is afterwards more particularly unfolded. Wherefore, as the question before disputed of doth concern two sorts of men, the wicked flourishing as the bay, and the righteous like the withered grass, the one full of pride, the other cast down with utter discouragement; so the answer which God doth make for resolution of doubts hereupon arisen, hath reference unto both sorts, and this present sentence, containing a brief abstract thereof, comprehendeth summarily as well the fearful estate of iniquity overexalted, as the hope laid up for righteousness opprest. In the former branch of which sentence, let us first examine what this rectitude or straightness importeth, which God denieth to be in the mind of the Babylonian. All things which God did create, he made them at the first true, good, and right: true, in respect of correspondence unto that pattern of their being, which was eternally drawn in the counsel of God's foreknowledge; good, in regard of the use and benefit which each thing yieldeth unto other; right, by an apt conformity of all parts with that end which is outwardly proposed for each thing to tend unto. Other things have ends proposed, but have not the faculty to know, judge, and esteem of them; and therefore as they tend thereunto unwittingly, so likewise in

SERM. III. the means whereby they acquire their appointed ends, they are by necessity so held that they cannot divert from them. The end why the heavens do move, the heavens themselves know not, and their motions they cannot but continue. Only men in all their actions know what it is which they seek for, neither are they by any such necessity tied naturally unto any certain determinate mean to obtain their end by, but that they may, if they will, forsake it. And therefore, in the whole world, no creature but only man, which hath the last end of his actions proposed as a recompense and reward, whereunto his mind directly bending itself, is termed right or straight, otherwise perverse.

To make this somewhat more plain, we must note, that as they which travail from city to city, inquire ever for the straightest way, because the straightest is that which soonest bringeth them unto their journey's end; so we, "having "here," as the Apostle speaketh*, "no abiding city," but being always in travail towards that place of joy, immortality, and rest, cannot but in every of our deeds, words, and thoughts, think that to be best, which with most expedition leadeth us thereunto, and is for that very cause termed right. That sovereign good, which is the eternal fruition of all good, being our last and chiefest felicity, there is no desperate despiser of God and godliness living which doth not wish for. The difference between right and crooked minds, is in the means which the one or the other do eschew or follow. Certain it is, that all particular things which are naturally desired in the world, as food, raiment, honour, wealth, pleasure, knowledge, they are subordinated in such wise unto that future good which we look for in the world to come, that even in them there lieth a direct way leading unto this. Otherwise we must think, that God, making promises of good things in this life, did seek to pervert men and to lead them from their right minds. Where is then the obliquity of the mind of man? His mind is perverse, kam, and crooked, not when it bendeth itself unto any of these things, but when it bendeth so, that it swerveth either to the right hand or to the left, by excess or defect, from that exact rule whereby human actions are measured. The rule to measure and judge them by, is

* [Heb. xiii. 14.]

the law of God. For this cause, the Prophet doth make so often and so earnest suit, "O direct me in the way of thy "commandments: as long as I have respect to thy statutes, "I am sure not to tread amiss." Under the name of the Law, we must comprehend not only that which God hath written in tables and leaves, but that which nature hath engraved in the hearts of men. Else how should those heathen, which never had books but heaven and earth to look upon, be convicted of perverseness? "But the Gentiles, which had "not the law in books, had," saith the Apostle*, "the effect "of the law written in their hearts."

Then seeing that the heart of man is not right exactly, unless it be found in all parts such, that God examining and calling it unto account with all severity of rigour, be not able once to charge it with declining or swerving aside (which absolute perfection when did God ever find in the sons of mere mortal men?) doth it not follow, that all flesh must of necessity fall down and confess, We are not dust and ashes, but worse; our minds from the highest to the lowest are not right; if not right, then undoubtedly not capable of that blessedness which we naturally seek, but subject unto that which we most abhor, anguish, tribulation, death, woe, endless misery. For whatsoever misseth the way of life, the issue thereof cannot be but perdition. By which reason, all being wrapped up in sin, and made thereby the children of death, the minds of all men being plainly convicted not to be right; shall we think that God hath endued them with so many excellencies, more not only than any, but than all the creatures in the world besides, to leave them in such estate, that they had been happier if they had never been? Here cometh necessarily in a new way unto salvation, so that they which were in the other perverse, may in this be found straight and righteous. That the way of nature, this the way of grace. The end of that way, salvation merited, presupposing the righteousness of men's works; their righteousness, a natural ability to do them; that ability, the goodness of God which created them in such perfection. But the end of this way, salvation bestowed upon men as a gift, presupposing, not their righteousness, but the forgiveness of their unrighteousness, justification; their justification, not

* Rom. [ii. 14, 15.]

SERM. III. their natural ability to do good, but their hearty sorrow for not doing, and unfeigned belief in Him, for whose sake not doers are accepted, which is their vocation; their vocation, the election of God, taking them out from the number of lost children; their election, a mediator in whom to be elect; this mediation, inexplicable mercy; his mercy, their misery, for whom he vouchsafed to make himself a mediator. The want of exact distinguishing between these two ways, and observing what they have common, what peculiar, hath been the cause of the greatest part of that confusion whereof Christianity at this day laboureth. The lack of diligence in searching, laying down, and inuring men's minds with those hidden grounds of reason, whereupon the least particulars in each of these are most firmly and strongly builded, is the only reason of all those scruples and uncertainties, wherewith we are in such sort entangled, that a number despair of ever discerning what is right or wrong in any thing. But we will let this matter rest, whereinto we stepped to search out a way, how some minds may be and are right truly even in the sight of God, though they be simply in themselves not right.

Howbeit, there is not only this difference between the just and impious, that the mind of the one is right in the sight of God, because his obliquity is not imputed; the other perverse, because his sin is unrepented of: but even as lines that are drawn with a trembling hand, but yet to the point which they should, are though ragged and uneven, nevertheless direct in comparison of them which run clean another way; so there is no incongruity in terming them right-minded men, whom though God may charge with many things amiss, yet they are not as those dismal and ugly monsters, in whom, because there is nothing but wilful opposition of mind against God, a more than tolerable deformity is noted in them, by saying, that their minds are not right. The angel of the church of Thyatira, unto whom the Son of God sendeth this greeting, "I know thy works, and thy love, and service, and faith; notwithstanding, I have a few things against thee*," was not as he unto whom St. Peter, "Thou hast no fellowship in this business; for thy heart is not right in the sight of God†." So that whereas the orderly disposition of the mind of man

* [Rev. ii. 19, 20.] † [Acts viii. 21.]

should be this; perturbations and sensual appetites all kept in awe by a moderate and sober will; will in all things framed by reason, reason directed by the law of God and nature; this Babylonian had his mind, as it were, turned upside down. In him unreasonable cecity and blindness trampled all laws, both of God and nature, under feet; wilfulness tyrannized over reason, and brutish sensuality over will: an evident token that his outrage would work his overthrow, and procure his speedy ruin. The mother whereof was that which the Prophet in these words signifieth, "His mind doth swell."

Immoderate swelling, a token of very imminent breach, and of inevitable destruction: pride, a vice which cleaveth so fast unto the hearts of men, that if we were to strip ourselves of all faults one by one, we should undoubtedly find it the very last and hardest to put off. But I am not here to touch that secret itching humour of vanity, wherewith men are generally touched. It was a thing more than meanly inordinate, wherewith the Babylonian did swell. Which that we may both the better conceive, and the more easily reap profit by, the nature of this vice, which setteth the whole world out of course, and hath put so many even of the wisest besides themselves, is first of all to be inquired into: secondly, the dangers to be discovered which it draweth inevitably after it, being not cured: and, last of all, the way to cure it.

Whether we look upon the gifts of nature or of grace, or whatsoever is in the world admired as a part of man's excellency, adorning his body, beautifying his mind, or externally any way commending him in the account and opinion of men, there is in every kind somewhat possible which no man hath, and somewhat had which few can attain unto. By occasion whereof there groweth disparagement necessarily; and by occasion of disparagement, pride through men's ignorance. First, therefore, although men be not proud of any thing which is not at the least in opinion good; yet every good thing they are not proud of, but only of that which neither is common unto many, and being desired of all causeth them which have it to be honoured above the rest. Now there is no man so void of brain, as to suppose that pride consisteth in the bare possession of such things; for then to have virtue were a vice, and they should be the happiest men who are

SERM. III. wretchedest, because they have least of that which they would have. And though in speech we do intimate a kind of vanity to be in them of whom we say, "They are wise men and they "know it;" yet this doth not prove, that every wise man is proud which doth not think himself to be blockish. What we may have, and know that we have it without offence, do we then make offensive when we take joy and delight in having it? What difference between men enriched with all abundance of earthly and heavenly blessings, and idols gorgeously attired, but this, "The one take pleasure in that which they have, "the other none?" If we may be possessed with beauty, strength, riches, power, knowledge, if we may be privy what we are every way, if glad and joyful for our own welfare, and in all this remain unblameable; nevertheless, some there are, who, granting thus much, doubt whether it may stand with humility, to except those testimonies of praise and commendation, those titles, rooms, and other honours, which the world yieldeth, as acknowledgments of some men's excellency above others. For, inasmuch as Christ hath said unto those that are his, "The kings of the Gentiles reign over them, and they "that bear rule over them, are called gracious lords; be ye "not so*;" the anabaptist hereupon urgeth equality among Christians, as if all exercise of authority were nothing else but heathenish pride. Our Lord and Saviour had no such meaning. But his disciples feeding themselves with a vain imagination for the time, that the Messias of the world should in Jerusalem erect his throne, and exercise dominion with great pomp and outward stateliness, advanced in honour and terrene power above all the princes of the earth, began to think how with their Lord's condition their own would also rise; that having left and forsaken all to follow him, their place about him should not be mean; and because they were many, it troubled them much, which of them should be the greatest man. When suit was made for two by name, that of them "one might sit at his right hand, and the other at his "left †," the rest began to stomach, each taking it grievously that any should have what all did affect: their Lord and Master, to correct this humour, turneth aside their cogitations from these vain and fanciful conceits, giving them plainly to

* Luke xxii. [25, 26.]

† [Matt. xx. 21.]

understand, that they did but deceive themselves; his coming was not to purchase an earthly, but to bestow an heavenly kingdom, wherein they, if any, shall be greatest, whom unfeigned humility maketh in this world lowest, and least amongst others: "Ye are they which have continued with me in my "temptations, therefore I leave unto you a kingdom, as my "Father hath appointed me, that ye may eat and drink at "my table in my kingdom, and sit on seats, and judge the "twelve tribes of Israel*." But my kingdom no such kingdom as ye dream of: and therefore these hungry ambitious contentions seemlier in heathens than in you. Wherefore from Christ's intent and purpose nothing further removed than dislike of distinction in titles and calling, annexed for order's sake unto authority, whether it be ecclesiastical or civil. And when we have examined throughly what the nature of this vice is, no man knowing it can be so simple, as not to see an uglier shape thereof apparent many times in rejecting honours offered, than in the very exacting of them at the hands of men. For, as Judas his care for the poor was mere covetousness; and that frank-hearted wastefulness spoken of in the gospel, thrift; so there is no doubt but that going in rags may be pride, and thrones be challenged with unfeigned humility.

We must go further, therefore, and enter somewhat deeper, before we can come to the closet wherein this poison lieth. There is in the heart of every proud man, first, an error of understanding, a vain opinion whereby he thinketh his own excellency, and by reason thereof his worthiness of estimation, regard, and honour, to be greater than in truth it is. This maketh him in all his affections accordingly to raise up himself; and by his inward affections his outward acts are fashioned. Which if you list to have exemplified, you may, either by calling to mind things spoken of them whom God himself hath in Scripture especially noted with this fault; or by presenting to your secret cogitations, that which you daily behold in the odious lives and manners of high-minded men. It were too long to gather together so plentiful an harvest of examples in this kind as the sacred Scripture affordeth. That which we drink in at our ears doth not so piercingly enter,

* Luke xxii. 28. [30.]

SERM. III. as that which the mind doth conceive by sight. Is there any thing written concerning the Assyrian monarch in the tenth of Esay, of his swelling mind, his haughty looks, his great and presumptuous vaunts; "By the power of mine own hand "I have done all things, and by mine own wisdom I have "subdued the world*;" any thing concerning the dames of Sion, in the third of the prophet Esay, of their stretched-out necks, their immodest eyes, their pageant-like, stately and pompous gait; any thing concerning the practices of Core, Dathan, and Abiron, of their impatience to live in subjection, their mutinous repining at lawful authority, their grudging against their superiors, ecclesiastical and civil; any thing concerning pride in any sort or sect, which the present face of the world doth not, as a glass, represent to the view of all men's beholding? So that if books, both profane and holy, were all lost, as long as the manners of men retain the estate they are in; for him which observeth, how after that men have once conceived an over-weening of themselves, it maketh them in all their affections to swell; how deadly their hatred, how heavy their displeasure, how unappeasable their indignation and wrath is above other men's, in what manner they compose themselves to be as Heteroclites, without the compass of all such rules as the common sort are measured by; how the oaths which religious hearts do tremble at, they affect as principal graces of speech; what felicity they take to see the enormity of their crimes above the reach of laws and punishments; how much it delighteth them when they are able to appal with the cloudiness of their look; how far they exceed the terms wherewith man's nature should be limited; how high they bear their heads over others; how they browbeat all men which do not receive their sentences as oracles, with marvellous applause and approbation; how they look upon no man but with an indirect countenance, nor hear any thing, saving their own praises with patience, nor speak without scornfulness and disdain; how they use their servants as if they were beasts, their inferiors as servants, their equals as inferiors, and as for superiors, acknowledge none; how they admire themselves as venerable, puissant, wise, circumspect, provident, every way great, taking all men besides themselves

* [Ver. 13.]

for ciphers, poor inglorious silly creatures, needless burthens of the earth, off-scourings, nothing: in a word, for him which marketh how irregular and exorbitant they are in all things, it can be no hard thing hereby to gather, that pride is nothing but an inordinate elation of the mind, proceeding from a false conceit of men's excellency in things honoured, which accordingly frameth also their deeds and behaviour, unless there be cunning to conceal it; for a foul scar may be covered with a fair cloth, and as proud as Lucifer may be in outward appearance lowly.

No man expecteth grapes of thistles; nor from a thing of so bad a nature can other than suitable fruits be looked for. What harm soever in private families there groweth by disobedience of children, stubbornness of servants, untractableness in them, who, although they otherwise may rule, yet should in consideration of the imparity of their sex be also subject; whatsoever, by strife amongst men combined in the fellowship of greater societies, by tyranny of potentates, ambition of nobles, rebellion of subjects in civil states; by heresies, schisms, divisions in the Church; naming pride, we name the mother which brought them forth, and the only nurse that feedeth them. Give me the hearts of all men humbled; and what is there that can overthrow or disturb the peace of the world? wherein many things are cause of much evil; but pride of all.

To declaim of the swarms of evils issuing out of pride, is an easy labour. I rather wish that I could exactly prescribe and persuade effectually the remedies, whereby a sore so grievous might be cured, the means how the pride of swelling minds might be taken down. Whereunto so much we have already gained, that the evidence of the cause which breedeth it, pointeth directly unto the likeliest and fittest help to take it away. Diseases that come of fulness, emptiness must remove. Pride is not cured but by abating the error which causeth the mind to swell. Then seeing that they swell by misconceit of their own excellency: for this cause, all which tendeth to the beating down of their pride, whether it be advertisement from men, or from God himself chastisement; it then maketh them cease to be proud, when it causeth them to see their error in overseeing the thing they were proud of.

SERM. III. At this mark Job, in his apology unto his eloquent friends, aimeth. For perceiving how much they delighted to hear themselves talk, as if they had given their poor afflicted familiar a schooling of marvellous deep and rare instruction, as if they had taught him more than all the world besides could acquaint him with; his answer was to this effect: Ye swell as though ye had conceived some great matter; but as for that which ye are delivered of, who knoweth it not? Is any man ignorant of these things? At the same mark the blessed Apostle driveth*: "Ye abound in all things, ye are rich, ye "reign, and would to Christ we did reign with you:" but boast not: for what have ye, or are ye of yourselves? To this mark all those humble confessions are referred, which have been always frequent in the mouths of saints, truly wading in the trial of themselves; as that of the prophet†: "We are "nothing but soreness, and festered corruption;" our very light is darkness, and our righteousness itself unrighteousness: that of Gregory, "Let no man ever put confidence in his own "deserts; 'sordet in conspectu Judicis, quod fulget in con-"spectu operantis,' in the sight of that dreadful Judge, it is "noisome, which in the doer's judgment maketh a beautiful "show:" that of Anselm, "I adore thee, I bless thee, Lord "God of heaven and Redeemer of the world, with all the "power, ability, and strength of my heart and soul, for thy "goodness so unmeasurably extended; not in regard of my "merits, whereunto only torments were due, but of thy mere "unprocured benignity." If these Fathers should be raised again from the dust, and have the books laid open before them, wherein such sentences are found as this: "Works no "other than the value, desert, price, and worth of the joys of "the kingdom of heaven; heaven, in relation to our works, "as the very stipend, which the hired labourer covenanteth "to have of him whose work he doth, a thing equally and "justly answering unto the time and weight of his travails, "rather than a voluntary or bountiful gift‡"—if, I say, those reverend fore-rehearsed Fathers, whose books are so full of sentences witnessing their Christian humility, should be raised from the dead, and behold with their eyes such things written;

* [1 Cor. iv. 8.] † [Isa. i. 6.] ‡ Annot. Rhem. in 1 Cor. iii. [8.]

would they not plainly pronounce of the authors of such writ, that they were fuller of Lucifer than of Christ, that they were proud-hearted men, and carried more swelling minds than sincerely and feelingly known Christianity can tolerate?

But as unruly children, with whom wholesome admonition prevaileth little, are notwithstanding brought to fear that ever after which they have once well smarted for; so the mind which falleth not with instruction, yet under the rod of divine chastisement ceaseth to swell. If, therefore, the prophet David, instructed by good experience, have acknowledged, Lord I was even at the point of clean forgetting myself, and of* straying from my right mind, but thy rod hath been my reformer; it hath been good for me, even as much as my soul is worth, that I have been with sorrow troubled: if the blessed Apostle did need the corrosive of sharp and bitter strokes, lest his heart should swell with too great abundance of heavenly revelations†: surely, upon us whatsoever God in this world doth or shall inflict, it cannot seem more than our pride doth exact, not only by way of revenge, but of remedy. So hard it is to cure a sore of such quality as pride is, inasmuch as that which rooteth out other vices, causeth this; and (which is even above all conceit) if we were clean from all spot and blemish both of other faults and of pride, the fall of angels doth make it almost a question, whether we might not need a preservative still, lest we should haply wax proud, that we are not proud. What is virtue but a medicine, and vice but a wound? Yet we have so often deeply wounded ourselves with medicines, that God hath been fain to make wounds medicinable; to cure by vice where virtue hath stricken; to suffer the just man to fall, that, being raised, he may be taught what power it was which upheld him standing. I am not afraid to affirm it boldly, with St. Augustine, that men puffed up through a proud opinion of their own sanctity and holiness, receive a benefit at the hands of God, and are assisted with his grace, when with his grace they are not assisted, but permitted, and that grievously, to transgress; whereby, as they were in over-great liking of themselves supplanted, so the dislike of that which did sup-

* [Psalm cxix. 71.]

† [2 Cor. xii. 7.]

SERM. III. plant them may establish them afterwards the surer. Ask the very soul of Peter, and it shall undoubtedly make you itself this answer: My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those crystal tears, wherewith my sin and weakness was bewailed, have procured my endless joy; my strength hath been my ruin, and my fall my stay.

Now what we did at the first observe, the same we must here repeat unto you. As that complaint, which heretofore the prophet Abakuk hath made unto God in the person of the afflicted people of God, had two principal respects; the one to the flourishing estate of impious and cruel persecutors, the other to the woful and hard condition of saints persecuted by their cruelty; so this short abridgment of answer thereunto made hath likewise a double relation. It threateneth the one sort that their swelling pride doth prognosticate their speedy ruin: the other, which counted themselves the children of death, it reviveth, and with the hope of life laid up in store for them, it causeth their bruised hearts to rejoice. So that, whereas before, they mourned in the presence of God, and made their moan, saying*, "For thy sake we are continually "slain, and are counted as sheep for the slaughter; why "sleepest thou, O Lord? wake, and be not far off for ever: "wherefore hidest thou thy face, wherefore dost thou forget "our misery and affliction? our souls are beaten down to the "dust, they cleave even to the very ground. O Lord, rise up "for our succour, and redeem us for thy mercy's sake:" all these their tears are here wiped away, and such abundance of grace consolatory ministred unto them, that they may now put off sackcloth, and anoint their heads with oil, change their doleful tunes into songs of cheerful melody, shake off that over-depressing heaviness, and resume their wonted joys; forestalling as it were, and preoccupating that of the blessed Apostle, "Like dead men, yet behold alive†." "For the just "by his faith shall live." For explication whereof the words themselves do offer occasion to speak, first, of the promise of life; secondly, of their quality to whom life is promised; and in the last place, of that dependency whereby the life of the just is here said to hang on their faith.

* [Psalm xliv. 23—27.] † 2 Cor. vi. 9.

In nature those things are properly said to live which do move, having in them that which giveth them their motion; as plainly appeareth to be seen in all those creatures which are commonly termed *living:* for they move as long as they are said to live. Neither are they moved by any external impulsive force, but a certain divine vigour, which nature hath inbreathed them with, moveth them. Touching men, of all creatures living the chiefest and most eminent, they have their natural life which the soul in the body causeth; and correspondent thereunto some amongst them a life ghostly, wrought by a force much diviner inhabiting the soul. Wherein we are to consider, first the fountain, the cause original and beginning, whereof spiritual life proceedeth: then, in what manner we do here live the life of God: and thirdly, how this life shall in the world to come be perfected.

"I have set before you," saith Moses, "life and death. "Choose life therefore, that both thou and thy seed may live "by loving the Lord thy God, by obeying his voice, and by "cleaving unto him, for he is thy life and the length of thy "days *." Again, "the children of men," saith the Prophet, "they shall repose themselves under the shadow of thy wings: "they shall be satisfied with the fatness of thy house, and "thou shalt give them drink of the river of thy pleasures; "for with thee is the well of life †."

Now "as the Father hath life in himself, so to the Son he "hath given to have life in himself also ‡." Not so in himself, but that others are, by his quickening force and virtue made alive. For which cause Peter, in the third of the Apostles' Acts, termeth him "the Lord of life." He is the life of the world; partly, because for the world he hath suffered death, to procure it eternal life: and partly, for that the world, being really quickened by him, liveth that life which his death hath purchased. The soul which quickeneth the body is in the body. And it must be in the soul, which the soul of man liveth by. Except therefore Christ be truly in you, through him ye cannot be made alive. Hereunto all those sentences apostolic and evangelical have relation. That in the eighth to the Romans, "If Christ be in you, then "is the body dead unto sin, but the spirit life for righteous-

* Deut. xxx. 19. † Psalm xxxvi. 7. ‡ John vi. [v. 26.]

SERM. III. "ness' sake." That in the fifteenth of the second to them of Corinth, "Know ye not how Jesus Christ is in you, except ye "be castaways." That in the second to the Galatians, "Christ "Jesus liveth in me." That in the third to the Ephesians, "For this cause bow I my knees to the Father of our Lord "Jesus Christ, that he may grant you according to the riches "of his glory to be strengthened in the inner man, that "Christ may dwell in your hearts." That in St. John, "He "that is in you is greater than he that is in the world."

Somewhat strange it seemeth, that a thing in Scripture so often inculcated should be so hardly understood. Granted it is and agreed upon, that he which hath not the Son of God in him hath not life. But how to construe this, we are to seek: some thinking it to be a point inexplicable, a mystery which all must hold, but none is able to open or understand. Others considering, that forasmuch as the end of all speech is to impart unto others the mind of him that speaketh, the words which God so often uttereth concerning this point must needs be frivolous and vain, if to conceive the meaning of them were a thing impossible, have therefore expounded our conjunction with Christ to be a mutual participation whereby each is blended with other, his flesh and blood with ours, and ours in like sort with his, even as really materially and naturally as wax melted and blended with wax into one lump; no other difference but that this mixture may be sensibly perceived, the other not. Which gross conceit doth fight openly against reason. For are not we and Christ personally distinguished? Are we not locally divided and severed each from other? "My little children," saith the Apostle *, "of "whom I travail in birth again until Christ be formed in "you." Did the blessed Apostle mean materially and really to create Christ in them, flesh and blood, soul and body? No: Christ is in us, saith Gregory Nazianzene, not *κατὰ τὸ φαινόμενον* but *κατὰ τὸ νοούμενον:* not according to that natural substance which visibly was seen on earth; but according to that intellectual comprehension which the mind is capable of. So that the difference between Christ on earth and Christ in us is no less than between a ship on the sea and in the mind of him that builded it: the one a sensible thing, the other a

* Gal. iv. [19.]

mere shape of a thing sensible. That whereby the Apostle therefore did form Christ, was the Gospel. So that Christ was formed when Christianity was comprehended. As things which we know and delight in are said to dwell in our minds and possess our hearts; so Christ knowing his sheep and being known of them, loving and being loved, is not without cause said to be in them, and they in him. And for as much as we are not on our parts hereof by our own inclination capable, God hath given unto his that Spirit which, teaching their hearts to acknowledge and tongues to confess Christ the Son of the living God, is for this cause also said to quicken. Concerning the fountain of life therefore, this may suffice.

Touching the manner of life spiritual, here begun: Of them that walk in the blind vanity of their own minds, that have their cogitations darkened through ignorance, that have hardened their hearts, that are conscienceless, that have resigned themselves over unto wantonness, that are greedily set upon all uncleanness and sin; of such it is plainly determined, they be dead. Strangers they are from the life of God. Which life is nothing else but a spiritual and divine kind of being, which men by regeneration attain unto, Christ and his spirit dwelling in them, and as the soul of their souls moving them unto such both inward and outward actions as in the sight of God are acceptable. As they that live naturally have their natural nourishment, wherewith they are sustained; so he to whom the spirit of Christ giveth life, hath whereon he also delighteth to feed. He hungereth after righteousness: it is meat and drink unto him to be exercised in doing good: "the hart is not after the rivers of water "so thirsty as my soul," saith the Prophet, "is thirsty after "thee, O God." They that live the life of God, what they delight to taste, let it by those words spoken unto Christ in the Song of Salomon be conjectured, "Honey and milk "are under thy tongue;" what to smell, by those, "My "beloved is as a bundle of myrrh, as a cluster of camphor:" what to hear, by those, "O let me hear thy voice, thy voice is "delectable:" what to see, by those, "Shew me thy counte-"nance, thy sight is comely." And as the sense, so the motion, of him that liveth the life of God hath a peculiar kind of excellency. His hands are not stretched out towards his enemies, except it be to give them alms: his feet are slow,

SERM. III. save only when he travelleth for the benefit of his brethren. When he is railed upon by the wicked, his voice is not otherwise heard than the voice of Stephen, "Lord, lay not "this thing to their charge." Though we could triple the years of Methusalem, or live as long as the moon doth endure; our natural life without this what were it? This altereth and changeth our corrupt nature: by this we are continually stirred up unto good things: by this we are brought to loathe and abhor the gross defilements of the wicked world; constantly and patiently to suffer whatsoever doth befall us, though as sheep we be led by flocks unto the slaughter: this dispelleth the clouds of darkness, easeth the heart of grief, abateth hatred, composeth strife, appeaseth anger, ordereth our affections, ruleth our thoughts, guideth our lives and conversations. Whence is it that we find in Abel such innocency, in Enoch such piety, in Noah such equity, in Abraham such faith, in Isaac such simplicity, such longanimity in Jacob, such chastity in Joseph, such meekness and tenderness of heart in Moses, in Samuel such devotion, in Daniel such humility, in Elias such authority, in Elizeus such zeal, such courage in Prophets, in Apostles such love, such patience in martyrs, such integrity in all true saints? did they not all live the life of God?

Which life, here begun, (to come to the last point,) shall be in the world to come finished. Whereof we have heretofore spoken largely. And when we have spoken all we can speak, all which we can speak is but this; he which hath it hath more than speech can possibly express, and as much as his heart can wish: he doth abound and hath enough. For the words of the promise of life, in the tenth of John, are these; "I came that my sheep might have life, and might abound." Seeing therefore we are taught that life is the lot of our inheritance, and that when we have it we have enough, wherefore struggle we so much for other things which we may very well want and yet abound? When we leave the world, this hope leaves not us; it doth not forsake us, no not in the grave. Sundry are the casualties of this present world, the trials many and fearful which we are subject unto. But in the midst of all, this must be the chiefest anchor unto our souls, "The just shall live." Wherefore this God setteth before the eyes of his poor afflicted people, as having in it force

sufficient to countervail whatsoever misery they either did or might sustain. Those dreadful names of troubles, wars, invasions, the very mention whereof doth so much terrify; weigh them with hearts resolved in this, that "the just shall "live," and what are they but panical terrors? If they promise great things, which are not of power and habilitie to perform the least thing promised, what wise man amongst you is there whom such presumptuous promises do not make rather to laugh than to hope? Yet behold at the threatenings of men we tremble, though we know that their rage is limited, that they cannot do what they list, that the hairs of our heads are numbered, that of so many there falleth not one to the ground without the privity and will of our heavenly Father. How often hath God turned those very purposes, counsels, and enterprises, wherewith the death of his saints hath been sought, both to the safety of their lives, and increase also of their honours! Was it not thus in Joseph, in Moses, in David, in Daniel? If cruelty, oppression, and tyranny do so far forth prevail, that they have their desires and prosper in that which they take in hand: the utmost of that evil which they can do is but that very good which the blessed Apostle doth wish, "Cupio dissolvi." Thrice happy therefore are those men, whom, whatsoever misery befalleth in this present world, it findeth them settled in a sure expectation of that which here God promised the just, felicity and life in the world to come. Whereof God the Father make you partakers through the merits of his only-begotten Son our blessed Saviour, unto whom, with the Holy Ghost, three persons, one eternal and everliving God, be honour, glory, and praise for ever.

II.

There never was that man so carelessly affected towards the safety of his own soul, but knowing what salvation and life doth mean, though his own ways were the very paths of endless destruction, yet his secret natural desire must needs be, not to perish but to live. "What man is he," saith the prophet David *, "which desireth, or rather what man is "there which doth not desire life, and delight in days where-"in he may see everlasting good? Let that man keep his

* Psalm xxxiv.

SERM. III. "tongue from harm, his lips from guile: let him shun evil, "embrace good, pursue peace and follow after it. For the "eyes of the Lord [are] upon the righteous, and his ears unto "their cry. Their cry he heareth, and delivereth them from "all their troubles: near he is unto them that are contrite in "heart: men afflicted in spirit he will save: the troubles of "the righteous [are] great, but he delivereth out of all: their "very bones so charily kept that not as much as one of them "broken: such as hate them malice shall slay: the Lord "redeemeth the souls of his servants, and none that trust in "him shall perish." What the prophet David largely unfoldeth, the same we have here by way of abridgment comprehended in small room. So that hearing how the just shall live, you hear no less in weight, though in sound much less be spoken. For whatsoever the watchful eye of God, whatsoever his attentive ear; whatsoever deliverance out of trouble; whatsoever in trouble nearness of ghostly assistance; whatsoever salvation, custody, redemption, safe preservation of their souls and bodies and very bones from perishing, doth import: the promise of life includeth all. And those sundry rehearsed specialties, harmlessness and sincerity in speech, averseness from evil, inclination unto good things, pursuit of peace, continuance in prayer, contrition of heart, humility of spirit, integrity, obedience, trust and affiance in God; what import they more than this one only name of justice doth insinuate? which name expresseth fully their quality unto whom God doth promise life.

Slightly to touch a thing so needful most exactly to be known, were towards justice itself to be unjust. Wherefore I cannot let slip so fit an occasion to wade herein somewhat further than perhaps were expedient, unless both the weightiness and the hardness of the matter itself did urgently press thereunto. Justice, that which flourishing upholdeth, and not prevailing disturbeth, shaketh, threateneth with utter desolation and ruin the whole world: justice, that whereby the poor have their succour, the rich their ease, the potent their honour, the living their peace, the souls of the righteous departed their endless rest and quietness: justice, that which God and angels and men are principally exalted by: justice,

the chiefest matter contended for at this day in the Christian world: in a word, justice, that whereon not only all our present happiness, but in the kingdom of God our future joy dependeth. So that, whether we be in love with the one or with the other, with things present or things to come, with earth or with heaven; in that which is so greatly available to both, none can but wish to be instructed. Wherein the first thing to be inquired of is, the nature of justice in general: the second, that justice which is in God: the last, that whereby we ourselves being just are in expectancy of life here promised in this sentence of the prophet, "By faith "the just shall live."

God hath created nothing simply for itself: but each thing in all things, and of every thing each part in other hath such interest, that in the whole world nothing is found whereunto any thing created can say, "I need thee not." The prophet Osee, to express this, maketh by a singular grace of speech the people of Israel suitors unto corn and wine and oil, as men are unto men which have power to do them good; corn and wine and oil supplicants unto the earth; the earth to the heavens; the heavens to God. "In that day, saith the Lord, "I will hear the heavens, and the heavens shall hear the "earth, and the earth shall hear the corn and wine and oil, "and the corn and wine and oil shall hear Israel." They are said to hear that which we ask; and we to ask the thing which we want, and wish to have. So hath that supreme commander disposed it, that each creature should have some peculiar task and charge, reaching furder than only unto its own preservation. What good the sun doth, by heat and light; the moon and stars, by their secret influence; the air, and wind, and water, by every their several qualities: what commodity the earth, receiving their services, yieldeth again unto her inhabitants: how beneficial by nature the operations of all things are; how far the use and profit of them is extended; somewhat the greatness of the works of God, but much more our own inadvertency and carelessness, doth disable us to conceive. Only this, because we see, we cannot be ignorant of, that whatsoever doth in dignity and preeminence of nature most excel, by it other things receive most benefit and commodity. Which should be a motive unto the children

SERM. III. of men to delight by so much more in imparting that good which they may, by how much their natural excellency hath made them more to abound with habilitie and store of such good as may be imparted. Those good things therefore which be communicable; those which they that have do know they have them, and do likewise know that they may be derived unto others; those which may be wanting in one, and yet not without possibility to be had from some other; such are matter for exercise of justice.

And such things are of two kinds; good and desirable either simply unto him which receiveth them, as counsel in perplexity, succour in our need, comfort when we are in sorrow and grief; or, though not desired where they are bestowed, yet good in respect of a further end: so punishments, trembled at by such as suffer them, yet in public nothing more needful.

Now forasmuch as God hath so furnished the world, that there is no good thing needful but the same is also possible to be had; justice is the virtue whereby that good which wanteth in ourselves we receive inoffensively at the hands of others. I say, inoffensively: for we must note, that although the want of any be a token of some defect in that mutual assistance which should be; yet howsoever to have such want supplied were far from equity and justice. If it be so, then must we find out some rule which determineth what every one's due is, from whom, and how, it must be had.

For this cause justice is defined, a virtue whereby we have our own in such sort as law prescribeth. So that neither God, nor angels, nor men, could in any sense be termed just, were it not for that which is due from one to another in regard of some received law between them: some law either natural and immutable, or else subject unto change, otherwise called positive law. The difference between which two undiscerned hath not a little obscured justice. It is no small perplexity which this one thing hath bred in the minds of many, who, beholding the laws which God himself hath given, abrogated and disannulled by human authority, imagine that justice is hereby conculcated; that men take upon them to be wiser than God himself; that unto their devices his ordinances are constrained to give place: which popular discourses, when

they are polished with such art and cunning as some men's wits are well acquainted with, it is no hard matter with such tunes to enchant most religiously affected souls. The root of which error is a misconceit that all laws are positive which men establish, and all laws which God delivereth, immutable. No it is not the author which maketh, but the matter whereon they are made, that causeth laws to be thus distinguished. Those Roman laws, "Hominem indemnatum ne occidito," "Patronus si clienti fraudem fecerit, sacer esto," were laws unchangeable, though by men established. All those Jewish ordinances for civil punishment of malefactors, "the prophet "that enticeth unto idolatry shall be slain *," a false witness shall suffer the same hurt which his testimony might have brought upon another, life for life, eye for eye, tooth for tooth; all canons apostolical touching the form of church government, though received from God himself, yet positive laws and therefore alterable. Herein therefore they differ: a positive law is that which bindeth them that receive it in such things as might before have been either done or not done without offence, but not after, during the time it standeth in force. Such were those church constitutions concerning strangled and blood. But there is no person whom, nor time wherein, a law natural doth not bind. If God had never spoken word unto men concerning the duty which children owe unto their parents, yet from the firstborn of Adam unto the last of us, "Honour thy father and thy mother," could not but have tied all. For this cause, to dispense with the one can never possibly be justice; nor other than injustice sometimes not to dispense with the other. These things therefore justice evermore doth imply; first, some good thing which is from one person due to another; secondly, a law either natural or positive which maketh it due; thirdly, in him from whom it is due a right and constant will of doing it as law prescribeth.

The several kinds of justice, distributive, commutative, and corrective, I mean not presently to dwell upon. Only before we come to speak of the justice of God, this one thing generally I note concerning justice amongst men. Almost the only complaint in all men's mouths, and that not without

* Deut. xiii.

SERM. III. great cause, is, "There is no justice." The cure of which evil, because all men do even give over in utter despair that ever any remedy can be devised to help a sore so far gone: seeing there is no hope that men will cease to offer, it remaineth that we study with patience how to suffer wrongs and injuries being offered.

And although the fault of injustice be too general, yet whom particularly we do charge with so heavy a crime, it standeth us upon to be wary and circumspect, lest our reproving do make us reprovable. What more injurious than undeservedly to accuse of injury? It cannot be denied but that cause on all sides hath been and is daily given, for each to blame other in this respect. Howbeit, patience, quietness, contentment, wise and considerate meditation, might surely cut off much from those scandalous accusations which are so often and so grievously, without regard what beseemeth either place or person, poured out in the ears of men. Wherein perhaps our kindled affection were better slaked with sober advice, than overmuch liberty taken to feed our displeased minds. No man thinketh the injuries light which himself receiveth. But first, when we seem to receive injury, how do we know that injury is done us? Whereby discern we that we have not the thing which is due? Doth not every man measure his due for the most part by his own desire? When we have not what we would, we think we should have that which we have not, and that therefore we are wronged. Might not Daniel be thus condemned for being unjust to the Babylonian: the Jews towards the Persian: our Lord and Saviour Christ himself towards the high priest Annas, before whom he stood in judgment? No man can be a competent judge of his own right. Wherefore upon our own only bare conceit to say of any man, we find him unjust, must needs be rashness: which being abated, many accusations of injustice would be answered before they be made. Again; be it that we claim nothing as to ourselves or to others due more than by law we seem to have warrant for, and that in the judgment of mo than one besides ourselves. Do we think it so easy for men to define what law doth warrant?

One example I will propose unto you instead of many, to the end it may appear that there are now and then great like-

lihoods inducing to think that in equity warrantable which in the end proveth otherwise. A law there was sometime amongst the Grecians, that whosoever did kill a tyrant, should appoint his own reward, and demanding receive it at the hands of the chief magistrate. Another law, that a tyrant, being slain, his five nearest in blood should also be put to death. Alexander Phereus exercising tyranny was by his own wife treacherously murdered. In lieu of this act she requireth the life of a son both hers and his, which son the same law commandeth to be executed because of his father's tyranny, and not executed by reason of his mother's request. The question is, whether the grant or denial of her demand, being such, were justice. On the one side, sith all commonweals do stand no less by performance of promised rewards than by taking appointed revenge, let their hope, who in such cases hazard themselves, be once defrauded, and who will undertake so dangerous attempts? Again, if in this case law have provided that none might revenge the death of tyrants by appointing so many of their nearest to die, how much more likely that such a benefit should make the son to his country ever afterwards dutiful, than his father's deserved punishment kindle in him a desire of revenge? Besides that punishments are, if any thing, to be abridged, rewards always to be received with largest extent, what if the son had done this which the mother did, should his act by law rewardable be punished because of his near conjunction in blood? And that the father's offence should more disadvantage the son than his mother's deserts profit him, it seemeth hard. A bridle undoubtedly it would be to stay men from affecting tyranny for ever, if they might see that enmity with them could not in any case go unrewarded. On the contrary side there is either greater or no less appearance of justice. For first, when two laws do by an unexpected casualty each control other, so that both cannot possibly be kept; what remaineth, but to keep that which cannot but with most public harm be broken? which in this case seemeth not greatly hard to discern; the one being needful unto the common safety of all, the other one body's only benefit. Secondly, fathers being often much more careful of their children than of themselves, more afraid of the overthrow of

SERM. III. their progeny than of their own estate and condition, they could not but be the bolder to tyrannize, if they did hope that their offspring any way might wind itself out of the evil which law inflicteth. Thirdly, were it not a thing intolerable, that so monstrous an act, as a woman to murder her husband unto whom she is so nearly linked, should not only not receive punishment, but receive what reward soever she will herself? Finally, the law bidding first generally any thing that should be demanded in way of reward to be granted, and afterwards commanding the death of the five next in blood, doth by this specialty abridge as it seemeth the former generality, and grant anything, but so that this thing be not demanded. Otherwise, what letteth but that license to exercise tyranny might be required as a reward for taking tyrants out of the way? Not therefore simply what men will ask, but what they ask with reason and without contradiction to law, that only by law doth seem granted.

This may suffice to shew how hard it is oftentimes even for the wisest and skilfullest, to see what is justice and what not. So that not only to ourselves but to others we may seem to take injury when we do not. Howbeit, even when we have not the thing which in truth and in right we should have, it may be notwithstanding that they who do us hurt, do us not that injury for which we may blame them as unjust. There is no injustice, but where wrong is wilfully offered. Is it not a rule of equity and justice, "Nullum crimen patitur "is qui non prohibet quod prohibere non potest?" "we are "towards them unjust, whose injustice we make complaint "of for not doing that which to do they want not will but "habilitie." And when we do not receive as we should at the hands of men, it may be so much even against their wills whom in such cases we think most hardly of, that their infelicity is rather to be sorrowed for, than their iniquity to be accused.

But let it be, that men of very set purpose and malice bend themselves against us; in this case to abate the keen edge of our indignation at wrong which we suffer, it were not nothing if we did consider the wrong which we do. God we are not able to answer one of a thousand; and of a thousand if but one be unanswered us by men, we are unable to bear it.

To conclude: though we had ourselves never injured God or man, the patience and meekness of Christ in putting up injuries were worthy our imitation. His meekness were sufficient to meeken us, were the wrongs which be offered us never so grievous and unsufferable. If therefore men will not be persuaded not to do, let these persuasions induce us to take wrong with all patience, and to show ourselves just men in bearing the cross which men's injustice doth lay upon us. Which wisdom God the Father for his Son's sake grant; unto whom with the Holy Ghost, three Persons, one eternal and everliving God, be honour, glory, and praise, for ever. SERM. III.

III.

As we have spoken of the nature of justice in general, so now we must speak of the justice of God. Wherein lest any man should imagine that we term God just, not because in himself he is so, but because the liking which we have of, and love which we bear unto, ourselves, maketh us to think God such as we ourselves are; it shall not be unexpedient, first, to prove unto you that in God there is this divine virtue called Justice: secondly, to show in what sort God doth exercise that virtue in the regiment of his creatures: thirdly, what injury we do to God for want of right understanding how he doth justice unto us: last of all, what honour unto him, and us what benefit, the true knowledge of his justice addeth.

I should have a large and scopious field to walk in, if I did here endeavour with exactness either to collect so many reasons as might forcibly demonstrate, or to reckon up the numbers of particularities effectual to make plain and evident, that in the thirty-third of Exodus which God himself doth insinuate, terming himself "all good." For that mystical suit of his servant Moses, "I beseech thee, show me thy "glory," thus he answereth; "I will make all goodness to "go before thee." As therefore there can be no particular warmth which universal heat containeth not, so the infinite being of God comprehending all goodness, if justice be any part thereof, God necessarily is just. Secondly, who doth not yield unto justice more than the meanest place of reckon-

SERM. III. ing and account amongst good things? Put therefore the case, that angels and men were just, God not: should they not in this part of goodness excel God, and so be better than He to whom the title, as of "greatest," so of "best," is confessed due? Besides, God himself being the supreme cause which giveth being unto all things that are, and every effect so resembling the cause whereof it cometh, that such as the one is the other cannot choose but be also; it followeth that either men are not made righteous by him, or if they be, then surely God himself is much more that which he maketh us; just, if a [He] be the author, fountain, and cause of our justice. Finally, seeing that we cannot conceive God without correspondence between him and creatures receiving from him whatsoever they have or are, either we must think that God cannot choose but impart good things, and then what creature would give him thanks, ever invocate, adore, and worship him? or if he distribute his graces advisedly, knowing upon whom what and wherefore he doth bestow, this being the proper function of justice, doth it not follow that God is just?

Only this doubt there is. We have already declared justice to be that virtue whereby we yield and receive good things in such sort as law prescribeth. Now God hath no superior; there is not that can lay commandment upon him; he is not subject; he standeth not bound to any higher authority and power. How then should there be any justice in his doing that which no superior's authority or law can bind him to do? To this we could make no answer at all, if we did hold as they do who peremptorily avouch that there is no manner why to be rendered of any thing which God doth, but only this, It was his absolute will to do it. True it is that thus the prophet speaketh in the Psalm*, "Our God is in heaven; "and whatsoever he will, he doth." Thus our Saviour in the Gospel †, "I give thee thanks, O Father, Lord of heaven "and earth, because thou hast hid these things from the wise "and men of understanding, and hast opened them unto "babes. Even so, O Father, because such was thy good "pleasure." Thus the blessed Apostle often ‡, "God pre-

* Psalm cxv. 3. † Matth. xi. 25. ‡ Ephes. i. 11.

"destinateth, calleth, saveth, worketh all things, according "unto the purpose of his own will." But what infer we hereupon? That there is no other cause in any of all the works of God to be either searched or rendered but this? If so, then it seemeth that when the people do ask this question, in the fifth of Jeremy's prophecy, "Wherefore hath the Lord "our God done these things?" God should rather have closed up their mouths with sharp reproof for making any such demand, than have commanded the prophet to content and satisfy their minds by yielding a reason of his actions: Thou shalt answer them, "like as ye have forsaken me, and "served strange gods in your land, so shall ye also serve "strangers in a land that is not yours." Again, let those very alleged sentences be seen into; and by sifting them it will soon appear that they rather exclude the rendering of some one cause which we are specially to beware of than import an impossibility of any reason at all to be rendered of the works of God. Our nature is prone unto haughty conceits: and when we see those blessings abundantly poured upon us, which God hath withheld from sundry others, we easily imagine that what we have more we are more worthy of than others are. To take down this proud opinion, it is so often inculcated, that whatsoever we have, the reason wherefore we have it is not our dignity, but his mercy; not the worthiness of our merit, but the goodness of his will. Yea, even in that very place where the blessed Apostle setteth down our predestination and adoption thorow Christ to have been according unto the pleasure of God's only will, doth not himself yield a cause of this will in God, by immediately adding, "unto the praise of the glory of his "grace*?"

Then seeing God doth work nothing but for some end, which end is the cause of that he doth, what letteth to conclude that God doth all things even in such sort as law prescribeth? Is not the end of his actions as a law? Doth it not strictly require them to be such as always they are, so that if they were otherwise they could not be apt, correspondent, suitable unto their set and appointed end? There is

* Ephes. i. 6.

SERM. III. no impediment therefore but that we may set it down, God is truly and properly just.

Touching the next point, how God doth exercise justice in the world, justice exhibiteth all good which congruity and right would have imparted unto equals, inferiors, or betters. Superiority and equality being excluded from all things as they are in relation unto God, at his hands we are to expect only that which justice yieldeth unto inferiors. In which consideration he taketh upon him the person of a Judge, a Lord, a Father. "He shall judge nations," saith the prophet in the seventh Psalm. But because those future comminations seem to imply some truce and respect for the time, the wicked man through freedom from present sense of evil emboldeneth himself, taketh heart and courage, hates to be reformed, casteth the words of God behind him, runneth on his race with lost companions, for this refraineth not a whit the more, avoideth no one deed, keepeth not in any one word or syllable which his heart delighteth to utter, for fear of this; "God will judge the world," is little cared for, though Christ our Saviour and his Apostles divinely inspired describe it in never so fearful manner. For which cause the prophet in the same Psalm addeth, that God not only shall judge nations, but is the judger of the just and of despisers of God daily. So that what criminals openly convicted are to look for from such a judge as respecteth no man's person, standeth in awe of no man's countenance, hateth sin extremely, knoweth every action and circumstance of action that sinners do, be it never so closely conveyed; what criminals convicted are to look for from such a judge, thereon let impenitent malefactors make their certain reckoning: for as verily as God is just, his justice will show itself upon them soon or sine, in the greatness of that judgment, which if they feel before they fear, woe worth them. God their judge, but your Lord. Wherefore, if unfeignedly ye do your endeavour to serve and please him, ye have your presidents to claim the benefit by, of protection, care, maintenance, and whatsoever good thing righteous dominion doth answer dutiful service withal. The Church, in the thirty-third of Esay, concludeth hereupon boldly and plainly, "He is our king, there-"fore he will save us." Is it not much that free leave is

given you to plead your causes as Ezechias pleadeth his *, "Lord, remember now how I have walked before thee in "truth with a perfect heart; and have done that which is "good in thy sight?" As David his †, "Preserve my soul, "O Lord, thou art of great kindness unto all that serve thee: "save me, for I am thy servant: O Lord, enter not into "judgment with thy servant: judgment for thine enemies "and them that hate thee, I am the son of thine handmaid, "thy servant; O bruise not my bones, suffer not my soul "to descend into hell." Or, if the name of a Lord do not seem sufficiently gracious, unto whom God hath already imparted a spirit that giveth them cheerful courage boldly to call upon him as children upon their father, let them enlarge their hearts, and what good thing can they invent which his fatherly indulgence doth not abundantly warrant them to expect? If they thirst after consolation; behold to them it is said ‡, "As one whom his mother comforteth, so will I "comfort you." If they wish endless continuance of hearty affection; to them §, "I have loved you with everlasting "love:" if a prosperous and flourishing estate; of them ||, "I will be unto them as the dew, they shall grow as the "lily, and fasten their roots like the trees of Lebanon; their "branches shall spread, and their beauty like the olive-tree; "they shall revive as the corn, and flourish like the pleasant "vine." It is not with God as it is with men, whose titles show rather what they should be than what they are. God will not be termed that which he is not. His name doth show his nature. Were not his affection most fatherly, the appellation of a Father would offend him. Fathers lay up treasure for their children: and shall not your heavenly Father provide sufficient for you? O minds void of faith, full of distrustfulness! Fathers spend out the day in travail, and continue the night in pensiveness, ever studying how to better their children's estate: and have the sons of God a father careless whether they think [sink] or swim? "The "eye of the Lord is over the righteous." "If a mother "forget her child, (O love inexplicable!) art thou my son? "of thee I will never be unmindful." Fathers, if they be

SERM. III.

* Esay xxxviii. † Psalm lxxxvi. ‡ Esay lxvi.
§ Jer. xxxi. || Hos. xiv.

SERM. III. provoked unto anger, conceive not unappeasable wrath: do not the tears of their children confessing faults and craving pardon wring out oftentimes tears from their eyes? And, that which should cause even hearts of stone and iron to relent, we do not find God in Scripture so often rejoicing over the righteous, as shedding forth tears of kindness in the bosom of sinners penitent. Thus God is righteous; and his righteousness thus he showeth.

It followeth in the next place, concerning this matter of divine justice, that we consider how, for want of right understanding the reason how God doth justice unto us, injury is done unto him many ways. For by this it cometh to pass, that some beholding the present not only impunity but prosperity of sin in the world, repine at it as at a thing repugnant unto divine justice. Some, noting a difference between men departing this mortality immediately after great and grievous sin repented of, and others always leading an honest, holy, virtuous and upright life, upon conceit of inconformity with justice in God, if both ending their lives should enter forthwith and immediately into bliss, have imposed upon the souls of faithful men a kind of after-punishments satisfactory. Some, considering how God as a just and righteous judge shall hereafter reward their works, glory in them, as if, unless in themselves they were worthy of reward, they could not in justice be rewarded. These err by thinking that to be against God's justice which is not: on the contrary side, others by thinking that not to be against it which is. These not weighing how opposite it is to the justice of God either actually to condemn, or in purpose to determine condemnation, without a cause thereof presupposed in the party so condemned, have by misconstruction of some Scripture sentences with no small hazard, as well of God's honour as men's comfort, over-easily been led to define that so many were fore-appointed unto endless torments, only for that the will of God was to have them endlessly tormented.

IV.

What injury men do to God for want of right understanding in what sort and manner he doth administer equity and justice unto them, in no way plainlier appeareth, than first by

those repining accusations wherewith the hard and heavy casualties of the righteous, contrariwise the impunity and prosperity of godless persons hath been from time to time complained of. With such kind of pleas books both profane and sacred are fraught. The motives especially inducing their minds to deem an incongruity herein, and to the justice of God a kind of repugnancy, are these. First, to that justice which we call distributive, and define to be a virtue yielding unto each person that which is due according to the difference of their quality; unto this virtue nothing more opposite than the parity of their condition in the quality of whose persons there is inequality. For which cause from God Abraham putteth off that unevenness, which blendeth these two, and maketh the one's estate such as the other's should be *. "Far be it from thee to slay the righteous with the wicked: "that as the wicked are so the righteous should be also, far "be it from thee." If then it be a thing most unequal and unconsonant unto justice, that they which excel in virtue should not be exalted in all parts of happiness above them that are of contrary note: if it do argue an uneven hand, to bestow upon the one sort as upon the other; what may be thought, when they, whose virtues all men do admire, are in respect of the hard condition of their lives for outward things not only as the worst, which notwithstanding were greatly to be complained of, but in so far more miserable and wretched case, that these living in all abundance of whatsoever their hearts can wish; they, if they perish not, as oftentimes they do, at their enemies' will and pleasure, are found not seldom in such sort to live that their deadliest adversaries could hardly wish them greater woe than to continue as they are; doth it not stand even with reason to conclude, surely this is not that which equity and justice requireth?

Wherein, secondly, the judgment of the world doth universally so agree, that imprisonments, banishments, restraint of liberty, deprivation of honour, diminution of goods, loss of limme or life, any thing penal and unpleasant to be suffered, is by authority no where laid upon other than dangerous and pernicious malefactors. So that when contrariwise the supreme guide and governor of heaven and earth taketh a clean

* Gen. xviii. 25.

SERM. III. other course of regiment, impoverishing, depressing, and by all means keeping down the good and virtuous, but crowning the heads of malignants with honour, and heaping terrene felicity upon them, this can hardly seem just or according to righteousness. It is not therefore without cause, nor of nothing, that those so usual oppositions have in this case and question risen, some concluding if God indeed did with justice order the course of human affairs, it should be *bonis benè, malis malè;* well with the good, with the bad still otherwise: others crying out, *Posse contra innocentiam quæ sceleratus quisque conceperit;* impiety to prevail against innocency, even as far as it listeth, God himself looking on, who can but wonder and be amazed?

The state of good and bad thus continuing, what construction shall we make of God's own promises unto the one sort, and to the other of his so heavily pronounced sentences, which he uttereth as it were emptying upon them vessels full of wrath and execration? To the one, "If thou wilt walk in "my ways, and keep mine ordinances and commandments, I "will lengthen and prolong thy days*:" to the other, "Thou, "O God, shalt bring them down, thou shalt humble them "unto the pit of corruption: bloody and deceitful men shall "not live out half the time which they might by nature †." To the one, not only long life promised, but with life prosperity and peace: to the other, not only unseasonable death, but before death woe and all kinds of misery threatened. To the one, "What man is he that feareth the Lord? his soul shall "dwell at ease, and his seed shall inherit the land‡." "The "earth shall yield him increase of fruit; it shall be fat for his "sake as oil; his cattle shall feed in large pastures §." To the other, "Cursed shalt thou be in field, town, and city; in "person, in goods, in children: The Lord shall send upon "thee trouble and shame: in all that ever thou settest thy "hand to, thou shalt never but suffer wrong and violence: "the strangeness of those calamities which thine eyes shall "behold shall take even wit and sense from thee; because "thou wilt not serve the Lord thy God with a cheerful and "true heart, that so thou mightest be in all things happy. "Hunger and thirst, and nakedness, and want of all things

* 1 Reg. iii. 14. † Ps. lv. 23. ‡ Ps. xxv. 13. § Esai xxx. 23.

"necessary shall be thy undividable companions; misery "shall hunt and pursue thee for ever: no peace, no prospe-"rity for the wicked*." These being the words of God's own mouth, how are they performed when the righteous are hourly led as sheep to the slaughter, their goods taken from them by extortion, their persons subject unto violence, nothing about them but that which they cannot look or think upon without tears: impious despisers of God in the meanwhile rejoicing pleasantly upon their beds, living long, waxing old, increasing in honour, authority, and wealth, their houses peaceable without fear, the rod of God not upon them nor near them. Can these things cleave together, God true in his word, and we such in our estate?

This we might happily either answer with more ease, or with better contentment endure, if to the harm that such interchangeable mixture of states in the world breedeth any countervailable good did grow. But there doth not, for ought that any man living can see. The damages, losses, and inconveniences which this confusion draweth after it, they are apparent. For as the benefit but even of one man's virtue, taking root, continuing and flourishing in the world, is invaluable not only in respect of the courage which thereby all others well inclined do take, exulting in the conscience of their own most holy resolutions to serve the Lord, when they are therein confirmed by visible assurance, that with as many as fear him from their hearts it shall undoubtedly go well; but furder also in regard of the singular delight which itself doth take in being most largely beneficial, and in watching for occasions to do good, whereby it cometh to pass that the hearts of all men bless them as common fathers, and wish them, if it were possible, the very possession of heaven on earth: so on the other side, there can be no greater plague than improbity, if it come once to have any long continuance in the world, and be furnished with habilitie to annoy; because it doth not only hereby take occasion to scorn the better endeavours of more virtuously disposed minds, thinking with itself what profit have they by serving the Almighty; but maketh it even a recreation and a kind of sporting exer-

* Deut. xxviii.

SERM. III. cise, to try what wit can do in devising, and force in executing, vile, barbarous, and cruel acts, such as future ages may most wonder at and the present most rue. Sith therefore nothing doth more agree with the nature of God than to better the state of all things, what more effectual way to fill the mouths of his saints with hymns of everlasting thankfulness, to augment their joy, to illustrate his glory, to put his foes for ever to silence, and to manifest unto all generations the care which he hath of righteousness, than by making always an apparent separation between men in state according to their good or evil quality?

These are the principal inducements whereby men, as long as they do not conceive the course of divine proceedings in justice, imagine all to be out of square, because the righteous are afflicted when the contrary sort doth prosper. First, it seemeth against the rule of distributive justice, that men's condition should not be suitable unto the quality of their persons. Secondly, the general opinion and judgment of all men disliketh to have it otherwise. Thirdly, God himself often and openly hath protested that so it should be. Finally, if it be not so, the inconveniences thereupon growing unto the world are more than mean, the virtuous not encouraged as they might be, but put out of heart, infinite good undone whereby thousands would reap benefit, impiety corroborated and made bold, no less unto God's own dishonour than unto men's discomfort.

It cannot be thought a labour needless that we do our endeavour to free this cause from all scruple, and to make it so expedite as may suffice for our reasonable satisfaction; the minds of so many being entangled with such perplexities when they enter into these alleged considerations, through an opinion of discoherence thereby conceived between the justice of God and the state of men in this world. First therefore, touching the rule of distributive justice, which requireth that whose quality is best, their condition be not like and much less inferior unto theirs which are worst qualified, how understand we this rule of justice? Doth it require that the righteous have every desirable thing, the unrighteous nothing which is naturally good permitted them? Then that which never as yet any man was so

senseless as to imagine notwithstanding must needs be; to wit, that if only the just be not beautiful, if they only be not strong, if any be healthful besides them, if they alone do not see the fruit of their bodies increased unto the third and fourth generation, God doth deal unjustly with them. How unjustly therefore with Christ, our blessed Saviour, and his only begotten Son, who, being so much more righteous than angels, saw creatures far beneath men in dignity, in some parts of outward felicity so far above him, that birds having nests, and foxes holes to hide themselves, the Son of God and man had scarce where to lay his head! Know we not that God is by nature good and gracious unto all the works of his hands? Wicked men, although they be their own workmanship as they are wicked, yet as they are men being his handywork, are not we rather injurious unto them than God to us, if so be we envy them all participation even in those things which they are capable of as men? For the favours which God extendeth towards just men, not as they are men but as they are just; such favours are so peculiarly theirs, that they neither are nor can be imparted to any other. Judge thereby therefore their estate, and is it not clear as the light, that the foresaid rule of justice is no way violated? Judge according unto this, and most evident it is that God doth not deal with the righteous as with the wicked, but always better. What should I mention him that preferred imprisonment with Cato before some other's imperial sublimity? It had been more than childishness in Moses to choose a fellowship in the bitter afflictions of the people of God *, refusing the offered pleasures of sin, if the just man's estate, be it whatsoever, were not by infinite degrees happier than the wicked's in their chiefest ruff. He that sitteth at this day in Rome, kings of nations falling down before him, is his glittering estate so glorious in the eye of any good and spiritually wise man's judgment, doth his tripled diadem adorn him as those honourable robes and garments dyed in the blood of martyrdom did beautify his first most reverend predecessors, disgraced, discountenanced, banished, murdered, rent asunder, devoured by wild beasts, put to most sharp and cruel deaths, exercised with all extremity of torture, for the name of Christ? There was not the meanest

SERM. III.

* [Heb. xi. 25.]

SERM. III. of them that would have changed his comforts in the midst of greatest woe, with all the joys and honours worldly which the flourishing rank of their successors hath acquired.

When we think otherwise, the reason of our misconceit herein is, that because all suffering is grievous, even as the contrary pleasant and acceptable unto the flesh; by occasion of this common accident, the just and unjust suffering materially the same kind of grief, by hunger, pestilence, sword, or the like, imagine that they suffer simply the same: whereas in truth their sufferings formally, and even essentially, are different. The end of God is never the same in both, howsoever upon both he seemeth to lay the same burthens. But being both in the same furnace, the one are as stubble, the other as gold: being stricken with the same rod, the one receive the torment of a judge, the other the chastisement of a father: though both seem equally forsaken, they are never equally forsaken; but the one by dereliction of probation only, the other by dereliction of reprobation. The righteous therefore may have their phancies; they may, being carried away with grief or distempered with passionate affections, conceive worse of their own estate than reason giveth: but surely there never was yet that hour, wherein, if mortal eyes could discern the things that belong unto solid happiness, the hearts of the most unhappy would not wish, as Balaam's did, "O that we were as the just and righteous!" So that the rule of distributive justice is not violated. As for the judgment of all the world, supposing *yes*, what should we weigh it, when we have the judgment of him who created the world, to the contrary?

Howbeit, we err, if we take the casual and unadvised sentences of men, uttering rashly that which indignation hath put in their mouths and not sound reason established their minds in, for the judgment of the whole world: whereof the wisest and skilfullest part is so far from judging God when his saints are most roughly dealt with, to give them the portion of malefactors, that they plainly and peremptorily avouch the evils which they suffer to be rather seals assuring them of everlasting bliss, than tokens arguing unto others, that God doth put no difference between them and the children of malediction.

In the words of our Saviour there is no enigmatical obscurity. "When men revile you, sclaunder you, hate you, "when they cast you out of their synagogues, when they "speak and practise all manner of evil against you, say not "in your hearts, this lot should have fallen upon the wicked "that know not God. Such sufferings do not argue your "infelicity, for when ye suffer these things ye are happy, "yea because you suffer them happy are you. Men shall "woonder that serving a God so able to protect you, ye "should be enfeebled and die daily: but ignorant they are "how it cometh by the mighty hand of God to pass, that "there is even in imbecility strength, and gain in the very "loss of your lives." Nor doth any thing done or suffered in this present world prejudice a whit the grand authority, or impair the sacred credit either of the promises of God containing the good things of this life which are proposed to them that serve him, or of the contrary threatenings denounced against the children of rebellion and disobedience. That which befalleth us maketh no way vain and frustrate what God speaketh. But that which is spoken and meant conditionally must be conditionally understood. The life of the just shall be long and fortunate; they shall see many and happy days; their prosperity is a sequel of their piety; but with exception, unless it be far better for them to be otherwise. That this may be far better for them, there needeth no other proof, than the very acknowledgment of men touching the fruit of their own afflictions. Minds which prosperity would make wanton, experience of hard events do keep in subjection and awe. Affliction is the mother of hearty devotion. "When God humbled their hearts with heaviness," saith the prophet, speaking of Israel, "then they cried unto "the Lord." When they loathed and abhorred their food, then they poured out their very souls in supplication unto God. Affliction is both a medicine if we sin, and a preservative that we sin not. Again, if sentence of death and temporal calamity be given against such as hate to be reformed, the certain performance thereof we must count upon; but with this caution, so far as may stand with that wonted patience which God useth ordinarily towards sinners, and so far as it may be without let and hinderance unto any greater

SERM. III. intended good than can grow by their speedier revenge. In which considerations, if God do suffer with unweariable toleration vessels concinnate unto death, shall this, than which nothing doth more show his mercy and love towards men, by men be alleged to implead his righteousness?

"But good whereunto this tendeth, we say we discern "none, sundry inconveniences being apparent." Truth, they say, is the daughter of time: and in time who doubteth but God may discover that, which, because we presently see not, must we needs therefore presently deny? Into the heart of Joseph, at what time his brethren made gain of his person by merchandise; into the heart of Daniel, at the hour wherein he left his native soil; hardly could it have sunk what good so unpleasant accidents in the end would grow unto. "The end of all things," saith the Apostle, "is "at hand." And if till then it should lie buried in the bosom of God alone, unto what good these things in outward appearance so confused for the time may tend; yet we to be less advised than that heathen Platonic, uninstructed in the mysteries of our faith? "In that I understand concerning "the works of God," saith Plotin, "therein will I praise "him; and admire him even in those things which I know "no reason of." Do not we ourselves many times that whereof our servants do see no cause? neither dare they therefore argue and dispute against our actions, because our intentions are hidden from them. As for the wicked that hereby take occasion to harden themselves, it is to their own greater woe in the end. The time is not gained; divine revenge shall come upon them so much the heavier, by how much the slower. If the virtuous do fail in courage, it is through error and misconceit. "There was a time," saith the prophet David, "when beholding fools in prosperity, I "fretted at it in my heart, saying, 'Lo, these are wicked, yet "prosper they alway, and increase in riches: surely in vain "have I cleansed my heart; that I have washed my hands in "innocency, to what purpose is it?' Such was my ignorance, "such my folly *."

* Psalm lxxiii.

V.

Another sort of men, injurious unto the God of heaven for want of understanding how towards them God is righteous, are they who abridge his mercy towards sinners penitent, tormenting their minds with a fearful expectation of future anguish, tribulation, and woe; as if, how merciful soever God be in remitting, pardoning, forgiving all their transgressions, nevertheless so unappeasable is the rigour and dirity of his corrective justice, that till transgressors have endured, either in this world or another, vexation proportionable unto the pleasure which they have taken in doing evil, there is no possible rest for their souls. Upon which opinion because much dependeth, I will first endeavour to lay before you, how the favourers and defenders thereof do ground it upon a supposed exigence in the justice of God; and secondly, make manifest unto you how weakly and ungroundedly they have erected it: how the nature of divine justice doth not only not require it, but is by it plainly oppugned, denied utterly, and overthrown. SERM. III.

Their grounds, unto such as cast but a slight view over them, may seem to be strong and forcible, they are with such art and cunning laid. The parts of their doctrine concerning the point which now we treat of, are by their greatest masters thus cemented and set together. First, most true it is, they say, and of all Christian comfort the very root, that the death of our Lord and Saviour hath duly and sufficiently paid for the sins of all the world, by that abundant price of redemption upon the cross. Which solemn entrance being such as cannot but have the full and ready approbation of all men Christian without any pause or furder deliberation gladly yielded, they smoothly proceed, adding hereunto that which cannot reasonably neither be denied; to wit, that no man was ever partaker of this benefit but in the knot and unity of his body mystical, which is the Church: that to them the streams of the holy blood of Christ and beams of his grace are in sundry manners conveyed: that upon all men, at their first incorporation into the household of the faithful, the merits of the death of Christ are so largely carried down for

SERM. III. the remission of their sins, that were their lives before never so loaden with the most enormous offences that in this misery man may commit, yet they are not only pardoned of the same, but also perfectly acquitted for ever of all pain and punishment, which his offences by any means committed might deserve: that if men received into the favour of God and fellowship of his Church do, by sin committed after baptism, again pollute the temple of God, their estate is not such as Novatus would have it, irrecoverable, but even they may also be repaired through repentance; God most largely and mercifully promising unto his children which have erred and gone astray, if they return, if they be penitent, full remission of all their sins.

Whom we have found in so many things and so weighty true of their word, we do not easily suspect of deceit. Wherefore, as having now full possession of their hearers' minds, they slip into that, which, being in truth utterly repugnant unto the verdicts hitherto given, they notwithstanding adjoin as consonant and agreeable thereunto. Sin, they say, committed draweth after it a double evil: First, it polluteth, defileth, staineth the purity and dignity of our nature: secondly, it maketh the soul that sinneth obnoxious unto punishment deserved by sin. Now God remitteth indeed the manifold sins of his children upon their hearty repentance, yea acquitteth them from that great pain, death and endless condemnation, which their iniquities justly deserved: howbeit doth not always, together with the remission of deadly sins and eternal punishment, exempt offenders received to his grace from all correction due for sin. That justice exacteth punishment for offending, even after their offences be forgiven them, there is, as it seemeth, proof sufficient mo ways than one. For first, have not just and holy men in this respect taken most sharp revenge upon themselves? Hath not the Church, for the satisfying of God's most heavy indignation, from the very first spring of Christian religion, perpetually enjoined transgressors certain penal works of correction, either before, as the old usage was, or after the release of their offences, which now of late for grave causes hath been more used? When men do neither chastise themselves, nor are by the Church's rod chastised, so

inevitable is the punishment of sin, that it is a kind of constraint unto God himself to punish, yea to punish them whose sin he hath pardoned and received them into favour. Was it not thus in our first progenitors, whose grievous transgression though pardoned, yet both they did and we do smart for? For this cause the blessed Apostle plainly to them of Corinth*, "See ye not how many there are amongst "you weak and feeble, how many fallen asleep:" some stricken with sickness, some with death? This we might help, if we were not careless. If we did judge ourselves, we should not be judged of God: now we are, that with the world we might not perish. It cannot therefore be doubted of, but there is pain due for sin after sin be remitted. And if any debt or recompense remain to be discharged by the offender after reconcilement, it must needs rise by proportion, weight, continuance, number, and quantity of the faults committed before. Which debt we cannot say all men do fully discharge in this world. How many thousands do live at ease, secure, and altogether careless thereof? How many, by reason of their late conversion, taken out of the world before they can fully discharge this debt? So that if there were not in the next life pains satisfactory for them to endure, the case of grievous sinners till the very hower of death were much better than of small offenders converted long before: a thing not seemly to God's justice. Unless perhaps we think that God shall be forced of necessity to remit his debt, for lack of means to punish it in another world. The punishments, which God hath reserved for his children after this life, are of two kinds: the one, want of perfect felicity and bliss; the other, sense of fearful and grievous torments. In the former of these two Adam and all the fathers before Christ, till Christ's coming, were for so many worlds together detained, to satisfy for the punishment due to the sins the guilt whereof was in this life forgiven them. Nor did only the holy patriarchs feel in this respect the lack of the abundant fruition of the majesty of God, but all the souls of the just, excepting some, who by peculiar prerogative have already received their bodies, being now in rest and unspeakable felicity, do nevertheless for sin want the increase of joy and

* 1 Cor. xi.

SERM. III. bliss, that by receipt of their bodies lying as yet in the dust, they are hereafter undoubtedly sure of. This they term *pœnam damni.* The other punishment, which hath in it not only loss of joy but also sense of grief, vexation, and woe, is that whereunto they give the name of purgatory pains, in nothing different from those very infernal torments which the souls of castaways, together with damned spirits, do endure, saving only in this, there is an appointed term to the one, to the other none; but for the time they last, they are equal. Nor may we therefore think ourselves quite and clean discharged of all such punishment, though we do never so carefully beware of heinous offences. For the common infirmities and daily trespasses which defile the works of the virtuous, as immoderate laughter, excessive jesting, smaller exceedings in meats, drinks, attire, and the like, distractions of mind, wandering cogitations in holy exercise; these, though easily pardonable and venial oversights, yet deserving temporal pain, the same unforgiven here must have of necessity afterward the punishment which justice requireth. This taught in Scripture, this determined in councils general, this believed by the ancient fathers, this by the very heathens acknowledged. The doctrine which maketh either denial or doubt of this, giveth license unto evil livers, and is the very mother of presumption.

The whole sum of all this we may reduce unto these two grounds. First, the justice of God requireth, that after unto the penitent sin is forgiven, a temporal satisfactory punishment be notwithstanding for sin inflicted by God or man. Secondly, the same doth also require, that such punishment being not inflicted in this world, it be in the world to come endured; that so to the justice of God full and perfect satisfaction may be made. For each of these, we have with sincerity and care touched the very principal flower of that which the wisest and learnedest on that part have hitherto alleged as proofs to stand upon. So that if this be answered unto the full contentment of reasonable men, I hope we shall not be thought unreasonable for withholding our assent from that which they urge upon the world with greater eagerness than weight of speech.

A

REMEDY AGAINST SORROW AND FEAR:

DELIVERED IN A

FUNERAL SERMON.

JOHN xiv. 27.

Let not your hearts be troubled, nor fear.

THE holy Apostles having gathered themselves together by the special appointment of Christ, and being in expectation to receive from him such instructions as they had been accustomed with, were told that which they least looked for, namely, that the time of his departure out of the world was now come. Whereupon they fell into consideration first of the manifold benefits which his absence should bereave them of; and secondly of the sundry evils which themselves should be subject unto, being once bereaved of so gracious a Master and Patron. The one consideration overwhelmed their souls with heaviness, the other with fear. Their Lord and Saviour, whose words had cast down their hearts, raiseth them presently again with chosen sentences of sweet encouragement. "My dear, it is "for your own sakes that I leave the world. I know the af- "fections of your hearts are tender, but if your love were "directed with that advised and stayed judgment which "should be in you, my speech of leaving the world, and "going unto my Father would not a little augment your joy. "Desolate and comfortless I will not leave you; in spirit "I am with you to the world's end: whether I be present or "absent, nothing shall ever take you out of these hands; my "going is to take possession of that, in your names, which is "not only for me but also for you prepared; where I am, you "shall be. In the meanwhile, 'My peace I give; not as the "world giveth, give I unto you: let not your hearts be

SERM. IV.

SERM. IV. "troubled, nor fear.'" The former part of which sentence having otherwhere already been spoken of, this unacceptable occasion to open the latter part thereof here I did not look for. But so God disposeth the ways of men. Him I heartily beseech, that the thing which he hath thus ordered by his providence, may through his gracious goodness turn unto your comfort.

Our nature coveteth preservation from things hurtful. Hurtful things being present do breed heaviness, being future do cause fear. Our Saviour to abate the one speaketh thus unto his disciples, "Let not your hearts be troubled;" and to moderate the other, addeth, "Fear not." Grief and heaviness in the presence of sensible evils cannot but trouble the minds of men. It may therefore seem that Christ required a thing impossible. Be not troubled. Why, how could they choose? But we must note, this being natural and therefore simply not reprovable, is in us good or bad according to the causes for which we are grieved, or the measure of our grief. It is not my meaning to speak so largely of this affection, as to go over all particulars whereby men do one way or other offend in it; but to teach [touch?] it so far only as it may cause the very Apostles' equals to swerve. Our grief and heaviness therefore is reprovable sometime in respect of the cause from whence, sometime in regard of the measure whereunto it groweth.

When Christ the life of the world was led unto cruel death, there followed a number of people and women, which women bewailed much his heavy case. It was natural compassion which caused them, where they saw undeserved miseries, there to pour forth unrestrained tears. Nor was this reproved. But in such readiness to lament where they less needed, their blindness in not discerning that for which they ought much rather to have mourned, this our Saviour a little toucheth, putting them in mind that the tears which were wasted for him might better have been spent upon themselves; "* Daughters "of Jerusalem, weep not for me, weep for yourselves and for "your children." It is not, as the Stoics have imagined, a thing unseemly for a wise man to be touched with grief of

* [Luke xxiii. 28.]

mind, but to be sorrowful when we least should, and where we should lament there to laugh, this argueth our small wisdom. Again, when the Prophet David confesseth thus of himself, "*I grieved to see the great prosperity of godless men, how "they flourish and go untouched;" himself hereby openeth both our common and his peculiar imperfection, whom this cause should not have made so pensive. To grieve at this is to grieve where we should not, because this grief doth rise from error. We err when we grieve at wicked men's impunity and prosperity, because their estate being rightly discerned they neither prosper nor go unpunished. It may seem a paradox, it is a truth, that no wicked man's estate is prosperous, fortunate, or happy. For what though they bless themselves and think their happiness great? Have not frantic persons many times a great opinion of their own wisdom? It may be that such as they think themselves, others also do account them. But what others? Surely such as themselves are. Truth and reason discerneth far otherwise of them. Unto whom the Jews wish all prosperity, unto them the phrase of their speech is to wish peace. Seeing then the name of peace containeth in it all parts of true happiness, when the Prophet saith plainly†, that the wicked have no peace; how can we think them to have any part of other than vainly imagined felicity? What wise man did ever account fools happy? If wicked men were wise they would cease to be wicked. Their iniquity therefore proving their folly, how can we stand in doubt of their misery? They abound in those things which all men desire. A poor happiness to have good things in possession. "‡A man to whom God hath given "riches and treasures and honour, so that he wanted nothing "for his soul of all that it desireth, but yet God giveth him "not the power to eat thereof;" such a felicity Solomon esteemeth but as a vanity, a thing of nothing. If such things add nothing to men's happiness where they are not used, surely wicked men that use them ill, the more they have, the more wretched. Of their prosperity therefore we see what we are to think. Touching their impunity, the same is likewise but supposed. They are oftener plagued than we are aware of. The pangs they feel are not always written in their fore-

* Psalm lxxiii. 3. † [Isa. xlviii. 22.] ‡ Eccles. vi. 2.

SERM. IV. heads. Though wickedness be sugar in their mouths, and wantonness as oil to make them look with cheerful countenance; nevertheless if their hearts were disclosed, perhaps their glittering estate would not greatly be envied. The voices that have broken out from some of them, "O that God "had given me a heart senseless, like the flint in the rocks of "stone," which as it can taste no pleasure so it feeleth no woe; these and the like speeches are surely tokens of the curse which Zophar in the Book of Job poureth upon the head of the impious man, "*He shall suck the gall of asps, "and the viper's tongue shall slay him." If this seem light because it is secret, shall we think they go unpunished because no apparent plague is presently seen upon them? The judgments of God do not always follow crimes as thunder doth lightning, but sometimes the space of many ages coming between. When the sun hath shined fair the space of six days upon their tabernacle, we know not what clouds the seventh may bring. And when their punishment doth come, let them make their account in the greatness of their sufferings to pay the interest of that respect which hath been given them. Or if they chance to escape clearly in this world, which they seldom do; in the day when the heavens shall shrivel as a scroll and the mountains move as frighted men out of their places, what cave shall receive them? what mountain or rock shall they get by entreaty to fall upon them? what covert to hide them from that wrath, which they shall be neither able to abide nor to avoid? No man's misery therefore being greater than theirs whose impiety is most fortunate; much more cause there is for them to bewail their own infelicity, than for others to be troubled with their prosperous and happy estate, as if the hand of the Almighty did not or would not touch them. For these causes and the like unto these therefore be not troubled.

Now though the cause of our heaviness be just, yet may not our affections herein be yielded unto with too much indulgency and favour. The grief of compassion whereby we are touched with the feeling of other men's woes is of all other least dangerous. Yet this is a let unto sundry duties; by this we are [apt?] to spare sometimes where we

* [Job xx. 16.]

ought to strike. The grief which our own sufferings do bring, what temptations have not risen from it? What great advantage Satan hath taken even by the godly grief of hearty contrition for sins committed against God, the near approaching of so many afflicted souls, whom the conscience of sin hath brought unto the very brink of extreme despair, doth but too abundantly shew. These things wheresoever they fall cannot but trouble and molest the mind. Whether we be therefore moved vainly with that which seemeth hurtful and is not; or have just cause of grief, being pressed indeed with those things which are grievous, our Saviour's lesson is, touching the one, Be not troubled, nor over-troubled for the other. For, though to have no feeling of that which merely concerneth us were stupidity, nevertheless, seeing that as the Author of our salvation was himself consecrated by affliction, so the way which we are to follow him by is not strewed with rushes, but set with thorns, be it never so hard to learn, we must learn to suffer with patience even that which seemeth almost impossible to be suffered; that in the hour when God shall call us unto our trial, and turn this honey of peace and pleasure wherewith we swell into that gall and bitterness which flesh doth shrink to taste of, nothing may cause us in the troubles of our souls to storm and grudge and repine at God, but every heart be enabled with divinely-inspired courage to inculcate unto itself, Be not troubled; and in those last and greatest conflicts to remember it, that nothing may be so sharp and bitter to be suffered, but that still we ourselves may give ourselves this encouragement, Even learn also patience, O my soul.

Naming patience I name that virtue which only hath power to stay our souls from being over-excessively troubled: a virtue, wherein if ever any, surely that soul had good experience, which extremity of pains having chased out of the tabernacle of this flesh, angels, I nothing doubt, have carried into the bosom of her father Abraham. The death of the saints of God is precious in his sight. And shall it seem unto us superfluous at such times as these are to hear in what manner they have ended their lives? The Lord himself hath not disdained so exactly to register in the book of life after what sort his servants have closed up their days on earth,

SERM. IV. that he descendeth even to their very meanest actions, what meat they have longed for in their sickness, what they have spoken unto their children, kinsfolk, and friends, where they have willed their dead carcasses to be laid, how they have framed their wills and testaments, yea the very turning of their faces to this side or that, the setting of their eyes, the degrees whereby their natural heat hath departed from them, their cries, their groans, their pantings, breathings, and last gaspings, he hath most solemnly commended unto the memory of all generations. The care of the living both to live and to die well must needs be somewhat increased, when they know that their departure shall not be folded up in silence, but the ears of many be made acquainted with it. Again when they hear how mercifully God hath dealt with others in the hour of their last need, besides the praise which they give to God, and the joy which they have or should have by reason of their fellowship and communion of saints, is not their hope also much confirmed against the day of their own dissolution? Finally, the sound of these things doth not so pass the ears of them that are most loose and dissolute of life, but it causeth them sometime or other to wish in their hearts, "*Oh that we might die the death of the righteous, and that "our end may be like his!" Howbeit because to spend herein many words would be to strike even as many wounds into their minds whom I rather wish to comfort: therefore concerning this virtuous gentlewoman only this little I speak, and that of knowledge, "She lived a dove, and died a lamb." And if amongst so many virtues, hearty devotion towards God, towards poverty tender compassion, motherly affection towards servants, towards friends even serviceable kindness, mild behaviour and harmless meaning towards all; if, where so many virtues were eminent, any be worthy of special mention, I wish her dearest friends of that sex to be her nearest followers in two things: Silence, saving only where duty did exact speech; and Patience even then when extremity of pains did enforce grief. "† Blessed are they which die in "the Lord." And concerning the dead which are blessed let not the hearts of any living be overcharged, with grief over-troubled.

* [Num. xxiii. 10.] † [Rev. xiv. 13.]

Touching the latter affection of fear which respecteth evils to come, as the other which we have spoken of doth present evils; first in the nature thereof it is plain that we are not of every future evil afraid. Perceive we not how they whose tenderness shrinketh at the least rase of a needle's point, do kiss the sword that pierceth their souls quite through? If every evil did cause fear, sin, because it is sin, would be feared; whereas properly sin is not feared as sin, but only as having some kind of harm annexed. To teach men to avoid sin, it had been sufficient for the Apostle to say, "Fly it." But to make them afraid of committing sin, because the naming of sin sufficed not, therefore he addeth further, that it is as a "serpent which stingeth the soul." Again, be it that some nocive or hurtful thing be towards us, must fear of necessity follow hereupon? Not, except that hurtful things do threaten us either with destruction or vexation, and that such as we have neither a conceit of ability to resist, nor of utter impossibility to avoid. That which we know ourselves able to withstand we fear not; and that which we know we are unable to defer or diminish, or any way avoid, we cease to fear, we give ourselves over to bear and sustain it. The evil therefore which is feared must be in our persuasion unable to be resisted when it cometh, yet not utterly impossible for a time in whole or in part to be shunned. Neither do we much fear such evils, except they be imminent and near at hand; nor if they be near, except we have an opinion that they be so. When we have once conceived an opinion or apprehended an imagination of such evils prest, and ready to invade us; because they are hurtful unto our nature, we feel in ourselves a kind of abhorring; because they are, though near yet not present, our nature seeketh forthwith how to shift and provide for itself; because they are evils which cannot be resisted, therefore she doth not provide to withstand but to shun and avoid. Hence it is that in extreme fear the mother of life contracting herself, avoiding as much as may be the reach of evil, and drawing the heat together with the spirits of the body to her, leaveth the outward parts cold, pale, weak, feeble, unapt to perform the functions of life; as we see

SERM. IV. in the fear of Belthasar king of Babel *. By this it appeareth that fear is nothing else but a perturbation of the mind through an opinion of some imminent evil threatening the destruction or great annoyance of our nature, which to shun it doth contract and deject itself.

Now because not in this place only but otherwhere often we hear it repeated, "Fear not," it is by some made a long question, Whether a man may fear destruction or vexation without sinning? First, the reproof wherewith Christ checketh his disciples more than once, "O men of little faith, where-"fore are ye afraid?" Secondly, the punishment threatened in the 21. of Revelations, to wit, the lake, and fire, and brimstone, not only to murderers, unclean persons, sorcerers, idolaters, liars, but also to the fearful and faint-hearted: this seemeth to argue that fearfulness cannot but be sin. On the contrary side we see that he which never felt motion unto sin had of this affection more than a slight feeling. How clear is the evidence of the Spirit that "† in the days of his flesh "he offered up prayers and supplications with strong cries "and tears unto him that was able to save him from death, "and was also heard in that which he feared?" Whereupon it followeth that fear in itself is a thing not sinful. For is not fear a thing natural and for men's preservation necessary, implanted in us by the provident and most gracious Giver of all good things, to the end that we might not run headlong upon those mischiefs wherewith we are not able to encounter, but use the remedy of shunning those evils which we have not ability to withstand? Let that people therefore which receive a benefit by the length of their prince's days, that father or mother that rejoiceth to see the offspring of their flesh grow like green and pleasant plants, let those children that would have their parents, those men that would gladly have their friends and brethren's days prolonged on earth, (as there is no natural-hearted man but gladly would,) let them bless the Father of lights, as in other things, so even in this, that he hath given man a fearful heart, and settled naturally that affection in him which is a preservation against so many ways of death. Fear then in itself being mere nature cannot in itself

* [Dan. v. 6.] † Heb. v. 7.

be sin, which sin is not nature, but thereof an accessary deprivation. SERM. IV.

But in the matter of fear we may sin, and do, two ways. If any man's danger be great, theirs greatest that have put the fear of danger farthest from them. Is there any estate more fearful than that Babylonian strumpet's, that sitteth upon the tops of the seven hills glorying and vaunting, "*I am a "queen?" &c. How much better and happier they whose estate hath been always as his who speaketh after this sort of himself, "Lord, from my youth have I borne thy yoke†!" They which sit at continual ease, and are settled in the lees of their security, look upon them, view their countenance, their speech, their gesture, their deeds: "Put them in fear, "O God," saith the Prophet, "that so they may know them-"selves to be but men‡," worms of the earth, dust and ashes, frail, corruptible, feeble things. To shake off security therefore, and to breed fear in the hearts of mortal men, so many admonitions are used concerning the power of evils which beset them, so many threatenings of calamities, so many descriptions of things threatened, and those so lively, to the end they may leave behind them a deep impression of such as have force to keep the heart continually waking. All which do shew, that we are to stand in fear of nothing more than the extremity of not fearing.

When fear hath delivered us from that pit wherein they are sunk that have put far from them the evil day, that have made a league with death and have said, "Tush, we shall feel "no harm;" it standeth us upon to take heed it cast us not into that wherein souls destitute of all hope are plunged. For our direction, to avoid as much as may be both extremities, that we may know as a ship-master by his card, how far we are wide, either on the one side or on the other, we must note that in a Christian man there is first Nature; secondly Corruption, perverting Nature; thirdly Grace correcting, and amending Corruption. In fear all these have their several operations. Nature teacheth simply, to wish preservation and avoidance of things dreadful; for which cause our Saviour himself prayeth, and that often, "§Father, if it be possible."

* Rev. xviii. 7. † [Ps. lxxxviii. 15.] ‡ [Ps. ix. 20.] § [Matt. xxvi. 39.]

SERM. IV. In which cases corrupt nature's suggestions are, for the safety of temporal life not to stick at things excluding from eternal; wherein how far even the best may be led the chiefest Apostle's frailty teacheth. Were it not therefore for such cogitations as on the contrary side grace and faith ministereth, such as that of Job, "* Though God kill me;" that of Paul†, "Scio cui "credidi, I know him on whom I do rely;" small evils would soon be able to overwhelm even the best of us. "A wise man," saith Solomon‡, "doth see a plague coming, and hideth him-"self." It is nature which teacheth a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should the frighted child hide his head, but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ his Saviour? "Come, my people," saith God in the Prophet§, "enter into thy chamber, hide thyself," &c. But because we are in danger like chased birds, like doves that seek and cannot see the resting holes that are right before them, therefore our Saviour giveth his disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember, that whatsoever evils at any time did beset them, to him they should still repair, for comfort, counsel, and succour. For their assurance whereof his "peace he gave them, his peace "he left unto them, not such peace as the world offereth," by whom his name is never so much pretended as when deepest treachery is meant; but "peace which passeth all under-"standing," peace that bringeth with it all happiness, peace that continueth for ever and ever with them that have it.

This peace God the Father grant, for his Son's sake; unto whom, with the Holy Ghost, three Persons, one eternal and everliving God, be all honour, glory, and praise, now and for ever. Amen.

* [Job xiii. 15.] † [2 Tim. i. 12.] ‡ [Prov. xxii. 3.] § Isa. xxvi. 20.

DEDICATION

PREFIXED TO THE FIRST EDITION

OF

TWO SERMONS ON PART OF ST. JUDE.

To the Worshipful M. GEORGE SUMMASTER, *Principal of Broad-Gates Hall, in Oxford,* HENRY JACKSON *wisheth all happiness.*

SIR,

YOUR kind acceptance of a former testification of that respect I owe you, hath made me venture to shew the world these godly sermons under your name. In which, as every point is worth observation, so some especially are to be noted. The first, that as the spirit of prophecy is from God himself, who doth inwardly heat and enlighten the hearts and minds of his holy penmen, (which if some would diligently consider, they would not puzzle themselves with the contentions of Scot and Thomas, Whether God only, or his ministering spirits, do infuse into men's minds prophetical revelations "per species intelligibiles,") so God framed their words also. Whence the holy father St. Augustine religiously observeth *, "That "all those which understand the sacred writers, will also perceive "that they ought not to use other words than they did, in express-"ing those heavenly mysteries which their hearts 'conceived,' as "the blessed Virgin did our Saviour, 'by the Holy Ghost.'" The greater is Castellio's offence, who hath laboured to teach the Prophets to speak otherwise than they have already. Much like to that impious king of Spain, Alphonsus the Tenth, who found fault with God's works †, "Si," inquit, "creationi affuissem, mundum melius "ordinassem;" If he had been with God at the creation of the world, the world had gone better than now it doth. As this man found fault with God's works, so did the other with God's words; but, because "we have a most sure word of the Prophets ‡," to

JACKSON'S Dedication.

* Lib. iv. c. 6. de Doct. Chr.
† Rod. Tolet. lib. iv. c. 5. [ap. Script. Rer. Hispan. t. i. p. 377. Francof. 1579.]
‡ 2 Pet. i. 19.

JACKSON'S Dedication.

which we must "take heed," I will let his words pass with the wind, having elsewhere * spoken to you more largely of his errors, whom, notwithstanding, for his other excellent parts, I much respect.

You shall moreover from hence understand, how Christianity consists not in formal and seeming "purity," (under which who knows not notorious villainy to mask?) but in the heart-root. Whence the author truly teacheth, that mockers, which use religion as a cloak, to put off and on as the weather serveth, are worse than pagans and infidels. Where I cannot omit to shew how justly this kind of men hath been reproved by that renowned martyr of Jesus Christ, Bishop Latimer, both because it will be apposite to this purpose, and also free that Christian worthy from the slanderous reproaches of him †, who was, if ever any, a "mocker" of God, religion, and all good men. But first I must desire you, and in you all readers, not to think lightly of that excellent man, for using this and the like witty similitudes in his sermons. For whosoever will call to mind with what riff-raff God's people were fed in those days, when their priests, whose "‡ lips should have preserved knowledge," preached nothing else but dreams § and false miracles of counterfeit saints, enrolled in that sottish Legend, coined and amplified by a drowsy head between sleeping and waking: he that will consider this, and also how the people were delighted with such toys, (God sending them strong delusions that they should believe lies,) and how hard it would have been for any man wholly, and upon the sudden, to draw their minds to another bent, will easily perceive, both how necessary it was to use symbolical discourse, and how wisely and moderately it was applied by that religious father, to the end he might lead their understanding so far, till it were so convinced, informed, and settled, that it might forget the means and way by which it was led, and think only of that it had acquired. For in all such mystical speeches, who knows not that the end for which they are used is only to be thought upon?

This then being first considered, let us hear the story, as it is related by Master Fox ‖: "Master Latimer," saith he, "in his "sermon [sermons], gave the people certain cards out of the "fifth, sixth, and seventh chapters of Saint Matthew. For the "chief triumph in the cards he limited the heart, as the principal "thing that they should serve God withal, whereby he quite over-

* Præf. in Orat. D. Rainold.
† Parsons in 3 Convers.
‡ Mal. ii. 7.
§ Canus, Locor. lib. xi. c. 6. Vives, lib. ii. de corrupt. Art. Hard. lib. iv.
‖ Pag. 1903. edit. 1570. [p. 1731. ed. 1583.]

" threw all hypocritical and external ceremonies, not tending to the " necessary furtherance of God's holy word and sacraments." By this " he exhorted all men to serve the Lord with inward heart and true " affection, and not with outward ceremonies; adding moreover to " the praise of that triumph, that though it were never so small, yet " it would take up the best coat-card beside in the bunch, yea, though " it were the king of clubs, &c. meaning thereby, how the Lord would " be worshipped and served in simplicity of the heart, and verity, " wherein consisteth true Christian religion," &c. Thus Master Fox.

By which it appears, that the holy man's intention was to lift up the people's hearts to God, and not that he made " a sermon of " playing at cards, and taught them how to play at triumph, and " played" (himself) " at cards in the pulpit," as that base companion * Parsons reports the matter in his wonted scurrilous vein of railing, whence he calleth it† a Christmas sermon. Now he that will think ill of such allusions, may out of the abundance of his folly jest at ‡ Demosthenes for his story of the sheep, wolves, and dogs; and at Menenius, for his fiction of the belly §. But, *hinc illæ lacrymæ*, the good bishop meant that the Romish religion came not from the heart, but consisted in outward ceremonies: which sorely grieved Parsons, who never had the least warmth or spark of honesty. Whether Bishop Latimer compared the bishops to the knaves of clubs, as the fellow interprets him, I know not: I am sure Parsons, of all others, deserved those colours; and so I leave him.

We see then, what inward purity is required of all Christians, which if they have, then in prayer, and all other Christian duties, they shall lift up pure hands, as the Apostle ‖ speaks, not as ¶ Baronius would have it, " washed from sins with holy water;" but pure, that is, holy, free from the pollution of sin, as the Greek word ὁσίους does signify.

You may see also here refuted those calumnies of the papists, that we abandon all religious rites and godly duties; as also the confirmation of our doctrine touching certainty of faith, (and so of salvation,) which is so strongly denied by some of that faction, that they have told the world, " ** St. Paul himself was uncertain of his " own salvation." What then shall we say, but pronounce a woe

* In the third part of the Three Conversions of England: in the Examination of Fox's Saints, c. 14. sect. 53, 54. p. 215.

† Sect. 55.

‡ Plutarch. in Demosthen. [c. 23.]

§ Liv. Dec. i. lib. ii. an. U. C. 60. [c. 32.]

‖ 1 Tim. ii. 8.

¶ Annal. tom. i. an. 57. n. 109, 101. et tom. ii. an. 132. n. 5.

** " S. Paulus de sua salute incer- " tus;" Richeom. Jesuit. lib. ii. c. 12. Idololat. Huguenot. p. 119. in Marg. edit. Lat. Mogunt. 1613. interpret. Marcel. Bomper. Jesuita.

JACKSON'S Dedication.

to the most strict observers of St. Francis' rule and his canonical discipline, (though they make him even * equal with Christ,) and the most meritorious monk that ever was registered in their calendar of saints? But we for our comfort are otherwise taught out of the Holy Scripture, and therefore exhorted to build ourselves in our most holy faith, that so, "when our earthly house of this tabernacle shall be destroyed, we may have a building given of God, a "house not made with hands, but eternal in the heavens†."

This is that which is most piously and feelingly taught in these few leaves, so that you shall read nothing here, but what I persuade myself you have long practised in the constant course of your life. It remaineth only that you accept of these labours tendered to you by him, who wisheth you the long joys of this world, and the eternal of that which is to come.

Oxon, from Corpus Christi college, this 13 of January, 1613.

* Witness the verses of Horatius, a Jesuit, recited by Possev. Biblioth. Select. part. 2. lib. xvii. c. 19. [27. p. 449. Colon. 1607.]

Exue Franciscum tunica laceroque cucullo :
Qui Franciscus erat, jam tibi Christus erit.

Francisci exsuviis (si qua licet) indue Christum :
Jam Franciscus erit, qui modo Christus erat.

The like hath Bencius, another Jesuit.

† [2 Cor. v. 1.]

TWO SERMONS

UPON

PART OF ST. JUDE'S EPISTLE.

SERMON I.

EPIST. JUDE, vers. 17—21.

But ye, beloved, remember the words which were spoken before of the Apostles of our Lord Jesus Christ:
How that they told you, that there should be mockers in the last time, which should walk after their own ungodly lusts.
These are makers of sects, fleshly, having not the Spirit.
But ye, beloved, edify yourselves in your most holy Faith, praying in the Holy Ghost.
And keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal Life.

SERM. V. 1.

THE occasion whereupon, together with the end wherefore, this Epistle was written, is opened in the front and entry of the same. There were then, as there are now, many evil and wickedly disposed persons, not of the mystical body, yet within the visible bounds of the Church, "men which were of old "ordained to condemnation, ungodly men, which turned the "grace of our God unto wantonness, and denied the Lord "Jesus." For this cause the Spirit of the Lord is in the hand of "Jude the servant of Jesus and brother of James," to exhort them that are called, and sanctified of God the Father, that they would earnestly "contend to maintain the faith, "which was once delivered unto the saints." Which faith because we cannot maintain, except we know perfectly, first, against whom; secondly, in what sort it must be maintained: therefore in the former three verses of that parcel of Scripture

SERM. V. 2.

which I have read, the enemies of the cross of Christ are plainly described; and in the latter two, they that love the Lord Jesus have a sweet lesson given them how to strengthen and stablish themselves in the faith. Let us first therefore examine the description of these reprobates concerning faith; and afterwards come to the words of the exhortation, wherein Christians are taught how to rest their hearts on God's eternal and everlasting truth. The description of these godless persons is twofold, general and special. The general doth point them out, and shew what manner of men they should be. The particular pointeth at them, and saith plainly, these are they. In the general description we have to consider of these things; First, when they were described; "They were told "of before:" Secondly, the men by whom they were described; "They were spoken of by the Apostles of our Lord "Jesus Christ:" Thirdly, the days when they should be manifest unto the world; they told you they "should be in "the last time." Fourthly, their disposition and whole demeanour; "Mockers and walkers after their own ungodly "lusts."

2. In the third to the Philippians*, the Apostle describeth certain; "They are men," saith he, "of whom I have told "you often, and now with tears I tell you of them, their god "is their belly, their glory and rejoicing is in their own "shame, they mind earthly things." These were enemies of the cross of Christ, enemies whom he saw, and his eyes gushed out with tears to behold them. But we are taught in this place how the Apostles spake also of enemies, whom as yet they had not seen, described a family of men as yet unheard of, a generation reserved for the end of the world, and for the last time; they had not only declared what they heard and saw in the days wherein they lived, but they have prophesied also of men in time to come. And "you do well," saith St. Peter†, "in that ye take heed to the words of pro-"phecy, so that ye first know this, that no prophecy in the "Scripture cometh of any man's own resolution." No prophecy in Scripture cometh of any man's own resolution. For all prophecy, which is in Scripture, came by the secret inspiration of God. But there are prophecies which are no Scrip-

* [Ver. 18, 19.]

† [2 Pet. i. 19, 20.]

ture; yea, there are prophecies against the Scripture: my brethren, beware of such prophecies, and take heed you heed them not. Remember the things that were spoken of before; but spoken of before by the Apostles of our Lord and Saviour Jesus Christ. Take heed to prophecies, but to prophecies which are in Scripture; for both the manner and the matter of those prophecies do shew plainly that they are of God.

SERM. V. 3, 4.

3. Touching the manner, how men by the spirit of prophecy in holy Scripture have spoken and written of things to come, we must understand, that as the knowledge of that they spake, so likewise the utterance of that they knew, came not by these usual and ordinary means, whereby we are brought to understand the mysteries of our salvation, and are wont to instruct others in the same. For whatsoever we know, we have it by the hands and ministry of men, which lead us along like children, from a letter to a syllable, from a syllable to a word, from a word to a line, from a line to a sentence, from a sentence to a side, and so turn over. But God himself was their instructor, he himself taught them, partly by dreams and visions in the night, partly by revelations in the day, taking them aside from amongst their brethren, and talking with them as a man would talk with his neighbour in the way. Thus they became acquainted even with the secret and hidden counsels of God. They saw things which themselves were not able to utter, they beheld that whereat men and angels are astonished. They understood in the beginning, what should come to pass in the last days.

Of the spirit of prophecy received from God himself.

4. God, which lightened thus the eyes of their understanding, giving them knowledge by unusual and extraordinary means, did also miraculously himself frame and fashion their words and writings; insomuch that a greater difference there seemeth not to be between the manner of their knowledge, than there is between the manner of their speech and others. When we have conceived a thing in our hearts, and thoroughly understand it, as we think within ourselves, before we can utter it in such sort that our brethren may receive instruction or comfort at our mouths, how great, how long, how earnest meditation are we forced to use! And after much travel and much pains, when we open our lips to speak of the wonderful works of God, our tongues do falter within our mouths, yea

Of the Prophets' manner of speech.

SERM. V. 4. many times we disgrace the dreadful mysteries of our faith, and grieve the spirit of our hearers by words unsavoury, and unseemly speeches: "*Shall a wise man fill his belly with "the eastern wind?" saith Eliphaz; "shall a wise man dis-"pute with words not comely? or with talk that is not profit-"able?" Yet behold, even they that are wisest amongst us living, compared with the prophets, seem no otherwise to talk of God, than as if the children which are carried in arms should speak of the greatest matters of state. They whose words do most shew forth their wise understanding, and whose lips do utter the purest knowledge, so long as they understand and speak as men, are they not fain sundry ways to excuse themselves? Sometimes acknowledging with the wise man†, "Hardly can we discern the things that are on "earth, and with great labour find we out the things that "are before us; who can then seek out the things that are "in heaven?" Sometimes confessing with Job the righteous, "intreating of things too wonderful for us, we have spoken "we wist not what‡." Sometimes ending their talk, as doth the history of the Maccabees§: "If we have done "well, and as the cause required, it is that we desire; if "we have spoken slenderly and barely, we have done what "we could." But "God hath made my mouth like a "sword," saith Esay‖. And "we have received," saith the Apostle, "¶not the spirit of the world, but the spirit "which is of God, that we might know the things which "are given to us of God; which things also we speak, not "in words which man's wisdom teacheth, but which the "Holy Ghost doth teach." This is that which the prophets mean by those books written full within and without; which books were so often delivered them to eat, not because God fed them with ink and paper, but to teach us, that so oft as he employed them in this heavenly work, they neither spake nor wrote any word of their own, but uttered syllable by syllable as the Spirit put it into their mouths, no otherwise than the harp or the lute doth give a sound according to the discretion of his hands that holdeth and striketh it with skill. The difference is only this: an instrument,

* Job xv. 2, 3. † Wisd. ix. 6. ‡ [Job xlii. 3.]
§ [2 Macc. xv. 38.] ‖ Isa. xlix. 3. ¶ [1 Cor. ii. 12, 13.]

whether it be a pipe or harp, maketh a distinction in the times and sounds, which distinction is well perceived of the hearer, the instrument itself understanding not what is piped or harped. The prophets and holy men of God not so. "I "opened my mouth," saith Ezekiel*, "and God reached me "a scroll, saying, Son of man, cause thy belly to eat, and fill "thy bowels with this I give thee. I ate it, and it was sweet "in my mouth as honey," saith the prophet. Yea, sweeter, I am persuaded, than either honey or the honeycomb. For herein they were not like harps or lutes, but they felt, they felt the power and strength of their own words. When they spake of our peace, every corner of their hearts was filled with joy. When they prophesied of mourning, lamentations, and woes, to fall upon us, they wept in the bitterness and indignation of spirit†, the arm of the Lord being mighty and strong upon them.

SERM. V. 5.

5. On this manner were all the prophecies of holy Scripture. Which prophecies, although they contain nothing which is not profitable for our instruction, yet as one star differeth from another in glory, so every word of prophecy hath a treasure of matter in it, but all matters are not of like importance, as all treasures are not of equal price. The chief and principal matter of prophecy is the promise of righteousness, peace, holiness, glory, victory, immortality, unto "every soul "which believeth that Jesus is Christ, of the Jew first, and of "the Gentile‡." Now because the doctrine of salvation to be looked for by faith in Him, who was in outward appearance as it had been a man forsaken of God; in him who was numbered, judged, and condemned with the wicked; in him whom men did see buffeted on the face, scoffed at by soldiers, scourged by tormentors, hanged on the cross, pierced to the heart; in him whom the eyes of many witnesses did behold, when the anguish of his soul enforced him to roar as if his heart had rent in sunder§, "O my God, my God, why hast "thou forsaken me?" I say, because the doctrine of salvation by him is a thing improbable to a natural man, that whether we preach it to the Gentile, or to the Jew, the one condemneth our faith as madness, the other as blasphemy; therefore, to establish and confirm the certainty of this saving truth

* Ezek. iii. 2, 3. † [Ezek. iii. 14.] ‡ [Rom. i. 16.] § [Matt. xxvii. 46.]

SERM. V. 6.

in the hearts of men, the Lord, together with their preachings whom he sent immediately from himself to reveal these things unto the world, mingled prophecies of things both civil and ecclesiastical, which were to come in every age from time to time, till the very last of the latter days, that by those things, wherein we see daily their words fulfilled and done, we might have strong consolation in the hope of things which are not seen, because they have revealed as well the one as the other. For when many things are spoken of before in Scripture, whereof we see first one thing accomplished, and then another, and so a third, perceive we not plainly, that God doth nothing else but lead us along by the hand, till he have settled us upon the rock of an assured hope, that no one jot or tittle of his word shall pass till all be fulfilled? It is not therefore said in vain, that these godless wicked ones "were spoken of before."

6. But by whom? By them whose words if men or angels from heaven gainsay, they are accursed; by them whom whosoever despiseth, "despiseth not them but me*," saith Christ. If any man therefore doth love the Lord Jesus, (and woe worth him that loveth not the Lord Jesus!) hereby we may know that he loveth him indeed, if he despise not the things that are spoken of by his Apostles, whom many have despised even for the baseness and simpleness of their persons. For it is the property of fleshly and carnal men to honour and dishonour, credit and discredit the words and deeds of every man, according to that he wanteth or hath without. "†If a man of "gorgeous apparel come amongst us," although he be a thief or a murderer, (for there are thieves and murderers in gorgeous apparel,) be his heart whatsoever, if his coat be of purple or velvet, or tissue, every one riseth up, and all the reverend solemnities we can use are too little. But the man that serveth God is contemned and despised amongst us for his poverty. Herod speaketh in judgment, and the people cry out, "‡The "voice of God, and not of man." Paul preacheth Christ, they term him a trifler. "§Hearken, beloved, hath not God chosen "the poor of this world, that they should be rich in faith?" Hath he not chosen the refuse of the world to be heirs of

A natural man perceiveth not heavenly things.

* [Luke x. 16.]
† James ii. 2.
‡ Acts xii. 22; [xvii. 18.]
§ James ii. 5.

his kingdom, which he hath pomised to them that love him? Hath he not chosen the offscourings of men to be the lights of the world, and the Apostles of Jesus Christ? Men unlearned, yet how fully replenished with understanding? few in number, yet how great in power? contemptible in show, yet in spirit how strong? how wonderful? "I would fain learn the mys-"tery of the eternal generation of the Son of God," saith Hilary. "Whom shall I seek? Shall I get me to the "schools of the Grecians? Why, I have read, *Ubi sapiens?* "*ubi scriba? ubi conquisitor hujus sæculi?* These wise men "in the world must needs be dumb in this, because they have "rejected the wisdom of God. Shall I beseech the scribes "and interpreters of the law to become my teachers? How "can they know this, sith they are offended at the cross of "Christ? It is death for me to be ignorant of the unsearch-"able mystery of the Son of God: of which mystery, not-"withstanding I should have been ignorant, but that a poor "fisherman, unknown, unlearned, new come from his boat "with his clothes wringing wet, hath opened his mouth and "taught me, 'In the beginning was the Word, and the Word "was with God, and the Word was God.'" These poor silly creatures have made us rich in the knowledge of the mysteries of Christ. SERM. V. 7.

7. Remember therefore that which is spoken of by the Apostles. Whose words if the children of this world do not regard, is it any marvel? They are the Apostles of our Lord Jesus; not of their Lord, but of our. It is true which one hath said in a certain place, "Apostolicam fidem sæculi homo "non capit." "A man sworn to the world is not capable of "that faith which the Apostles do teach." What mean the children of this world then to tread in the courts of our God? What should your bodies do at Bethel, whose hearts are at Bethaven? The god of this world, whom ye serve, hath provided Apostles and teachers for you, Chaldeans, wizards, soothsayers, astrologers, and such like: hear them. Tell not us that ye will sacrifice to the Lord our God, if we will sacrifice to Ashtaroth or Melcom; that ye will read our Scriptures, if we will listen to your traditions; that if ye may have a mass by permission, we shall have a communion with good leave and liking; that ye will admit the things that

We must not halt between two opinions.

SERM. V. 8.

are spoken of by the Apostles of our Lord Jesus, if your Lord and Master may have his ordinances observed, and his statutes kept. Solomon took it (as well he might) for an evident proof, that she did not bear a motherly affection to her child, which yielded to have it cut in divers parts. He cannot love the Lord Jesus with his heart, which lendeth one ear to his Apostles, and another to false apostles; which can brook to see a mingle-mangle of religion and superstition, ministers and massing-priests, light and darkness, truth and error, traditions and scriptures. No, we have no lord but Jesus; no doctrine but the gospel; no teachers but his Apostles. Were it reason to require at the hand of an English subject, obedience to the laws and edicts of the Spaniard? I do marvel, that any man bearing the name of a servant of the servants of Jesus Christ, will go about to draw us from our allegiance. We are his sworn subjects; it is not lawful for us to hear the things that are not told us by his Apostles. They have told us, that in "the last days there shall be mockers," therefore we believe it; "Credimus quia legimus," We are so persuaded, because we read it must be so. If we did not read it, we would not teach it: "Nam quæ libro legis non "continentur, ea nec nosse debemus," saith Hilary; "Those "things that are not written in the book of the law, we "ought not so much as to be acquainted with them." "Re-"member the words which were spoken of before of the "Apostles of our Lord Jesus Christ."

Mockers in the last time.

8. The third thing to be considered in the description of these men of whom we speak, is the time wherein they should be manifested to the world. They told you there should be mockers "in the last time." Noah at the commandment of God built an ark, and there were in it beasts of all sorts, clean and unclean. A husbandman planteth a vineyard, and looketh for grapes, but when they come to the gathering, behold, together with grapes there are found also wild grapes. A rich man prepareth a great supper, and biddeth many; but when he sitteth him down, he findeth amongst his friends here and there a man whom he knoweth not. This hath been the state of the Church sithence the beginning. God always hath mingled his saints with faithless and godless persons; as it were the clean with the unclean, grapes with sour grapes, his

friends and children with aliens and strangers. Marvel not then, if in the last days also ye see the men, with whom you live and walk arm in arm, laugh at your religion, and blaspheme that glorious name whereof you are called. Thus it was in the days of the patriarchs and prophets, and are we better than our fathers? Albeit we suppose that the blessed Apostles, in foreshewing what manner of men were set out for the last days, meant to note a calamity special and peculiar to the ages and generations which were to come. As if he should have said, as God hath appointed a time of seed for the sower, and a time of harvest for him that reapeth; as he hath given unto every herb and every tree his own fruit and his own season, not the season nor the fruit of another (for no man looketh to gather figs in the winter, because the summer is the season for them; nor grapes of thistles, because grapes are the fruit of the vine): so the same God hath appointed sundry for every generation of men, other men for other times, and for the last times the worst men, as may appear by their properties; which is the fourth point to be considered of in this description.

SERM. V. 9.

9. "They told you that there should be *mockers*." He meaneth men that shall use religion as a cloak, to put off and on, as the weather serveth; such as shall with Herod hear the preaching of John Baptist to-day, and to-morrow condescend to have him beheaded; or with the other Herod say they will worship Christ, when they purpose a massacre in their hearts; kiss Christ with Judas, and betray Christ with Judas. These are mockers. For as Ishmael the son of Hagar laughed at Isaac, which was heir of the promise; so shall these men laugh at you as the maddest people under the sun, if ye be like Moses, "choosing rather to suffer affliction "with the people of God, than to enjoy the pleasures of sin "for a season." And why? God hath not given them eyes to see, nor hearts to conceive that exceeding recompence of your reward. The promises of salvation made to you are matters wherein they can take no pleasure, even as Ishmael took no pleasure in that promise wherein God had said unto Abraham*, "In Isaac shall thy seed be called," because the promise concerned not him, but Isaac. They are termed

Mockers.

* [Gen. xxi. 12.]

SERM. V. 9.

for their impiety towards God, "mockers;" and for the impurity of their life and conversation, "walkers after their "own ungodly lusts." St. Peter in his Second Epistle and third chapter soundeth the very depth of their impiety; shewing first, how they shall not shame at the length to profess themselves profane and irreligious, by flat denying the Gospel of Jesus Christ, and deriding the sweet and comfortable promises of his appearing: secondly, that they shall not be only deriders of all religion, but also disputers against God, using truth to subvert the truth; yea Scriptures themselves to disprove Scriptures. Being in this sort "mockers," they must needs be also "followers of their own ungodly lusts." Being atheists in persuasion, can they choose but be beasts in conversation? For why remove they quite from them the fear of God? Why take they such pains to abandon and put out from their hearts all sense, all taste, all feeling of religion? but only to this end and purpose, that they may without inward remorse and grudging of conscience give over themselves to all uncleanness. Surely the state of these men is more lamentable than is the condition of Pagans and Turks. For at the bare beholding of heaven and earth the infidel's heart by and by doth give him, that there is an eternal, infinite, immortal, and ever-living God, whose hands have fashioned and framed the world; he knoweth that every house is builded of some man, though he see not the man which built the house, and he considereth that it must be God which hath built and created all things; although because the number of his days be few, he could not see when God disposed his works of old, when he caused the light of his clouds first to shine, when he laid the corner stone of the earth, and swaddled it with bands of water and darkness; when he caused the morning star to know his place, and made bars and doors to shut up the sea within his house, saying*, "Hitherto shalt thou "come, but no farther;" he hath no eyewitness of these things. Yet the light of natural reason hath put this wisdom in his reins, and hath given his heart thus much understanding. Bring a Pagan to the schools of the Prophets of God; prophesy to an infidel, rebuke him, lay the judgments of God

Mockers worse than Pagans and Infidels.

* [Job xxxviii. 11.]

before him, make the secret sins of his heart manifest, and he shall fall down and worship God. They that crucified the Lord of glory were not so far past recovery, but that the preaching of the Apostles was able to move their hearts and to bring them to this, "Men and brethren, what shall we do*?" Agrippa, that sat in judgment against Paul for preaching, yielded notwithstanding thus far unto him, "Almost thou per-" suadest me to become a Christian†." Although the Jews for want of knowledge have not submitted themselves to the righteousness of God; yet "I bear them record," saith the Apostle‡, "that they have a zeal." The Athenians, a people having neither zeal nor knowledge, yet of them also the same Apostle§ beareth witness, "Ye men of Athens, I perceive ye "are δεισιδαιμονέστεροι, some way religious;" but mockers, walking after their own ungodly lusts, they have smothered every spark of that heavenly light, they have trifled away their very natural understanding. O Lord, thy mercy is over all thy works, thou savest man and beast! yet a happy case it had been for these men if they had never been born; and so I leave them.

SERM. V. 10.

10. St. Jude having his mind exercised in the doctrine of the Apostles of Jesus Christ, concerning things to come in the last time, became a man of wise and stayed judgment. Grieved he was to see the departure of many, and their falling away from the faith which before they did profess; grieved, but not dismayed. With the simpler and weaker sort it was otherwise: their countenance began by and by to change, they were half in doubt they had deceived themselves in giving credit to the Gospel of Jesus Christ. St. Jude, to comfort and refresh these silly lambs, taketh them up in his arms, and sheweth them the men at whom they were offended. Look upon them that forsake this blessed profession wherein you stand: they are now before your eyes; view them, mark them, are they not carnal? are they not like to noisome carrion cast out upon the earth? is there that Spirit in them which crieth, "Abba, Father," in your bosoms? Why should any man be discomforted? Have you not heard that there should be "mockers in the last time?" These verily are they that now do separate themselves.

Judas vir sapiens et certi judicii.

* [Acts ii. 37.] † [Acts xxvi. 28.] ‡ [Rom. x. 2.] § Acts xvii. 22.

SERM. V. 11.

11. For your better understanding what this severing and separating of themselves doth mean, we must know that the multitude of them which truly believe (howsoever they be dispersed far and wide each from other) is all One Body, whereof the Head is Christ; One Building, whereof he is corner-stone, in whom they as the members of the body being knit, and as the stones of the building being coupled, grow up to a man of perfect stature, and rise to an holy temple in the Lord. That which linketh Christ to us, is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed in the word of truth. That which uniteth and joineth us amongst ourselves, in such sort that we are now as if we had but one heart and one soul, is our love. Who be inwardly in heart the lively members of this body, and the polished stones of this building, coupled and joined to Christ, as flesh of his flesh, and bones of his bones, by the mutual bond of his unspeakable love towards them, and their unfeigned faith in him, thus linked and fastened each to other by a spiritual, sincere, and hearty affection of love, without any manner of simulation; who be Jews within, and what their names be; none can tell, save he whose eyes do behold the secret disposition of all men's hearts. We, whose eyes are too dim to behold the inward man, must leave the secret judgment of every servant to his own Lord, accounting and using all men as brethren both near and dear unto us, supposing Christ to love them tenderly, so as they keep the profession of the Gospel, and join in the outward communion of saints. Whereof the one doth warrantize unto us their faith, the other their love, till they fall away, and forsake either the one, or the other, or both; and then it is no injury to term them as they are. When they separate themselves, they are *αὐτοκατάκριτοι*, not judged by us, but by their own doings. Men do separate themselves either by heresy, schism, or apostasy. If they loose the bond of faith, which then they are justly supposed to do, when they frowardly oppugn any principal point of Christian doctrine, this is to separate themselves by heresy. If they break the bond of unity, whereby the body of the Church is coupled and knit in one, as they do which wilfully forsake all external communion with saints in holy exercises

Threefold separation.

1. Heresy.

purely and orderly established in the Church, this is to separate themselves by schism. If they willingly cast off and utterly forsake both profession of Christ and communion with Christians, taking their leave of all religion, this is to separate themselves by plain apostasy. And St. Jude, to express the manner of their departure which by apostasy fell away from the faith of Christ, saith, "They separated themselves;" noting thereby, that it was not constraint of others which forced them to depart, it was not infirmity and weakness in themselves, it was not fear of persecution to come upon them, whereat their hearts did fail; it was not grief of torments, whereof they had tasted, and were not able any longer to endure them. No, they voluntarily did separate themselves with a fully settled and altogether determined purpose never to name the Lord Jesus any more, nor to have any fellowship with his saints, but to bend all their counsel and all their strength to raze out their memorial from amongst them.

SERM. V. 12.

2. Schism.

3. Apostasy.

12. Now because that by such examples, not only the hearts of infidels were hardened against the truth, but the minds of weak brethren also much troubled, the Holy Ghost hath given sentence of these backsliders, that they were carnal men, and had not the Spirit of Christ Jesus, lest any man having an overweening of their persons should be overmuch amazed and offended at their fall. For simple men not able to discern their spirits, were brought by their apostasy thus to reason with themselves: If Christ be the Son of the living God, if he have the words of eternal life, if he be able to bring salvation to all men that come unto him, what meaneth this apostasy and unconstrained departure? Why do his servants so willingly forsake him? Babes, be not deceived, his servants forsake him not. They that separate themselves were amongst his servants, but if they had been of his servants, they had not separated themselves. "* They were "amongst us, not of us," saith St. John; and St. Jude proveth it, because they were carnal, and had not the Spirit. Will you judge of wheat by chaff which the wind hath scattered from amongst it? Have the children no bread because the dogs have not tasted it? Are Christians deceived of that

* [1 John ii. 19.]

SERM. V. 13, 14.

salvation they look for, because they denied the joys of the life to come which were no Christians? What if they seemed to be pillars and principal upholders of our faith? What is that to us, which know that Angels have fallen from heaven? Although if these men had been of us indeed (O the blessedness of a Christian man's estate!), they had stood surer than the angels, they had never departed from their place. Whereas now we marvel not at their departure at all, neither are we prejudiced by their falling away; because they were not of us, sith they are fleshly, and have not the Spirit. Children abide in the house for ever; they are bondmen and bondwomen which are cast out.

13. It behoveth you therefore greatly every man to examine his own estate, and try whether you be bond or free, children or no children. I have told you already, that we must beware we presume not to sit as gods in judgment upon others, and rashly, as our conceit and fancy doth lead us, so to determine of this man, he is sincere, or of that man, he is an hypocrite; except by their falling away they make it manifest and known what they are. For who art thou that takest upon thee to judge another before the time? Judge thyself. God hath left us infallible evidence, whereby we may at any time give true and righteous sentence upon ourselves. We cannot examine the hearts of other men, we may our own. "That we have "passed from death to life, we know it," saith St. John, "because we love our brethren*:" and, "Know ye not your own "selves, how that Jesus Christ is in you, except ye be reprobates†?" I trust, beloved, we know that we are not reprobates, because our spirit doth bear us record, that the faith of our Lord Jesus Christ is in us.

Infallible evidence in the faithful, that they are God's children.

14. It is as easy a matter for the spirit within you to tell whose ye are, as for the eyes of your body to judge where you sit, or in what place you stand. For what saith the Scripture? "Ye which were in times past strangers and enemies, because "your minds were set on evil works, Christ hath now reconciled in the body of his flesh through death, to make "you holy and unblamable and without fault in his sight; "if you continue grounded and established in the faith, and

* [1 John iii. 14.] † [2 Cor. xiii. 5.]

"be not moved away from the hope of the Gospel*." And in the third to the Colossians, "Ye know, that of the Lord ye "shall receive the reward of that inheritance; for ye serve the "Lord Christ†." If we can make this account with ourselves: I was in times past dead in trespasses and sins, I walked after the prince that ruleth in the air, and after the spirit that worketh in the children of disobedience; but God, who is rich in mercy, through his great love, wherewith he loved me, even when I was dead, hath quickened me in Christ. I was fierce, heady, proud, high-minded; but God hath made me like the child that is newly weaned. I loved pleasures more than God; I followed greedily the joys of this present world; I esteemed him that erected a stage or theatre, more than Solomon which built a temple to the Lord; the harp, viol, timbrel, and pipe, men-singers and women-singers, were at my feast; it was my felicity to see my children dance before me‡; I said of every kind of vanity, O how sweet art thou in my soul! All which things now are crucified to me, and I to them: now I hate the pride of life, and pomp of this world: now "I take as great delight in the way of thy testi-"monies, O Lord, as in all riches§;" now I find more joy of heart in my Lord and Saviour, than the worldly-minded man, when "his wheat and oil do much abound;" now I taste nothing sweet but the "bread that came down from heaven, "to give life unto the world‖;" now mine eyes see nothing but Jesus rising from the dead; now my ear refuseth all kind of melody to hear the song of them that have gotten victory of the beast, and of his image, and of his mark, and of the number of his name, that stand on the sea of glass, "having the harps of God, and singing the song of Moses the "servant of God, and the song of the Lamb, saying, Great "and marvellous are thy works, Lord God Almighty, just "and true are thy ways, O King of Saints¶." Surely, if the Spirit have been thus effectual in the secret work of our regeneration unto newness of life; if we endeavour thus to frame ourselves anew: then we may say boldly with the blessed Apostle in the tenth to the Hebrews, "We are not of them "which withdraw ourselves to perdition, but which follow

* Coloss. i. 21—23. † Ver. 24. ‡ [Job xxi. 11.]
§ [Psalm cxix. 14.] ‖ [John vi. 33.] ¶ [Rev. xv. 2, 3.]

SERM. V. 15.

"faith to the conservation of the soul*." For they that fall away from the grace of God, and separate themselves unto perdition, they are fleshly and carnal, they have not God's holy Spirit. But unto you, "because ye are sons, God hath "sent forth the Spirit of his Son into your hearts†," to the end ye might know that Christ hath built you upon a rock unmovable; that he hath registered your names in the Book of Life; that he hath bound himself in a sure and everlasting covenant to be your God, and the God of your children after you; that he hath suffered as much, groaned as oft, prayed as heartily for you, as for Peter, "O Father, keep them in thy "name; O righteous Father, the world hath not known "thee, but I have known thee, and these have known that "thou hast sent me. I have declared thy name unto them, "and will declare it, that the love wherewith thou hast loved "me may be in them, and I in them‡." The Lord of his infinite mercy give us hearts plentifully fraught with the treasure of this blessed assurance of faith unto the end!

The papists falsely accuse us of heresy and apostasy.

15. Here I must advertise all men, that have the testimony of God's holy fear within their breasts, to consider how unkindly and injuriously our own countrymen and brethren have dealt with us by the space of four and twenty years, from time to time, as if we were the men of whom St. Jude here speaketh; never ceasing to charge us, some with schism, some with heresy, some with plain and manifest apostasy, as if we had clean separated ourselves from Christ, utterly forsaken God, quite abjured heaven, and trampled all truth and all religion under our feet. Against this third sort, God himself shall plead our cause in that day, when they shall answer us for these words, not we them. To others, by whom we are accused for schism and heresy, we have often made our reasonable, and in the sight of God, I trust, allowable answers. "For in the way which they call heresy, we worship the "God of our fathers, believing all things which are written "in the Law and the Prophets§." That which they call schism, we know to be our reasonable service unto God, and obedience to his voice, which crieth shrill in our ears, "Go "out of Babylon, my people, that you be not partakers of her

* [Ver. 39.] † [Gal. iv. 6.] ‡ [John xvii. 25, 26.] § Acts xxiv. 14.

SERM. V. 15.

"sins, and that ye receive not of her plagues*." And therefore when they rise up against us, having no quarrel but this, we need not seek any farther for our apology, than the words of Abiah to Jeroboam and his army: "O Jeroboam and Is-"rael, hear you me: ought you not to know, that the Lord "God of Israel hath given the kingdom over Israel to David "for ever, even to him, and to his sons, by a covenant of "salt†?" that is to say, an everlasting covenant. Jesuits and papists, hear ye me: ought you not to know that the Father hath given all power unto the Son, and hath made him the only head over his Church, wherein he dwelleth as an husbandman in the midst of his vineyard, manuring it with the sweat of his own brows, not letting it forth to others? For, as it is in the Canticles, "Solomon had a vineyard in Baalhamon, he "gave the vineyard unto keepers, every one bringing for the "fruit thereof a thousand pieces of silver‡;" but my vineyard, which is mine, is before me, saith Christ. It is true, this is meant of the mystical head set over the body, which is not seen. But as he hath reserved the mystical administration of the Church invisible unto himself, so he hath committed the mystical government of congregations visible to the sons of David, by the same covenant; whose sons they are in the governing of the flock of Christ, whomsoever the Holy Ghost hath set over them, to go before them, and to lead them in their several pastures, one in this congregation, another in that; as it is written, "Take heed unto yourselves, "and to all the flock whereof the Holy Ghost hath made you "overseers, to feed the Church of God, which he hath pur-"chased with his own blood§." Neither will ever any pope or papist under the cope of heaven be able to prove the Romish bishop's usurped supremacy over all churches by any one word of the covenant of salt, which is the Scripture. For the children in our streets do now laugh them to scorn, when they force, "Thou art Peter," to this purpose. The pope hath no more reason to draw the charter of his universal authority from hence, than the brethren had to gather by the words of Christ in the last of St. John, that the disciple whom Jesus loved should never die. "If I will that he tarry till I come,

The pope's usurped supremacy.

* Rev. xviii. 4.
† 2 Chron. xiii. 5.
‡ Cant. viii. 11.
§ Acts xx. 28.

SERM. V. 15. "what is that to thee*?" saith Christ. Straightways a report was raised amongst the brethren, that this disciple should not die. Yet Jesus said not to him, he shall not die; but "if "I will that he tarry till I come, what is that to thee?" Christ hath said in the sixteenth of St. Matthew's Gospel to Simon the son of Jonas, "I say to thee, Thou art Peter†." Hence an opinion is held in the world, that the pope is universal head of all churches. Yet Jesus said not, The pope is universal head of all churches; but, *Tu es Petrus*, "Thou art "Peter." Howbeit, as Jeroboam, the son of Nebat, the servant of Solomon, rose up and rebelled against his lord, and there were gathered unto him vain men and wicked, which made themselves strong against Roboam, the son of Solomon, because Roboam was but a child, and tenderhearted, and could not resist them; so the son of perdition and man of sin, (being not able to brook the words of our Lord and Saviour Jesus Christ, which forbade his disciples to be like princes of nations, "They bear rule, and are called gracious, it shall not "be so with you‡,") hath risen up and rebelled against his Lord; and, to strengthen his arm, he hath crept into the houses almost of all the noblest families round about him, and taken their children from the cradle to be his cardinals§; he hath fawned upon the kings and princes of the earth, and by spiritual cozenage hath made them sell their lawful authority and jurisdiction for titles of *Catholicus*, *Christianissimus*, *Defensor Fidei*, and such like; he hath proclaimed sale of pardons, to inveigle the ignorant; built seminaries‖, to allure young men desirous of learning; erected stews¶, to gather the dissolute unto him. This is the rock whereupon his church is built. Hereby the man is grown huge and strong, like the cedars which are not shaken with the wind, because princes have been as children, over tenderhearted, and could not resist.

Hereby it is come to pass, as you see this day, that the man of sin doth war against us, not by men of a language which we cannot understand, but he cometh as Jeroboam against

* [John xxi. 22, 23.]
† Matt. xvi. 18.
‡ [Luke xxii. 25, 26.]
§ Conc. de Lector. Cardin.
‖ Laurent. Surius Com. de reb. gest. a Pio V.
¶ Francisc. Sansovin. de Gubern. Regnor. et Rerumpubl. t. xi. [xii.] cap. de Jud. Marescal. et Soldan.

Judah, and bringeth the fruit of our own bodies to eat us up, that the bowels of the child may be made the mother's grave, that hath caused no small number of our brethren to forsake their native country, and with all disloyalty to cast off the yoke of their allegiance to our dread Sovereign, whom God in mercy hath set over them; for whose safeguard, if they carried not the hearts of tigers in the bosoms of men, they would think the dearest blood in their bodies well spent. But now, saith Abiah to Jeroboam, "Ye think ye be able to resist the "kingdom of the Lord, which is in the hands of the sons of "David. Ye be a great multitude, the golden calves are with "you, which Jeroboam made you for gods: have ye not driven "away the priests of the Lord, the sons of Aaron, and the "Levites, and have made you priests like the people of na-"tions? whosoever cometh with young bullock and seven "rams, the same may be a priest of them that are no gods*." If I should follow the comparison, and here uncover the cup of those deadly and ugly abominations, wherewith this Jeroboam, of whom we speak, hath made the earth so drunk that it hath reeled under us, I know your godly hearts would loath to see them. For my own part, I delight not to rake in such filth, I had rather take a garment upon my shoulders, and go with my face from them to cover them. The Lord open their eyes, and cause them, if it be possible, at the length to see how they are wretched, and miserable, and poor, and blind, and naked. Put it, O Lord, in their hearts to seek white raiment, and to cover themselves, that their filthy nakedness may no longer appear. For, beloved in Christ, we bow our knees, and lift up our hands to heaven in our chambers secretly, and openly in our churches we pray heartily and hourly, even for them also: though the pope hath given out as a judge, in a solemn declaratory sentence of excommunication against this land, that our gracious Lady hath quite abolished prayers within her realm; and his scholars, whom he hath taken from the midst of us, have in their published writings charged us not only not to have any holy assemblies unto the Lord for prayer, but to "hold a common school of sin and flattery; to "hold sacrilege to be God's service; unfaithfulness, and breach "of promise to God, to give it to a strumpet, to be a virtue;

* 2 Chron. xiii. 8, 9.

SERM. V. 15.

"to abandon fasting; to abhor confession; to mislike with "penance; to like well of usury; to charge none with resti-"tution; to find no good before God in single life, nor in no "well-working;"... "that all men, as they fall to us, are much "worsed, and more than afore corrupted." I do not add one word or syllable unto that which Master Bristow, a man both born and sworn amongst us, hath taught his hand to deliver to the view of all. I appeal to the conscience of every soul, that hath been truly converted by us, Whether his heart were never raised up to God by our preaching; whether the words of our exhortation never wrung any tear of a penitent heart from his eyes; whether his soul never reaped any joy, any comfort, any consolation in Christ Jesus, by our sacraments, and prayers, and psalms, and thanksgiving; whether he were never bettered, but always worsed by us.

O merciful God! If heaven and earth in this case do not witness with us, and against them, let us be razed out from the land of the living! Let the earth on which we stand swallow us quick, as it hath done Corah, Dathan, and Abiram! But* if we belong unto the Lord our God, and have not forsaken him; if our priests, the sons of Aaron, minister unto the Lord, and the Levites in their office; if we offer unto the Lord every morning and every evening the burnt-offerings and sweet incense of prayers and thanksgivings; if the bread be set in order upon the pure table, and the candlestick of gold, with the lamps thereof, to burn every morning; that is to say, if amongst us God's blessed sacraments be duly administered, his holy word sincerely and daily preached; if we keep the watch of the Lord our God, and if ye have forsaken him: then doubt ye not, this God is with us as a captain, his priests with sounding trumpets must cry alarm against you; "O ye children of Israel, fight not against the Lord God of "your fathers, for ye shall not prosper†."

* 2 Chron. xiii. 10, 11.

† 2 Chron. xiii. 12.

THE SECOND SERMON.

EPIST. JUDE, vers. 17—21.

But ye, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ:
How that they told you, that there should be mockers in the last time, which should walk after their own ungodly lusts.
These are makers of sects, fleshly, having not the Spirit.
But ye, beloved, edify yourselves in your most holy faith, praying in the Holy Ghost.
And keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.

1. HAVING otherwhere spoken of the words of St. Jude, going next before, concerning Mockers, which should come in the last time, and backsliders, which even then fell away from the faith of our Lord and Saviour Jesus Christ; I am now, by the aid of Almighty God, and through the assistance of his good Spirit, to lay before you the words of exhortation which I have read. SERM. VI. 1, 2.

2. Wherein first of all, whosoever hath an eye to see, let him open it, and he shall well perceive how careful the Lord is for his children, how desirous to see them profit and grow up to a manly stature in Christ, how loath to have them any way misled, either by examples of the wicked, or by enticements of the world, and by provocation of the flesh, or by any other means forcible to deceive them, and likely to estrange their hearts from God. For God is not at that point with us, that he careth not whether we sink or swim. No, he hath written our names in the palm of his hand, in the signet upon his finger are we graven, in sentences not only of mercy, but of judgment also, we are remembered. He never denounceth judgments against the wicked, but he maketh some proviso

SERM. VI. 3. for his children, as it were for some certain privileged persons; "*Touch not mine anointed, do my prophets no harm: "Hurt not the earth, nor the sea, nor the trees, till we have "sealed the servants of God in their foreheads." He never speaketh of godless men, but he adjoineth words of comfort, or admonition, or exhortation, whereby we are moved to rest and settle our hearts on him. In the Second to Timothy, the third chapter†, "Evil men," saith the Apostle, "and deceivers "shall wax worse and worse, deceiving and being deceived. "But continue thou in the things which thou hast learned." And in the First to Timothy, the sixth chapter‡, "Some men "lusting after money, have erred from the faith, and pierced "themselves through with many sorrows. But thou, O man "of God, fly these things, and follow after righteousness, god-"liness, faith, love, patience, meekness." In the Second to the Thessalonians, the second chapter§, "They have not re-"ceived the love of the truth, that they might be saved; God "shall send them strong delusions, that they may believe lies. "But we ought to give thanks alway to God for you, bre-"thren, beloved of the Lord, because God hath from the be-"ginning chosen you to salvation, through sanctification of "the Spirit, and faith in the truth." And in this Epistle of St. Jude, "There shall come mockers in the last time, walking "after their own ungodly lusts. But, beloved, edify ye your-"selves in your most holy faith."

3. These sweet exhortations, which God putteth every where in the mouths of the prophets and apostles of Jesus Christ, are evident tokens, that God sitteth not in heaven careless and unmindful of our estate. Can a mother forget her child? Surely a mother will hardly forget her child. But if a mother be haply found unnatural, and do forget the fruit of her own womb; yet God's judgments shew plainly, that he cannot forget the man whose heart he hath framed and fashioned anew in simplicity and truth to serve and fear him. For when the wickedness of man was so great, and the earth so filled with cruelty, that it could not stand with the righteousness of God any longer to forbear, wrathful sentences brake out from him, like wine from a vessel that hath

* [Psalm cv. 15; Rev. vii. 3.] † [Ver. 13, 14.] ‡ [Ver. 10, 11.] § [Ver. 10, 11, 13.]

no vent: "My Spirit," saith he, "can struggle and strive no "longer; an end of all flesh is come before me." Yet then did Noah find grace in the eyes of the Lord: "*I will "establish my covenant with thee," saith God; "thou shalt "go into the ark, thou, and thy sons, and thy wife, and thy "sons' wives with thee."

4. Do we not see what shift God doth make for Lot and for his family, in the nineteenth of Genesis, lest the fiery destruction of the wicked should overtake him? Overnight the angels make inquiry, what sons and daughters, or sons-in-law, what wealth and substance he had. They charge him to carry out all, "† Whatsoever thou hast in the city, bring "it out." God seemed to stand in a kind of fear, lest something or other would be left behind. And his will was, that nothing of that which he had, not a hoof of any beast, not a thread of any garment, should be singed with that fire. In the morning the angels fail not to call him up, and to hasten him forward; "‡ Arise, take thy wife and thy daughters "which are here, that they be not destroyed in the punish-"ment of the city." The angels having spoken again and again, Lot for all this lingereth out the time still, till at the length they were forced to take "§ both him, his wife, "and his daughters, by the arms (the Lord being merciful "unto him), and to carry them forth, and set them without "the city."

5. Was there ever any father thus careful to save his child from the flame! A man would think, that now being spoken unto to escape for his life, and not to look behind him, nor to tarry in the plain, but to hasten to the mountain, and there to save himself, he should do it gladly. Yet behold, now he is so far off from a cheerful and willing heart to do whatsoever is commanded him for his own weal, that he beginneth to reason the matter, as if God had mistaken one place for another, sending him to the hill, when salvation was in the city. "‖ Not so, my Lord, I beseech thee; be-"hold, thy servant hath found grace in thy sight, and thou "hast magnified thy mercy, which thou hast shewed unto me "in saving my life. I cannot escape in the mountain, lest

* Gen. vi. 3, 13; ver. 8, 18. † Gen. xix. 12. ‡ Ver. 15. § Ver. 16. ‖ Ver. 18—20.

SERM. VI. 6, 7, 8.

"some evil take me and I die. Here is a city hard by, a "small thing; O, let me escape thither, (is it not a small "thing?) and my soul shall live." Well, God is contented to yield to any conditions. "* Behold, I have received thy "request concerning this thing also, I will spare this city for "which thou hast spoken; haste thee, save thee there. For "I can do nothing till thou come thither."

6. He could do nothing! Not because of the weakness of his strength (for who is like unto the Lord in power?) but because of the greatness of his mercy, which would not suffer him to lift up his arm against that city, nor to pour out his wrath upon that place, where his righteous servant had a fancy to remain, and a desire to dwell. O the depth of the riches of the mercy and love of God! God is afraid to offend us which are not afraid to displease him; God can do nothing till he have saved us, which can find in our hearts rather to do any thing than to serve him. It contenteth him not to exempt us when the pit is digged for the wicked; to comfort us at every mention which is made of reprobates and godless men; to save us as the apple of his own eye when fire cometh down from heaven to consume the inhabitants of the earth; except every prophet, and every Apostle, and every servant whom he sendeth forth, do come loaden with these or the like exhortations, "O beloved, edify yourselves in your most holy "faith. Give yourselves to prayer in the Spirit, keep your-"selves in the love of God. Look for the mercy of our Lord "Jesus Christ unto eternal life."

7. "Edify yourselves." The speech is borrowed from material builders, and must be spiritually understood. It appeareth in the sixth of St. John's Gospel by the Jews, that their mouths did water too much for bodily food: "† Our "fathers," say they, "did eat manna in the desert, as it is "written, He gave them bread from heaven to eat; Lord, "evermore give us of this bread." Our Saviour, to turn their appetite another way, maketh them this answer: "‡ I am the "Bread of Life; he that cometh to me shall not hunger; "and he that believeth in me shall never thirst."

8. An usual practice it is of Satan, to cast heaps of worldly

* Ver. 21, 22. † [Ver. 31, 34.] ‡ [Ver. 35.]

baggage in our way, that whilst we desire to heap up gold as dust, we may be brought at the length to esteem vilely that spiritual bliss. Christ, in the sixth of Matthew*, to correct this evil affection, putteth us in mind to lay up treasure for ourselves in heaven. The Apostle, misliking the vanity of those women, which attired themselves more costly than beseemed the heavenly calling of such as professed the fear of God, willeth them to clothe themselves with shamefacedness and modesty, and to put on the apparel of good works. "Ta-"liter pigmentatæ, Deum habebitis amatorem," †saith Tertullian. Put on righteousness as a garment; instead of civet, have faith, which may cause a savour of life to issue from you, and God shall be enamoured, he shall be ravished with your beauty. These are the ornaments, and bracelets, and jewels, which inflame the love of Christ, and set his heart on fire upon his spouse. We see how he breaketh out in the Canticles at the beholding of this attire: "‡ How fair art thou, "and how pleasant art thou, O my love, in these pleasures!"

9. And perhaps St. Jude exhorteth us here not to build our houses, but ourselves, foreseeing by the Spirit of the Almighty which was with him, that there should be men in the last days like to those in the first, which should encourage and stir up each other to make brick, and to burn it in the fire, to build houses huge as cities, and towers as high as heaven, thereby to get them a name upon earth; men that should turn out the poor, and the fatherless, and the widow, to build places of rest for dogs and swine in their rooms; men that should lay houses of prayer even with the ground, and make them stables where God's people have worshipped before the Lord. Surely this is a vanity of all vanities, and it is much amongst men; a special sickness of this age. What it should mean I know not, except God have set them on work to provide fuel against that day, when the Lord Jesus shall shew himself from heaven with his mighty angels in flaming fire. What good cometh unto the owners of these things, saith Solomon, but only the beholding thereof with their eyes? "§ Martha, Martha, thou "busiest thyself about many things; one thing is necessary."

* Matt. vi. 20; 1 Tim. ii. 9, 10. † [De Cult. Fœmin. ad fin. p. 161. Paris, 1664.] ‡ [vii. 6.] § [Luke x. 41, 42.]

SERM. VI. 10. Ye are too busy, my brethren, with timber and brick; they have chosen the better part, they have taken a better course, that build themselves. "*Ye are the temples of the living "God, as God hath said, I will dwell in them, and will walk "in them; and they shall be my people, and I will be their "God."

10. Which of you will gladly remain or abide in a mishapen, or a ruinous, or a broken house? And shall we suffer sin and vanity to drop in at our eyes, and at our ears, at every corner of our bodies, and of our souls, knowing that we are the temples of the Holy Ghost? Which of you receiveth a guest whom he honoureth, or whom he loveth, and doth not sweep his chamber against his coming? And shall we suffer the chamber of our hearts and consciences to lie full of vomiting, full of filth, full of garbage, knowing that Christ hath said, "†I and my Father will come and dwell with you?" Is it meet for your oxen to lie in parlours, and yourselves to lodge in cribs? Or is it seemly for yourselves to dwell in your ceiled houses, and the house of the Almighty to lie waste, whose house ye are yourselves? Do not our eyes behold, how God every day overtaketh the wicked in their journeys, how suddenly they pop down into the pit? how God's judgments for their crimes come so swiftly upon them, that they have not the leisure to cry, alas? how their life is cut off like a thread in a moment? how they pass like a shadow? how they open their mouths to speak, and God taketh them even in the midst of a vain or an idle word? and dare we for all this lie down, take our rest, eat our meat securely and carelessly in the midst of so great and so many ruins? Blessed and praised for ever and ever be his name, who perceiving of how senseless and heavy metal we are made, hath instituted in his Church a spiritual supper‡, and an holy communion to be celebrated often, that we might thereby be occasioned often to examine these buildings of ours, in what case they stand. For sith God doth not dwell in temples which are unclean, sith a shrine cannot be a sanctuary unto him; and this supper is received as a seal unto us, that we are his house and his sanctuary; that

* [2 Cor. vi. 16.] † [John xiv. 23.]
‡ The Sacrament of the Lord's Supper.

his Christ is as truly united to me, and I to him, as my arm is united and knit unto my shoulder; that he dwelleth in me as verily as the elements of bread and wine abide within me; which persuasion, by receiving these dreadful mysteries, we profess ourselves to have, a due comfort, if truly; and if in hypocrisy, then woe worth us:—therefore ere we put forth our hands to take this blessed sacrament, we are charged to examine and try our hearts whether God be in us of a truth or no: and if by faith and love unfeigned we be found the temples of the Holy Ghost, then to judge whether we have had such regard every one to our building, that the Spirit which dwelleth in us hath no way been vexed, molested, and grieved: or if it had, as no doubt sometimes it hath by incredulity, sometimes by breach of charity, sometimes by want of zeal, sometimes by spots of life, even in the best and most perfect amongst us: (for who can say his heart is clean?) O then, to fly unto God by unfeigned repentance, to fall down before him in the humility of our souls, begging of him whatsoever is needful to repair our decays, before we fall into that desolation whereof the Prophet speaketh*, saying, "Thy "breach is great like the sea, who can heal thee?"

SERM. VI. 11, 12.

11. Receiving the Sacrament of the Supper of the Lord after this sort (you that are spiritual judge what I speak) is not all other wine like the water of Marah, being compared to the cup which we bless? Is not manna like to gall, and our bread like to manna? Is there not a taste, a taste of Christ Jesus in the heart of him that eateth? Doth not he which drinketh behold plainly in this cup, that his soul is bathed in the blood of the Lamb? O beloved in our Lord and Saviour Jesus Christ, if ye will taste how sweet the Lord is, if ye will receive the King of Glory, "build your-"selves."

12. Young men, I speak this to you, for ye are his house, because by faith ye are conquerors over Satan, and have overcome that evil. Fathers, I speak it also to you; ye are his house, because ye have known him, which is from the beginning. Sweet babes, I speak it even to you also; ye are his house, because your sins are forgiven you for his name's sake. Matrons and sisters, I may not hold it from you; ye are also

* Lam. ii. 13.

SERM. VI. 13, 14, 15.

the Lord's building, and, as St. Peter speaketh*, "heirs of "the grace of life," as well as we. Though it be forbidden you to open your mouths in public assemblies, yet ye must be inquisitive in things concerning this building which is of God, with your husbands and friends at home; not as Delilah with Samson, but as Sarah with Abraham; whose daughters ye are, whilst ye do well, and build yourselves.

13. Having spoken thus far of the exhortation, as whereby we are called upon to edify and build ourselves; it remaineth now, that we consider the thing prescribed, namely, wherein we must be built. This prescription standeth also upon two points, the thing prescribed, and the adjuncts of the thing. And that is, our most pure and holy faith.

14. The thing prescribed is faith. For as in a chain, which is made of many links, if you pull the first, you draw the rest; and as in a ladder of many staves, if you take away the lowest, all hope of ascending to the highest will be removed: so, because all the precepts and promises in the law and in the Gospel do hang upon this, *Believe;* and because the last of the graces of God doth so follow the first, that he glorifieth none, but whom he hath justified, nor justifieth any, but whom he hath called to a true, effectual, and lively faith in Christ Jesus; therefore St. Jude exhorting us to *build ourselves*, mentioneth here expressly only faith, as the thing wherein we must be edified; for that faith is the ground and the glory of all the welfare of this building.

15. "Ye are not strangers and foreigners, but citizens with "the saints, and of the household of God," saith the Apostle†, "and are built upon the foundation of the Prophets "and Apostles, Jesus Christ himself being the chief corner-"stone, in whom all the building being coupled together, "groweth unto an holy temple in the Lord, in whom ye also "are built together to be the habitation of God by the Spi-"rit." And we are the habitation of God by the Spirit, if we believe. For it is written‡, "Whosoever confesseth that "Jesus is the Son of God, in him God dwelleth, and he in "God." The strength of this habitation is great, it prevaileth against Satan, it conquereth sin, it hath death in derision;

* [1 Pet. iii. 7.] † Ephes. ii. 19—22. ‡ [1 John iv. 15.]

neither principalities nor powers can throw it down; it leadeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and all by faith; for "this is the victory that overcometh the world, even our "faith. Who is it that overcometh the world, but he which "believeth that Jesus is the Son of God*?" SERM. VI. 16.

16. The strength of every building, which is of God, standeth not in any man's arms or legs; it is only in our faith, as the valour of Samson lay only in his hair. This is the reason, why we are so earnestly called upon to *edify ourselves in faith.* Not as if this bare action of our minds, whereby we believe the Gospel of Christ, were able in itself, as of itself, to make us unconquerable, and invincible, like stones, which abide in the building for ever, and fall not out. No, it is not the worthiness of our believing, it is the virtue of him in whom we believe, by which we stand sure, as houses that are builded upon a rock. He is a wise man which hath builded his house upon a rock; for he hath chosen a good foundation, and no doubt his house will stand. But how shall it stand? Verily, by the strength of the rock which beareth it, and by nothing else†. Our fathers, whom God delivered out of the land of Egypt, were a people that had no peers amongst the nations of the earth, because they were built by faith upon the rock, which rock is Christ. "And the rock," saith the Apostle in the First to the Corinthians, the tenth chapter‡, "did follow "them." Whereby we learn not only this, that being built by faith on Christ as on a rock, and grafted into him as into an olive, we receive all our strength and fatness from him; but also, that this strength and fatness of ours ought to be no cause why we should be highminded, and not work out our salvation with a reverent trembling and holy fear. For if thou boastest thyself of thy faith, know this, that Christ chose his Apostles, his Apostles chose not him; that Israel followed not the rock, but the rock followed Israel; and that thou bearest not the root, but the root thee§. So that every heart must this think, and every tongue must thus speak, "Not "unto us, O Lord, not unto us," nor unto any thing which is within us, but unto thy name only, only to thy name belongeth

* 1 John v. 4, 5. † Matt. vii. 25. ‡ [Ver. 4.] § Rom. xi. 18.

SERM. VI. 17, 18, 19.

all the praise of all the treasures and riches of every temple which is of God. This excludeth all boasting and vaunting of our faith.

17. But this must not make us careless to edify ourselves in faith. It is the Lord that delivereth men's souls from death, but not except they put their trust in his mercy. It is God that hath given us eternal life, but no otherwise than thus, If we believe in the name of the Son of God; for he that hath not the Son of God, hath not life*. It was the Spirit of the Lord which came upon Samson, and made him strong to tear a lion, as a man would rend a kid; but his strength forsook him, and he became like other men when the razor had touched his head. It is the power of God whereby the faithful "have "subdued kingdoms, wrought righteousness, obtained the pro-"mises, stopped the mouths of lions, quenched the violence of "fire, escaped the edge of the sword†:" but take away their faith, and doth not their strength forsake them? are they not like unto other men?

18. If ye desire yet further to know how necessary and needful it is that we edify and build up ourselves in faith, mark the words of the blessed Apostles‡; "Without faith it "is impossible to please God." If I offer unto God all the sheep and oxen that are in the world; if all the temples that were builded since the days of Adam till this hour, were of my foundation; if I break my very heart with calling upon God, and wear out my tongue with preaching; if I sacrifice my body and soul unto him, "and have no faith," all this availeth nothing. "Without faith it is impossible to please "God." Our Lord and Saviour therefore being asked in the sixth of St. John's Gospel, "What shall we do that we might "work the works of God?" maketh answer, "This is the work "of God, that ye believe in him whom he hath sent§."

No pleasing of God without faith.

19. That no work of ours, no building of ourselves in any thing can be available or profitable unto us, except we be edified and built in faith, what need we to seek about for long proof? Look upon Israel, once the very chosen and peculiar of God, to whom the adoption of the faithful, and the glory of cherubins, and the covenants of mercy, and the law of

* 1 John v. 12.
† [Heb. xi. 33, 34.]
‡ [Heb. xi. 6.]
§ John vi. 28, 29.

Moses, and the service of God, and the promises of Christ were made impropriate, who not only were the offspring of Abraham, father unto all them which do believe, but Christ their offspring, which is God to be blessed for evermore. SERM. VI. 20.

20. Consider this people, and learn what it is to build yourselves in faith. They were the Lord's vine: "*He brought "it out of Egypt, he threw out the heathen from their places, "that it might be planted; he made room for it, and caused "it to take root, till it had filled the earth; the mountains "were covered with the shadow of it, and the boughs thereof "were as the goodly cedars. She stretched out her branches "unto the sea, and her boughs unto the river." But, when God having sent both his servants and his Son to visit this vine, they neither spared the one, nor received the other, but stoned the prophets, and crucified the Lord of glory which came unto them; then began the curse of God to come upon them, even the curse whereof the prophet David hath spoken†, saying, "Let their table be made a snare, and a net, and a "stumblingblock, even for a recompense unto them, let their "eyes be darkened, that they do not see, bow down their "backs for ever," keep them down. And sithence the hour that the measure of their infidelity was first made up, they have been spoiled with wars, eaten up with plagues, spent with hunger and famine; they wander from place to place, and are become the most base and contemptible people that are under the sun. Ephraim, which before was a terror unto nations, and they trembled at his voice, is now by infidelity so vile, that he seemeth as a thing cast out, to be trampled under men's feet. In the midst of these desolations they cry, "‡Return, we beseech thee, O God of hosts, look down from "heaven, behold and visit this vine:" but their very prayers are turned into sin, and their cries are no better than the lowing of beasts before him. "Well," saith the Apostle §, "by their unbelief they are broken off, and thou dost stand "by thy faith. Behold therefore the bountifulness and se-"verity of God; towards them severity, because they have "fallen, bountifulness towards thee, if thou continue in his "bountifulness, or else thou shalt be cut off." If they forsake

* [Psalm lxxx. 8—11.] † Psalm lxix. 22, 23; Rom. xi. 9, 10.
‡ Psalm lxxx. 14. § Rom. xi. 20, 22.

SERM. VI. 21, 22.

their unbelief and be grafted in again, and we at any time for the hardness of our hearts be broken off, it will be such a judgment as will amaze all the powers and principalities which are above. Who hath searched the council of God concerning this secret? and who doth not see, that Infidelity doth threaten *Lo-ammi** unto the Gentiles, as it hath brought *Lo-ruchama*† upon the Jews? It may be that these words seem dark unto you. But the words of the Apostle, in the eleventh to the Romans, are plain enough; "‡If God "hath not spared the natural branches, take heed, *take heed*, "lest he spare not thee." Build thyself in faith. Thus much of the thing which is prescribed, and wherein we are exhorted to edify ourselves. Now consider the conditions and properties which are in this place annexed unto faith. The former of them (for there are but two) is this, Edify yourselves in your faith.

21. A strange and a strong delusion it is wherewith the man of sin hath bewitched the world; a forcible spirit of error it must needs be, which hath brought men to such a senseless and unreasonable persuasion as this is, not only that men clothed with mortality and sin, as we ourselves are, can do God so much service, as shall be able to make a full and perfect satisfaction before the tribunal seat of God for their own sins, yea a great deal more than is sufficient for themselves; but also that a man at the hands of a bishop or a pope, for such or such a price, may buy the overplus of other men's merits, purchase the fruits of other men's labours, and build his soul by another man's faith. Is not this man drowned in the gall of bitterness? Is his heart right in the sight of God? Can he have any part or fellowship with Peter, and with the successors of Peter, who thinketh so vilely of building the precious temples of the Holy Ghost? Let his money perish with him, and he with it, because he judgeth that the gift of God may be sold for money.

22. But, beloved in the Lord, deceive not yourselves, neither suffer ye yourselves to be deceived: ye can receive no more ease nor comfort for your souls by another man's faith, than warmth for your bodies by another man's clothes, or sus-

* [Hosea i. 9. "not my people."]

† [Verse 6. "not obtaining mercy."]

‡ Rom. xi. 21.

tenance by the bread which another doth eat. The just shall live by his own faith. "Let a saint, yea a martyr content him-"self, that he hath cleansed himself of his own sins*," saith Tertullian. No saint or martyr can cleanse himself of his own sins. But if so be a saint or a martyr can cleanse himself of his own sins, it is sufficient that he can do it for himself. Did ever any man by his death deliver another man from death, except only the Son of God? He indeed was able to safeconduct a thief from the cross to paradise: for to this end he came, that being himself pure from sin, he might obey for sinners. Thou which thinkest to do the like, and supposest that thou canst justify another by thy righteousness, if thou be without sin, then lay down thy life for thy brother; die for me. But if thou be a sinner, even as I am a sinner, how can the oil of thy lamp be sufficient both for thee and for me? Virgins that are wise, get ye oil, while ye have day, into your own lamps. For out of all peradventure, others, though they would, can neither give nor sell. Edify yourselves in your *own* most holy faith. And let this be observed for the first property of that wherein we ought to edify ourselves.

23. Our faith being such, is that indeed which St. Jude doth here term faith: namely, a thing most *holy*. The reason is this; we are justified by faith: for Abraham believed, and this was imputed unto him for righteousness. Being justified, all our iniquities are covered; God beholdeth us in the righteousness which is imputed, and not in the sins which we have committed.

24. It is true we are full of sin, both original and actual; whosoever denieth it is a double sinner, for he is both a sinner and a liar. To deny sin, is most plainly and clearly to prove it; because he that saith he hath no sin, lieth, and by lying proveth that he hath sin.

25. But imputation of righteousness hath covered the sins of every soul which believeth; God by pardoning our sin hath taken it away: so that now, although our transgressions be multiplied above the hairs of our head, yet being justified, we are as free and as clear as if there were no one spot or stain of any uncleanness in us. For it is God that justifieth;

* [De Pudicitia, c. xxii. "Sufficiat martyri propria delicta purgasse." p. 575.]

SERM. VI. 26, 27, 28.

"and who shall lay any thing to the charge of God's chosen?" saith the Apostle in the eighth chapter to the Romans.

26. Now sin being taken away, we are made the righteousness of God in Christ. For David speaking of this righteousness, saith*, "Blessed is the man whose iniquities are forgiven." No man is blessed, but in the righteousness of God: every man whose sin is taken away is blessed; therefore every man whose sin is covered, is made the righteousness of God in Christ. This righteousness doth make us to appear most holy, most pure, most unblamable before him.

27. This then is the sum of that which I say faith doth justify; justification washeth away sin; sin removed, we are clothed with the righteousness which is of God; the righteousness of God maketh us most holy. Every of these I have proved by the testimony of God's own mouth. Therefore I conclude, that faith is that which maketh us most holy; in consideration whereof, it is called in this place, "Our most "holy faith."

28. To make a wicked and a sinful man most holy through his believing, is more than to create a world of nothing. Our faith most holy! Surely, Solomon could not shew the queen of Sheba so much treasure in all his kingdom, as is lapt up in these words. O that our hearts were stretched out like tents, and that the eyes of our understanding were as bright as the sun, that we might thoroughly know the riches of the glorious inheritance of saints, and what is the exceeding greatness of his power towards us, whom he accepteth for pure, and most holy, through our believing! O that the Spirit of the Lord would give this doctrine entrance into the stony and brazen heart of the Jew†, which followeth the law of righteousness, but cannot attain unto the righteousness of the law! Wherefore? saith the Apostle. They seek righteousness, and not by faith. Wherefore they stumble at Christ, they are bruised, shivered to pieces as a ship that hath run herself upon a rock. O that God would cast down the eyes of the proud, and humble the souls of the high-minded, that they might at the length abhor the garments of their own flesh, which cannot hide their nakedness, and put on the faith of Christ Jesus, as he did put it on, which hath said, "‡Doubtless I think all

* [Psalm xxxii. 1.] † [Rom. ix. 31—33.] ‡ [Phil. iii. 8, 9.]

"things but loss, for the excellent knowledge sake of Christ "Jesus my Lord, for whom I have counted all things loss, "and do judge them to be dung, that I might win Christ, and "might be found in him, not having my own righteousness, "which is of the law, but that which is through the faith of "Christ, even the righteousness which is of God through faith." O that God would open the ark of mercy, wherein this doctrine lieth, and set it wide before the eyes of poor afflicted consciences, which fly up and down upon the water of their afflictions, and can see nothing but only the gulf and deluge of their sins, wherein there is no place for them to rest their feet. The God of pity and compassion give you all strength and courage, every day, and every hour, and every moment, to build and edify yourselves in this most pure and holy faith. And thus much both of the thing prescribed in this exhortation, and also of the properties of the thing, "Build yourselves "in your most holy faith." I would come to the next branch, which is of prayer; but I cannot lay this matter out of my hands, till I have added somewhat for the applying of it both to others and to ourselves.

29. For your better understanding of matters contained in this exhortation, "Build yourselves," you must note, that every church and congregation doth consist of a multitude of believers, as every house is built of many stones. And although the nature of the mystical body of the church be such, that it suffereth no distinction in the invisible members, but whether it be Paul or Apollos, prince or prophet, he that is taught, or he that teacheth, all are equally Christ's, and Christ is equally theirs: yet in the external administration of the church of God, because God is not the author of confusion, but of peace, it is necessary that in every congregation there be a distinction, if not of inward dignity, yet of outward degree; so that all are saints, or seem to be saints, and should be as they seem. But are all Apostles? If the whole body were an eye, where were then the hearing? God therefore hath given some to be Apostles, and some to be pastors, &c. for the edification of the body of Christ. In which work we are God's labourers, saith the Apostle, and ye are God's husbandry, and God's building.

30. The Church, respected with reference unto administra-

SERM. VI. 31. tion ecclesiastical, doth generally consist but of two sorts of men, the labourers and the building; they which are ministered unto, and they to whom the work of the ministry is committed; pastors, and the flock over whom the Holy Ghost hath made them overseers. If the guide of a congregation, be his name or his degree whatsoever, be diligent in his vocation, feeding the flock of God which dependeth upon him, caring for it, "*not by constraint, but willingly; not for filthy "lucre, but of a ready mind;" not as though he would tyrannize over God's heritage, but as a pattern unto the flock, wisely guiding them: if the people in their degree do yield themselves framable to the truth, not like rough stone or flint, refusing to be smoothed and squared for the building: if the magistrate do carefully and diligently survey the whole order of the work, providing by statutes and laws, and bodily punishments, if need require, that all things might be done according to the rule which cannot deceive, even as Moses provided that all things might be done according to the pattern which he saw in the Mount; there the words of this exhortation are truly and effectually heard. Of such a congregation every man will say, "Behold a people that are wise, a "people that walk in the statutes and ordinances of their "God, a people full of knowledge and understanding, a people "that have skill in building themselves." Where it is otherwise, there, "as by slothfulness the roof doth decay;" and as by "idleness of hands the house droppeth through," as it is in the tenth of Ecclesiastes, verse 18, so first one piece, and then another of their building shall fall away, till there be not a stone left upon a stone.

31. We see how fruitless this exhortation hath been to such as bend all their travel only to build and manage a papacy upon earth, without any care in the world of building themselves in their most holy faith. God's people have inquired at their mouths, "What shall we do to have eternally life?" Wherein shall we build and edify ourselves? And they have departed home from their prophets, and from their priests, laden with doctrines which are precepts of men; they have been taught to tire out themselves with bodily exercise; those things are enjoined them, which God did never require at their

* [1 Pet. v. 2.]

hands, and the things he doth require are kept from them; their eyes are fed with pictures, and their ears filled with melody, but their souls do wither, and starve, and pine away: they cry for bread, and behold stones are offered them; they ask for fish, and see they have scorpions in their hands. Thou seest, O Lord, that they build themselves, but not in faith; they feed their children, but not with food: their rulers say with shame, bring, and not build. But God is righteous; their drunkenness stinketh, their abominations are known, their madness is manifest, the wind hath bound them up in her wings, and they shall be ashamed of their doings. "*Ephraim," saith the Prophet, "is joined to idols, let him "alone." I will turn me, therefore, from the priests, which do minister unto idols, and apply this exhortation to them whom God hath appointed to feed his chosen in Israel.

32. If there be any feeling of Christ, and drop of heavenly dew, or any spark of God's good Spirit within you, stir it up, be careful to build and edify, first yourselves, and then your flocks, in this most holy faith.

33. I say, first yourselves; for, he which will set the hearts of other men on fire with the love of Christ, must himself burn with love. It is want of faith in ourselves, my brethren, which makes us wretchless† in building others. We forsake the Lord's inheritance, and feed it not. What is the reason of this? Our own desires are settled where they should not be. We ourselves are like those women which have a longing to eat coals, and lime, and filth; we are fed, some with honour, some with ease, some with wealth; the gospel waxeth loathsome and unpleasant in our taste; how should we then have a care to feed others with that which we cannot fancy ourselves? If faith wax cold and slender in the heart of the prophet, it will soon perish from the ears of the people. The Prophet Amos speaketh of a famine, saying, "‡I will send a "famine in the land, not a famine of bread, nor a thirst of "water, but of hearing the word of the Lord. Men shall "wander from sea to sea, and from the north unto the east "shall they run to and fro, to seek the word of the Lord, and "shall not find it." "§Judgment must begin at the house of "God," saith Peter. Yea, I say, at the sanctuary of God this

* [Hosea iv. 17.] † Careless. ‡ Amos viii. 11, 12. § 1 Pet. iv. 17.

SERM. VI. 34.

judgment must begin. This famine must begin at the heart of the prophet. He must have darkness for a vision, he must stumble at noon-day*, as at the twilight, and then truth shall fall in the midst of the streets; then shall the people wander from sea to sea, and from the north unto the east shall they run to and fro, to seek the word of the Lord.

34. In the second of Haggai, "†Speak now," saith God to his prophet, "speak now to Zerubbabel, the son of Shealtiel, "prince of Judah, and to Jehoshua, the son of Jehozadak the "high priest, and to the residue of the people, saying, Who "is left among you that saw this house in her first glory, and "how do you see it now? Is not this house in your eyes, in "comparison of it, as nothing?" The prophet would have all men's eyes turned to the view of themselves, every sort brought to the consideration of their present state. This is no place to shew what duty Zerubbabel or Jehoshua doth owe unto God in this respect. They have, I doubt not, such as put them hereof in remembrance. I ask of you, which are a part of the residue of God's elect and chosen people, Who is there amongst you that hath taken a survey of the house of God, as it was in the days of the blessed Apostles of Jesus Christ? Who is there amongst you that hath seen and considered this holy temple in her first glory? And how do you see it now? Is it not in comparison of the other almost as nothing, when ye look upon them which have undertaken the charge of your souls, and know how far these are for the most part grown out of kind, how few there be that tread the steps of their ancient predecessors, ye are easily filled with indignation, easily drawn unto these complaints, wherein the difference of present from former times is bewailed; easily persuaded to think of them that lived to enjoy the days which now are gone, "Surely they were happy in comparison of us "that have succeeded them: were not their bishops men un-"reprovable, wise, righteous, holy, temperate, well reported "of, even of those which were without? Were not their pas-"tors, guides, and teachers, able and willing to exhort with "wholesome doctrine, and to improve which gainsayed the "truth? had they priests made of the refuse of the people? "were men, like to the children which were in Nineveh, un-

* [noondays ed. 1622.]

† Hagg. ii. 2, 3.

"able to discern between the right hand and the left, pre-
"sented to the charge of their congregation? did their
"teachers leave their flocks, over which the Holy Ghost had
"made them overseers? did their prophets enter upon holy
"things as spoils, without a reverend calling? were their
"leaders so unkindly affected towards them, that they could
"find in their hearts to sell them as sheep or oxen, not caring
"how they made them away?" But, beloved, deceive not yourselves. Do the faults of your guides and pastors offend you? It is your faults if they be thus faulty. "Nullus, qui malum
"rectorem patitur, eum accuset; quia sui fuit meriti perversi
"pastoris subjacere ditioni," saith St. Gregory; "Whosoever
"thou art whom the inconvenience of an evil governor doth
"press, accuse thyself, and not him: his being such is thy
"deserving." "*O ye disobedient children, turn again," saith the Lord, "and then will I give you pastors according to mine
"own heart, which shall feed you with knowledge and under-
"standing." So that the only way to repair all ruins, breaches, and offensive decays, in others, is to begin reformation at yourselves. Which that we may all sincerely, seriously, and speedily do, God the Father grant for his Son our Saviour Jesus's sake, unto whom, with the Holy Ghost, three Persons, one eternal and everlasting God, be honour, and glory, and praise, for ever. Amen.

* Jer. iii. 14, 15.

A

SERMON,

FOUND AMONG THE PAPERS OF

BISHOP ANDREWS.

MATTH. vii. 7, 8.

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For whosoever asketh, &c.

SERM. VII.

AS all the creatures of God, which attain their highest perfection by process of time, are in their first beginning raw; so man, in the end of his race the perfectest, is at his entrance thereunto the weakest, and thereby longer enforced to continue a subject for other men's compassion to work upon voluntarily, without any other persuader, besides their own secret inclination, moving them to repay to the common stock of humanity such help, as they know that themselves before must needs have borrowed; the state and condition of all flesh being herein alike. It cometh hereby to pass, that although there be in us, when we enter into this present world, no conceit or apprehension of our own misery, and for a long time after no ability, as much as to crave help or succour at other men's hands; yet through his most good and gracious providence, which feedeth the young, even of feathered fowls and ravens, (whose natural significations of their necessities are therefore termed in Scripture "prayers and in-"vocations*" which God doth hear,) we amongst them whom he values at a far higher rate than millions of brute creatures, do find by perpetual experience daily occasions given unto every of us, religiously to acknowledge with the Prophet

[* Psalm cxlvii. 9.]

David*, "Thou, O Lord, from our birth hast been merciful "unto us, we have tasted thy goodness, hanging even at our "mothers' breasts." That God, which during infancy preserveth us without our knowledge, teacheth us at years of discretion how to use our own abilities for procurement of our own good. SERM. VII. 1.

"Ask, and it shall be given unto you; seek, and you shall "find; knock, and it shall be opened unto you. For whoso-"ever doth ask, shall receive; whosoever doth seek, shall find; "the door unto every one which knocks shall be opened."

In which words we are first commanded to ask, seek, and knock: secondly, promised grace answerable unto every of these endeavours; asking, we shall have; seeking, we shall find; knocking, it shall be opened unto us: thirdly, this grace is particularly warranted, because it is generally here averred, that no man asking, seeking, and knocking, shall fail of that whereunto his serious desire tendeth.

1. Of asking or praying I shall not need to tell you, either at whose hands we must seek our aid, or to put you in mind that our hearts are those golden censers from which the fume of this sacred incense must ascend. For concerning the one, you know who it is which hath said, "Call upon me†;" and of the other, we may very well think, that if any where, surely first and most of all in our prayers, God doth make his continual claim, "Fili, da mihi cor tuum‡," Son, let me never fail in this duty to have thy heart.

Against invocation of any other than God alone, if all arguments else should fail, the number whereof is both great and forcible, yet this very bar and single challenge might suffice; that whereas God hath in Scripture delivered us so many patterns for imitation when we pray, yea, framed ready to our hands in a manner all, for suits and supplications, which our condition of life on earth may at any time need, there is not one, no not one to be found, directed unto angels, saints, or any, saving God alone. So that, if in such cases as this we hold it safest to be led by the best examples that have gone before, when we see what Noah, what Abraham, what Moses, what David, what Daniel, and the rest did; what form of prayer Christ himself likewise taught his Church, and what

* Psalm xxii. 9. † Psalm l. 15. ‡ Prov. xxiii. 26.

SERM. VII. 1. his blessed Apostles did practise; who can doubt but the way for us to pray so as we may undoubtedly be accepted, is by conforming our prayers to theirs, whose supplications we know were acceptable?

Whoso cometh unto God with a gift, must bring with him a cheerful heart, because he loveth *hilarem datorem**, a liberal and frank affection in giving. Devotion and fervency addeth unto prayers the same that alacrity doth unto gifts; it putteth vigour and life in them. Prayer proceedeth from want, which being seriously laid to heart, maketh suppliants always importunate; which importunity our Saviour Christ did not only tolerate in the woman of Canaan, but also invite and exhort thereunto, as the parable of the wicked judge sheweth.

Our fervency sheweth us sincerely affected towards that we crave: but that which must make us capable thereof, is an humble spirit; for God doth load with his grace the lowly, when the proud he sendeth empty away: and therefore to the end that all generations of the world might know how much it standeth them upon to beware of all lofty and vain conceits when we offer up our supplications before him, he hath in the Gospel both delivered this caveat, and left it by a special chosen parable exemplified. †The Pharisee and publican having presented themselves in one and the same place, the temple of God, for performance of one and the same duty, the duty of prayer, did notwithstanding, in that respect only, so far differ the one from the other, that our Lord's own verdict of them remaineth (as you know) on record, They departed home, the sinful publican, through humility of prayer, just; the just Pharisee, through pride, sinful. So much better doth he accept of a contrite *peccavi*, than of an arrogant *Deo gratias*.

Asking is very easy, if that were all God did require: but because there were means which his providence hath appointed for our attainment unto that which we have from him, and those means now and then intricated, such as require deliberation, study, and intention of wit; therefore he which emboldeneth to ask, doth after invocation exact inquisition; a work of difficulty. The baits of sin every where open, ready always to offer themselves; whereas that which

* [2 Cor. ix. 7.]

† Luke xviii. 10—14.

is precious, being hid, is not had but by being sought. "Præ-"mia non ad magna pervenitur nisi per magnos labores:" straitness and roughness are qualities incident unto every good and perfect way. What booteth it to others that we wish them well, and do nothing for them? As little ourselves it must needs avail, if we pray and seek not. To trust to labour without prayer, it argueth impiety and profaneness; it maketh light of the providence of God: and although it be not the intent of a religious mind, yet it is the fault of those men whose religion wanteth light of mature judgment to direct it, when we join with our prayer slothfulness and neglect of convenient labour. He which hath said, "If any man lack "wisdom, let him ask"—hath in like sort commanded also to seek wisdom, to search for understanding as for treasure. To them which did only crave a seat in the kingdom of Christ, his answer, as you know, in the Gospel, was this*; To sit at my right hand and left hand in the seat of glory is not a matter of common gratuity, but of Divine assignment from God. He liked better of him which inquired, "†Lord, what shall I "do that I may be saved?" and therefore him he directed the right and ready way, "Keep the commandments."

I noted before unto you certain special qualities belonging unto you that ask: in them that seek there are the like: [in] which we may observe it is with many as with them of whom the Apostle speaketh‡, they "are alway learning, and never "able to come to the knowledge of the truth." "Ex amore "non quærunt," saith Bernard; they seek because they are curious to know, and not as men desirous to obey. It was distress and perplexity of mind which made them inquisitive, of whom St. Luke in the Acts§ reporteth, that sought counsel and advice with urgent solicitation; Men and brethren, sith God hath blessed you with the spirit of understanding above others, hide not from miserable persons that which may do them good; give your counsel to them that need and crave it at your hands, unless we be utterly forlorn; shew us, teach us, what we may do and live. That which our Saviour doth say of prayer in the open streets, of causing trumpets to be blown before us when we give our alms, and of making our service of God a means to purchase the praise of men, must

* Matt. xx. 23. † Matt. xix. 16, 17. ‡ 2 Tim. iii. 7. § ii. 37.

SERM. VII. 1. here be applied to you, who never seek what they ought, but only when they may be sure to have store of lookers on. "On "my bed," saith the Canticles*, "there did I seek whom my "soul doth love." When therefore thou resolvest thyself to seek, go not out of thy chamber into the streets, but shun that frequency which distracteth; single thyself from thyself, if such sequestration may be attained. When thou seekest, let the love of obedience, the sense and feeling of thy necessity, the eye of singleness and sincere meaning guide thy footsteps, and thou canst not slide.

You see what it is to ask and seek; the next is "knock." There is always in every good thing which we ask, and which we seek, some main wall, some barred gate, some strong impediment or other objecting itself in the way between us and home; for removal whereof, the help of stronger hands than our own is necessary. As therefore asking hath relation to the want of good things desired, and seeking to the natural ordinary means of attainment thereunto; so knocking is required in regard of hinderances, lets, or impediments, which are doors shut up against us, till such time as it please the goodness of Almighty God to set them open: in the mean while our duty here required is to knock. Many are well contented to ask, and not unwilling to undertake some pains in seeking; but when once they see impediments which flesh and blood doth judge invincible, their hearts are broken. Israel in Egypt, subject to miseries of intolerable servitude, craved with sighs and tears deliverance from that estate, which then they were fully persuaded they could not possibly change, but it must needs be for the better. Being set at liberty, to seek the land which God had promised unto their fathers did not seem tedious or irksome unto them: this labour and travel they undertook with great alacrity, never troubled with any doubt, nor dismayed with any fear, till at the length they came to knock at those brazen gates, the bars whereof, as they had no means, so they had no hopes, to break asunder. Mountains on this hand, and the roaring sea before their faces; then all the forces that Egypt could make, coming with as much rage and fury as could possess the heart of a proud, potent, and cruel tyrant: in these straits, at this instant, Oh

* iii. 1.

that we had been so happy as to die where before we lived a life, though toilsome, yet free from such extremities as now we are fallen into! Is this the milk and honey that hath been so spoken of? Is this the paradise in description whereof so much glossing and deceiving eloquence hath been spent? Have we after four hundred and thirty years left Egypt to come to this? While they are in the midst of their mutinous cogitations, Moses with all instancy beateth, and God with the hand of his omnipotency casteth open the gates before them, maugre even their own infidelity and despair. It was not strange then; nor that they afterward stood in like repining terms: for till they came to the very brink of the river Jordan, the least cross accident, which lay at any time in their way, was evermore unto them a cause of present recidivation and relapse. They having the land in their possession, being seated in the heart thereof, and all their hardest encounters past, Joshua and the better sort of their governors, who saw the wonders which God had wrought for the good of that people, had no sooner ended their days, but first one tribe, then another, in the end all, delighted in ease; fearful to hazard themselves in following the conduct of God, weary of passing so many strait and narrow gates, [they] condescended to ignominious conditions of peace, joined hands with infidels, forsook him which had been always the Rock of their salvation, and so had none to open unto them, although their occasions of knocking were great afterward, more and greater than before. Concerning Issachar, the words of Jacob, the father of all the patriarchs, were these; "Issachar, though bonny and "strong enough unto any labour, doth couch notwithstanding "as an ass under all burdens; he shall think with himself "that rest is good, and the land pleasant; he shall in these "considerations rather endure the burden and yoke of tri-"bute, than cast himself into hazard of war*." We are for the most part all of Issachar's disposition, we account ease cheap, howsoever we buy it. And although we can haply frame ourselves sometimes to ask, or endure for a while to seek; yet loath we are to follow a course of life, which shall too often hem us about with those perplexities, the dangers whereof are manifestly great.

* Gen. xlix. 14, 15.

SERM. VII. 2. But of the duties here prescribed of asking, seeking, knocking, thus much may suffice. The promises follow which God hath made.

2. "Ask and receive, seek and find, knock and it shall be "opened unto you." Promises are made of good things to come; and such, while they are in expectation, have a kind of painfulness with them; but when the time of performance and of present fruition cometh, it bringeth joy.

Abraham did somewhat rejoice in that which he saw would come, although knowing that many ages and generations must first pass: their exultation far greater, who beheld with their eyes, and embraced in their arms, Him which had been before the hope of the whole world. We have found that Messias, have seen the salvation: "Behold here the Lamb of God which "taketh away the sins of the world*." These are speeches of men not comforted with the hope of that they desire, but rapt with admiration at the view of enjoyed bliss.

As oft therefore as our case is the same with the prophet David's; or that experience of God's abundant mercy towards us doth wrest from our mouths the same acknowledgments which it did from his, "I called on the name of the Lord, and "he hath rescued his servant: I was in misery, and he saved "me: Thou, Lord, hast delivered my soul from death, mine "eyes from tears, and my feet from falling†:" I have asked and received, sought and found, knocked and it hath been opened unto me: can there less be expected at our hands, than to take the cup of salvation, and bless, magnify, and extol the mercies heaped upon the heads of the sons of men? Are we in the case of them, who as yet do only ask and have not received? It is but attendance a small time, we shall rejoice then; but how? we shall find, but where? it shall be opened, but with what hand? To all which demands I must answer.

Use the words of our Saviour Christ; "Quid hoc ad te‡?" what are these things unto us? Is it for us to be made acquainted with the way he hath to bring his counsel and purposes about? God will not have great things brought to pass, either altogether without means, or by those means altogether which are to our seeming probable and likely. Not without means, lest under colour of repose in God we should nourish

* John i. 29. † Psalm cxvi. 4—8. ‡ John xxi. 22.

at any time in ourselves idleness: not by the mere ability of means gathered together through our own providence, lest prevailing by helps which the common course of nature yieldeth, we should offer the sacrifice of thanksgiving for whatsoever prey we take to the nets which our fingers did weave*; than which there cannot be to Him more intolerable injury offered. "Vere et absque dubio," saith St. Bernard, "hoc "quisque est pessimus, quo optimus, si hoc ipsum quo est "optimus adscribat sibi;" the more blest, the more curst, if we make his graces our own glory, without imputation of all to him; whatsoever we have we steal, and the multiplication of God's favours doth but aggravate the crime of our sacrilege. He knowing how prone we are to unthankfulness in this kind, tempereth accordingly the means, whereby it is his pleasure to do us good. This is the reason why God would neither have Gideon to conquer without any army, nor yet to be furnished with too great an host. This is the cause why, as none of the promises of God do fail, so the most are in such sort brought to pass, that, if we after consider the circuit, wherein the steps of his providence have gone, the due consideration thereof cannot choose but draw from us the selfsame words of astonishment, which the blessed Apostle hath: "O the depth of the riches of the wisdom of God! how un-"searchable are his counsels, and his ways past finding out†!" Let it therefore content us always to have his word for an absolute warrant; we shall receive and find in the end; it shall at length be opened unto you: however, or by what means, leave it to God.

3. Now our Lord groundeth every man's particular assurance touching this point upon the general rule and axiom of his providence, which hath ordained these effects to flow and issue out of these causes; gifts of suits, finding out of seeking, help out of knocking; a principle so generally true, that on his part it never faileth.

For why? it is the glory of God to give; his very nature delighteth in it; his mercies in the current, through which they would pass, may be dried up, but at the head they never fail. Men are soon weary both of granting and of hearing suits, because our own insufficiency maketh us still afraid, lest

* Habak. i. 16. † Rom. xi. 33.

SERM. VII. 3. by benefiting of others we impoverish ourselves. We read of large and great proffers, which princes in their fond and vainglorious moods have poured forth: as that of Herod and the like of Ahasuerus in the Book of Esther. "Ask what thou "wilt, though it reach to the half of my kingdom, I will give "it thee*:" which very words of profusion do argue, that the ocean of no estate in this world doth so flow, but it may be emptied. He that promiseth half of his kingdom, foreseeth how that being gone, the remainder is but a moiety of that which was. What we give we leave; but what God bestoweth benefiteth us, and from him it taketh nothing: wherefore in his propositions there are no such fearful restraints; his terms are general in regard of making, "Whatsoever ye ask the "Father in my name†;" and general also in respect of persons, "whosoever asketh, whosoever seeketh." It is true, St. James saith‡, "Ye ask, and yet ye receive not, because you "ask amiss;" ye crave to the end ye might have to spend upon your lusts. The rich man sought heaven, but it was then that he felt hell. The virgins knocked in vain, because they overslipped their opportunity; and when the time was to knock, they slept: but "Quærite Dominum dum inveniri potest§," perform these duties in their due time and due sort. Let there, on our part, be no stop, and the bounty of God we know is such, that he granteth over and above our desires. Saul sought an ass, and found a kingdom. Solomon named wisdom, and God gave Solomon wealth also, by way of surpassing. "Thou hast prevented thy servant with blessings||," saith the prophet David. "He asked life, and thou gavest "him long life, even for ever and ever." God a giver; "He "giveth liberally, and upbraideth none in any wise¶:" and therefore he better knoweth than we the best times, and the best means, and the best things, wherein the good of our souls consisteth.

* Mark vi. 23; Esther vii. 2. † John xvi. 23. ‡ James iv. 3.
§ Isa. lv. 6. || Psalm xxi. 3, 4. ¶ James i. 5.

THE END.

INDEX.

*** The large numerals refer to the book, the smaller to the chapters, and the Arabic figures to the section, of the Ecclesiastical Polity. Other abbreviations used are the following: *Ded.*, Hooker's Dedication to Whitgift; *Suppl.*, Travers' Supplication to the Council: *Answ.*, Hooker's Answer to Travers; *Pref.*, Hooker's Preface to the Eccl. Polity.

AARON, his attire, II. iv. 4. much dwelt on in Scripture, VII. xx. 3. his ministrations, V. lxxxviii. 1.

Abel, testified his piety by the value of his offering, VII. xxii. 3.

Abijah, his speech to Jeroboam, applied to the case of protestants and Romanists, III. i. 10; Serm. V. 15.

Abraham, in what sense his faith was perfect, Serm. I.

Absolution, the sacramental virtue ascribed to it by the papists, VI. iv. 3. never denied to the sick upon confession, iv. 15. difference between that of inspired and uninspired ministers, vi. 1. wherein we differ from the papists in our notions of it, vi. 2. what authority they have for their notions, ibid. how far the power of ministers in granting it extends, vi. 3. whether it be sacramental or merely declaratory, vi. 4. penitents must rely on its assurance of pardon, vi. 5. merely declaratory of what God has done, vi. 8. how it came to be considered sacramental by the papists, vi. 9. where a desire of it only exists, merely declaratory, vi. 13. the interpretation we put on our Saviour's words thereunto relating, vi. 12.

Abulensis, VI. vi. 13.

Acesius, VI. vi. 6.

Achan, VI. iv. 4.

Achitophel, an example of proud wisdom, Ded. 6.

Acolythes, mentioned by St. Cyprian, VII. xx. 4.

Actions, angelical, three kinds of, I. iv. 1. sometimes their own end, sometimes in the nature of means, vii. 1. altogether free, vii. 2. two principal fountains of them, ibid. what kind, in men guided by reason, are voluntary, vii. 3. not all, uncommanded by God, are sinful, II. iv. 4. indifferency in them, how removed, iv. 6. of men, endued with reason, generally good or evil, viii. 1. none properly termed so, unless voluntary, ibid. why this does not hinder the former assertion, ibid. dangerous and unsound to think good or evil actions pertain only to weightier affairs, ibid. some actions, although not exacted by nature, or Scripture, yet amply rewarded by God, viii. 4. those which are public and weighty have some visible solemnity, III. xi. 18. divine, how to be regarded by us, IV. i. 3.

Acts i. 20. proves an episcopacy over pastors, VII. xi. 3.

Acts xv. 28. explained, III. x. 2. proves the inspiration of the canons of the council of Jerusalem, VIII. vi. 7. is a specimen of positive law, divine, yet mutable, Serm. III. 717.

Acts xv. 21. the meaning of it, V. xix. 1.

Acts, must perfect habits, V. lxxi. 2.

Acts of martyrs, why formerly read in churches, V. xx. 9.

Acts of repentance, three in number, and what they are, VI. iv. 13.

Adam, in Paradise, how instructed, II. i. 4; his solemn worship, V. xi. 1. his mystical relation to our Lord, V. lvi. 6. how he is in us, ibid. 9. shrunk from confession, VI. iv. 4.

Adam and Eve, types of Christ and the Church, V. lvi. 7. punished, though pardoned, Serm. III. 737.

Admonitions to the Parliament, Pref. ii. 10.

Admonitioners, their design in objecting against the ceremonies of our Church, III. vii. 4. the reason they allege for not conforming to the order thereof, ibid.

Adrian, IV. xi. 4.

Advantages, great, not lost but by great error, V. xlii. 3.

Adversity, the prayer to be evermore

delivered from it vindicated, V. xlviii. 2—13. especially from the example of Christ, xlviii. 5—11. and from that of St. Paul's prayer for the church of Corinth, xlviii. 12. when men may be said to be in adversity, xlviii. 13. the different circumstances in it, ibid.
Advertisement of Archbishop Parker against disputatious preaching, Answ. 17.
Aërius, his opinion about fasting, V. lxxii. 12. cause of his enmity to bishops, VII. ix. 1. account of his opinions, ibid. whether they amounted to heresy, ix. 2. his weak arguments, ix. 3. his schism, ix. 4. his case parallel to that of the Puritans, ibid.
Aëtius, V. xlii. 9.
Affections, not altogether in our power, I. vii. 3.
African bishops, their mistake as to the administration of baptism, and whence arising, III. i. 9.
Ægidius de Columna, VIII. vii. 5.
Aged men, most to be trusted in matter of counsel, V. vii. 1, 2.
Agents, voluntary, I. iii. 2. rule of them, viii. 4. God not a necessary, but voluntary agent, iii. 2. natural agents, their constancy, iii. 3. exceptions to it, and the cause of them, ibid. bound together by a certain law, iii. 5. difference with regard to them, vi. 2. not rewardable, nor punishable, and why, ix. 1. receive their impressions from the eternal law of God, xvi. 3.
Agrippa, III. viii. 12.
Agrippinus, V. lxii. 5.
Alcidamas, V. xxii. 12.
Alexander Hales, VI. vi. 13.
Alexander Severus, his praise of Church ordinations, VII. xiv. 6.
Alexander of Alexandria, attacked by Arius, VII. v. 5.
Alexander III. his success against Henry II., VIII. viii. 5.
Alexander Pheræus, case regarding him, Serm. III. 719.
Alexandria, dedication of a church there, V. xii. 1. catalogue of bishops there, VII. v. 5. peculiar custom there in election of bishops, v. 6. the state of that Church occasioned the Nicene recognition of patriarchs, viii. 10. VI. iv. 9.
Alienation of church goods, forbidden in the Old Testament under a curse, VII. xxiv. 20.
Allen, Cardinal, his fallacious reasoning against the supremacy, VIII. i. 3. modification afterwards admitted by him, i. 4; vi. 14. his strong expressions against parliamentary church legislation, vi. 10.
Almsdeeds, what they are, VI. v. 6.
Alphonsus X, found fault with creation, Jackson, Ded. vol. ii. p. 749.
Alvie, Hooker's predecessor in the Temple, Life, 19.
Amalek, reasoning on its destruction, V. xvii. 5.
Ambrose, I. xi. 5. V. xxxix. 2. lx. 5. lxiii. 3. lxxii. 8, 9. VI. iv. 5. he taught public, not private confession, iv. 6. iv. 7. iv. 13. his opinion of a death-bed repentance, iv. 15. employed in civil transactions, VII. xv. 6. against clerks seeking such employments, xv. 14. his sentiment as to church power in kings, VIII. ii. 17. denies kings' right over churches, viii. 8. his resistance to Valentinian, ibid. excommunication of Theodosius, not formal but virtual, ix. 5.
Anabaptists, account of them, Pref. viii. their affected austerity, viii. 6. their dealing with the Scriptures, viii. 7. with the sacraments, ibid. their arguments against infant baptism, ibid. their insubordination, viii. 8. tolerated at Luther's request, viii. 9. their abuse of the Old Testament, viii. 11. their final profligacy, viii. 12. their erroneous opinion reproved, III. ix. 3. on what grounds they rebaptize, V. lxii. 11. their objections to the baptism of children, lxiv. 1. their principle of government sanctioned by Cartwright, VIII. vi. 14. their abuse of the typical nature of the law, vi. 7. they urge St. Matth. xx. 25. against civil government, xvi. 2. and also Rom. viii. 14. Fragm. p. 583. and St. Luke xxii. 25. Serm. III. 702.
Ananias, II. iv. 4.
Ananias and Sapphira, their sin was sacrilege, VII. xxiv. 17.
Ἀνάστασις, how it differs from Ἐξανάστασις, V. lxviii. 17.
Andradius, leaves the peccability of the blessed Virgin an open question, Answ. 13. his doctrine on the merits of Christ, 14.
Angels, their obedience to the law given them, I. iv. 1. desire to do good to men, ibid. this understood by heathens, ibid. their union amongst themselves, and fellowship with men, iv. 2. fall of, whence arising, iv. 3. fallen, how honoured by heathens, I. iv. 3. their knowledge, how different from that of men, vi. 1. their rule, viii. 4. a correspondence between the law of their operations and the actions of men, xvi. 4. how shewn not to be equal in dignity to Christ, II. vi. 1. a name given to bishops, VII. v. 2. xi. 3. the letters to them in Revelations prove inequality

of pastors, xi. 6. moral implied in the title, xxiv. 15.
Anointing of kings, its signification, VIII. ii. 13. vii. 1.
Anselm, St., his disavowal of merit, Serm. III. 706.
Anthemius, emperor, his constitution against ambitious seeking of holy orders, V. lxxvii. 14.
Antiquity, what deference to be paid to it in disputable points, V. vii. 1.
Antoninus, II. v. 7.
Apocryphal books, what denoted by the term formerly, and what now, V. xx. 7. what named such by St. Jerome, ibid. the reading of them in churches vindicated, xx. 10, 11, 12, not held for sacred compositions, xx. 11. the opinion of Josephus and Epiphanius concerning them, ibid.
Apologies of the ancient Fathers, Serm. II. 25.
Apollinarians, their heresy, what, V. lii. 1. liii. 4. liv. 10.
Apollinarians and Arians, VI. iv. 10.
Apollinarius, V. lii. 1. liii. 4.
Apostasy, utterly separates men from the visible Church, V. lxviii. 6. account of it, Serm. V. 11. a snare to those who see it, 12. the Anglican church charged with it by Rome, 15.
Apostles, why Christ made choice of simple and unlearned men to be so, III. viii. 10. how their teaching was received, ibid. two conclusions to be drawn from their advice to the Gentiles and Jews, IV. xi. 5. in what sense they had no successors, VII. iv. 4. all equal among themselves, xi. 5. their example no prejudice to bishops, holding civil office, xv. 13. their error at first about preferment in our Lord's kingdom, xvi. 4. their proceedings in regard of Church offerings, xxii. 6. xxiii. 8. fallacious reasoning from their precedent against the supremacy, VIII. i. 3. difference between their power and their successors', vi. 3.
Apostolical faith, contrary to the world, Serm. V. 7.
Apostolical precedent often doubtful, IV. ii. 2.
Appeal, hearing of, in causes spiritual, three opinions regarding it, VIII. viii. 4. its controlling power in regard of the court appealed from, viii. 5. how obtained by the pope in England, ibid. claimed by the Puritans for their synods, ibid.
Appeals to another country may be allowable, VII. xiii. 5.
Appetite, how it differs from the *will*, I. vii. 3. its object, ibid. its sundry forms, ibid. results of it, voluntary, ibid.
Application of Christ's merits, Romish doctrine regarding it, Serm. II. 4, 33.
Appropriation of church goods, amount of it, VII. xxiv. 25.
Aquinas, Thomas, III. ix. 2. his plea for putting Christian priests above kings, VIII. iii. 6. charged with limiting Christ's death to the taking away original sin, Suppl. 665. held the peccability of the blessed Virgin, Answ. 13.
Arcadius, interfered in St. Chrysostom's election, VIII. vii. 6.
Archbishops, ground of their institution, VII. viii. 6. not simply owing to the civil inequality of the towns, viii. 8. inequality among themselves, viii. 9. their prerogatives, viii. 12. St. Cyprian an instance, xiii. 2. their prerogative over bishops less absolute than that of bishops over priests, xvi. 7. required assessors when bishops were to be judged, ibid. the name, no slur upon our Lord's honour as ἀρχιποίμην, xx. 1.
Archdeacon, his office an ancient one, VII. vii. 2.
Archimedes, II. vi. 4.
Arch-presbyter, or dean, VII. vii. 2.
Archytas, his four degrees of public felicity, VIII. ii. 12.
Arguments, negative, drawn by the Fathers out of scripture, how far they reach, II. v. 2. when they are strong, vi. 1, 2, 3, 4. true state of the question as to them, vi. 4. *negative* from *human* authority, when weak, vii. 2. when strong, ibid.
Arianism, its rise and progress, V. xlii. 2. not properly resisted at first, xlii. 4, 5. the advantages which sprang from the Arian controversy, xlii. 6.
Arians, their opinion as to the church of Rome, IV. viii. 2.
Arimine, synod of, by whom, and why assembled, V. xlii. 5. the result of it, ibid. British bishops there, VII. i. 4.
Aristæus, or Aristeas, III. vi. 1.
Aristocracy, abuse of it, a favourite topic with the Puritans, Pref. iii. 6. when corrupt, the natural ally of Puritanism, Ded. v.
Aristotle, I. iii. 4. iv. 1. v. 2. vi. 3. vii. 6. viii. 1, 3, 6, 7. x. 1, 7, 9, 12. xi. 2, 4. xvi. 1. xviii. 6. II. iv. 7. whom he considered the first kind of governors, I. x. 4. his definition of the end of civil government, VIII. i. 4. of the best form of kingly authority, ii. 2. had a more correct notion than most ancients of a limited monarchy, ii. 12. his account of Justice, Serm. III. 716.

Arius, V. xlii. 2. began by resisting his bishop, VII. v. 5.
Arles, council of, V. lxii. 6.
Arnulphus Rusæus, VIII. vii. 5.
Art and learning, amount of improvement conceivable in them, I. vi. 3.
Article, force of it in the phrase, *the Head of the Church*, VIII. iv. 3.
Articles of false doctrine objected by Travers to Hooker, Life, 47, &c.
Ascension of Christ, V. lv. 6, 8.
Assemblies, ecclesiastical, not identical with churches, III. i. 14. power of summoning them a test of royalty, VIII. v. 1.
Assurance, exception to Hooker's view of it, Suppl. 663. his reply, Answ. 9, 10, 21. said to be taught by Hooker, Jackson, Ded. 752. cf. Serm. V. 13, 14.
Athanasian Creed, when written, V. xlii. 6. why still used, ibid. its use in our Liturgy vindicated, xlii. 11—13.
Athanasius, St., V. xii. 1. subjected to trouble from the Arians, xlii. 2. his conduct, xlii. 5. accounted Presbyterian ordination invalid, VII. xiv. 11.
Atheism, affected, the most extreme opposite to true religion, V. ii. 1. its radical cause, ibid.
Attire of ministers vindicated, V. xxix.
Attrition, definition of it, VI. vi. 13.
Audius, how he was driven into schism, VII. xxiv. 3.
Augustine, St., Pref. iii. 2, 15. his Retractations, ix. 1.—I. viii. 10. xi. 3. xii. 2. xiii. 1. II. iv. 7. v. 3. vi. 4. vii. 6. III. viii. 8. ix. 1. xi. 13. IV. i. 2. ii. 2. v. 1. vii. 2. xiii. 3. xiv. 6. V. xiii. 2. xx. 6. xxii. 13. xxxii. 1. xxxiii. 1. xxxv. 3. xlviii. 3, 13. lv. 5, 6. lvi. 10. lxi. 2. lxii. 17, 18. lxiv. 2. lxvi. 3. lxx. 8. lxxii. 9. lxxxi. 12. VI. iv. 7. v. 1, 4. vi. 18. his test of Apostolicity applied to Episcopacy, VII. v. 3. his testimony to the superiority of bishops over presbyters, vi. 1. his report of Aërius, ix. 1. his practice in hearing causes, xv. 3. his account of church treasures, xxii. 6. of Constantine's unwillingness to judge in church causes, VIII. viii. 8. his definition of sin, VIII. Fragm. p. 584. his opinion of the blessed Virgin's sinfulness, Serm. II. 21. put a difference between error and heresy, Serm. II. 35. his account of good men's falling, Serm. III. 708. on the verbal inspiration of the Scriptures, Jackson's Ded. p. 749.
Aurelia, or Orleans, council of, V. xli. 2.
Aurelius, promoted by St. Cyprian without popular consent, VII. xiv. 4.
Auricular confession, not necessary to take away sin, VI. iv. 5. not thought so by the Fathers for centuries after Christ, iv. 6. e. g. Prosper, iv. 13. Cassian, ibid. Chrysostom, ibid.
Authority, divine, by whom alleged, II. i. 1. Authority, human, who were desirous of abating it, vii. 1. to be received as the ground of history, profane and sacred, vii. 2. may be received even in matters of faith and religion, vii. 3, 4. how far rejected by the Fathers, vii. 6. how countenanced by our Lord, vii. 7. owned by all instinctively, vii. 8. how implied in appeals to Scripture, vii. 9. especially in citations from foreign reformers, vii. 10. Authority of the church, in matters ritual, V. viii. 1.
Axioms, general, I. viii. 5. less general, ibid.
Axioms of English monarchy, VIII. ii. 13.
Aylmer, bishop of London, allowed Travers to preach, Suppl. 659. heard Hooker preach on predestination, Answ. 8.

B.

Baal, his cruel sacrifices, how argued on in Scripture, II. vi. 2.
Babylas of Antioch, excommunicated the emperor Philip, VIII. ix. 6.
Babylon, threatenings against her, Serm. II. 9. her pride opposed to the just man's faith, III. 697.
Bancroft, his challenge to the Puritans adopted by Hooker, Pref. iv. 1.
Baptism, children born of parents within the church have a right to it, III. i. 12. complete deliverance from sin and guilt, Serm. III. 736. its substance and rites, V. lviii. 1–3. in cases of necessity may be administered without the usual solemnities, lviii. 4. the ground of their objection, who deny that any such case of necessity can arise, lix. 1. lx. 1. proved necessary to salvation, ibid. not naturally, but ordinarily by God's appointment, lx. 2. how connected with predestination, lx. 3. not superseded by the virtue of faith, lx. 4. how the law of Christ as to its necessity must be understood, lx. 5. the opinions of St. Bernard and St. Ambrose as to this, ibid. the case of infants dying without it considered, lx. 6. the Church bound not to throw impediments in the way of it, lx. 7. the ancients perhaps too rigorous as to infant baptism, lxi. 1. may be privately administered in cases of necessity, ibid. and 2. Hooker's argument for this, lxi. 5. why, when administered in sickness, it debarred the receiver from afterwards entering into holy orders,

lxi. 2. may, according to ancient opinion, be administered by any man in case of necessity, lxi. 3. valid and effectual when administered by laymen and women in the opinion of Hooker, lxii. 1, &c. it ought not to be repeated, lxii. 4. what they who present persons for it are ever after styled, ibid. why we receive new names in it, ibid. the arguments of those who favour rebaptization, lxii. 5. in what case invalid if administered by heretics, lxii. 6. not invalid through any moral defect in the person who administers it, lxii. 7. nor from any defect of ecclesiastical authority in him, lxii. 13. it is an action moral, ecclesiastical, and mystical, lxii. 15. St. Augustine's opinion on it, lxii. 18. why the ministration of it is committed unto special men, lxii. 13. illustrated by circumcision, lxii. 21. baptism of infants not objected to by the Puritans, lxiv. 1. not to be denied to infants from any fault of the parents, lxiv. 5.

Barfoote, vice-president of C. C. C. expelled Hooker from college, Life, 16.

Barnabas, St., possible occasion of his calling, VII. iv. 2.

Baronius, VI. iv. 10.

Barrowists, how they evaded the precedent of David for the king's supremacy, VII. vi. 7.

Basil, V. viii. 3. xvi. 2. xxiv. 2. xxix. 8. xxxviii. 3. xxxix. 2, 4. xlii. 8, 11. VI. v. 4, 8.

Beasts, perhaps above men in sensible capacity, I. vi. 2. why no sociable communion between them and mankind, x. 12.

Belief; more than a naked faith required to happiness, I. xi. 6. the ground of other virtues, ibid. its foundation, II. iv. 1. V. lxxviii. 9. may be grounded on other assurance than Scripture, II. iv. 1. not produced by the bare contemplation of natural objects, V. xxii. 5. two operations therein, xxii. 8. how it comes, xxii. 9.

Believers, why beloved of Christ, V. lxiii. 1. sometimes suspect themselves of unbelief, Serm. I. 593.

Bellarmine, VI. iv. 5. iv. 6. iv. 11. iv. 12. vi. 10, 11. his doctrine of satisfaction, Answ. 14.

Benedict II, received from the emperor the right of independent election to the see of Rome, VIII. vii. 4.

Benedictus, the use of it in our Liturgy vindicated, V. xl. 1—3.

Benefice, what the name signifies, V. lxxx. 11. what kind the clergy for many years after Christ enjoyed, ibid.

Bernard, St., V. lx. 5. his account of persons not praying rightly, Serm. VII. 1. his sentiment on self-praise, 2.

Bertelier, disturbance caused at Geneva by his excommunication, Pref. ii. 5.

Beza, his dispute with Erastus, Pref. ii. 9. with Saravia, Life, 59. an agitator in the Church of England, Life, 41. V. xxix. 6.—lxxviii. 5. his way of answering the argument for episcopacy from analogy of the law, VII. vi. 7. challenged at Poissy about his ordination, xiv. 11. his theory of ecclesiastical censures, ibid. 13. what power he allows kings in the Church, VIII. iv. 4. his wish for a general council, vi. 4.

Bible received by Romanists, Serm. II. 15.

Bishops, images of God, VI. ii. 1. danger incurred by their enemies, especially among the nobles, VII. i. 2. changed countenance of men towards them, i. 3; xv. 7. their government primitive, i. 4. and divine, ibid. in England coeval with Christianity, ibid. found here by Augustine when he came over, ibid. if put down, would be soon longed for again, ibid. meaning of the term the same now as in the early Church, ii. 1. not dependent on outward goods, &c., ibid. and v. 6. classical force of it, v. 2. used at first indiscriminately with presbyters, v. 1. its restrained meaning proves a previous restrained authority, ii. 2. which lies chiefly in ordination and government of pastors, ii. 3. are the Apostles' successors, iv. 3. at first called Apostles, ibid. their authority in St. Jerome's opinion not indefeasible, v. 8. superior to priests both in order and jurisdiction, vi. 1. the chief object of persecution, vi. 8. had thrones in their churches, vii. 1. their consulting their presbyters voluntary, ibid. inequality among them natural, viii. 5. prerogatives acquired by them in modern times, xiv. 1. whether they may inflict secular punishment, xv. 2. or hold civil offices, xv. 3. why they should be in state councils, xv. 7. their mutual independence, xvi. 7. the stewards of the Church goods, xxiii. 1. respectful admonition to them, xxiv. 3, &c. apt to ordain too easily, xxiv. 7. mismanagement of their courts, xxiv. 10. a kind of nobleness in devotion suitable to them, xxiv. 15. should use great wisdom of words, ibid. too much always expected of them, xxiv. 16. their wealth more en-

vied than others', xxiv. 26. irreligion of planning church laws without them, VIII. vi. 11. not made, but placed by the crown, vii. 1. were formerly elected by the presbyters and approved by the people, vii. 2.
Bishops at large, VII. ii. 3. the Apostles were such, iv. 1. their permanent controlling power disallowed, iii. 1.
Bishops with restraint, or diocesan bishops, exemplified in the Apostles, VII. iv. 1. and in their immediate successors, iv. 3. their institution made general in consequence of schisms, v. 2. in any case a divine institution, ibid. chosen at first from among presbyters, v. 6. ancient catalogues of them, v. 9. not before Timothy and Titus, xi. 4.
Bishopsborne, near Canterbury, Hooker's living, Life, 4, 56.
Blasphemy, against the Holy Ghost, what we are to think our Saviour meant by it, VI. vi. 15.
Bodin on disobedience to usurpers, VIII. Fragm. p. 584.
Body, the best way of recovering one diseased, IV. viii. 1.
Bohemians do not enforce open confession, VI. iv. 14.
Bonaventure cautions against giving too much honour to the sacramental sign, VI. vi. 11. his doctrine of the sinfulness of the Blessed Virgin, Answ. 13.
Bond, Dr., proposed as master of the Temple by archbp. Whitgift, but set aside, Life, 21.
Boniface, his application to Augustine, V. lxiv. 2.
Boniface I., his petition to the emperor Honorius, VIII. vii. 4.
——— VIII., his equitable rule of law, VIII. vi. 8.
Bountifulness of God, Serm. VII. 3.
Bounty, why required in those who are blessed with an abundance, V. lxx. 3.
Bowing at the name of *Jesus*, vindicated, V. xxx. 3.
Bradford, the martyr, tutor of archbp. Whitgift, at Cambridge, Life, 30.
Brownists, their complaint against the first Puritans, Pref. viii. 1.
Bristow, Richard, his charges against the Church of England, Serm. V. 15.
Bucer, his opinion of the Galatians' error, Serm. II. 26.
Bullinger, one of those appealed to by Calvin, Pref. ii. 6.
Burghley, lord, recommends Walter Travers to the mastership of the Temple, Life, 20. discussion between him and Whitgift, 22.
Burial office, the design of it, V. lxxv. 2. processions at funerals decent and ancient, lxxv. 3. testification of our hope of the resurrection at such times, how necessary, lxxv. 4. offices used by the Jews and Christians of old, ibid.

C.

Cæsarea, see of, in dignity above Jerusalem, VII. viii. 10.
Cajetan, VI. iv. 5.
Calvin, relation of his policy at Geneva, Pref. ii. 1—8. his answer to Farel concerning the children of popish parents, III. i. 12. disapproved by Hooker, ibid. his opinion as to the Church's power to make laws of discipline, xi. 11. IV. xiii. 3. V. lxxviii. 5. compares the bishop's office to the Roman consulate, VII. vi. 9. his allowance of ancient primacy, xi. 11. calls the Anglican supremacy blasphemous, VIII. iv. 8. considers a Church to remain in Rome, Serm. II. 27. his judgment of school philosophy, Answ. 16. his judgment against political reformers, iii. 5.
Cambden, his account of G. Cranmer, Life, 13, &c. his testimony to Whitgift's high character, 39.
Canaan, in what respect a figure of the Roman world, VII. viii. 7. temptation arising from its desolation, Serm. I.
Canaanites, the punishment inflicted upon them, no example to us, V. xvii. 4.
Canon of Antioch, touching Chorepiscopi, VII. viii. 4. of metropolitans, viii. 12. of Nicæa, acknowledging primacy, ibid. ix. 10. of Chalcedon, to the same effect, adding reasons, ibid. of Nicæa, concerning elections of bishops, ix. 12. of Carthage, forbidding absence without the Primate's leave, ix. 13. apostolical, acknowledging primacy, ibid. from the Decretals, requiring examination of candidates for orders, xiv. 6. of Carthage, pleaded against the bishop's excommunication, xiv. 13. apostolical, of Chalcedon, and of Carthage, against clerks seeking secular offices, xv. 14. of Carthage, against high sounding titles in bishops xvi. 6. of Carthage, confirming the Nicene Canons, xvi. 8. of Nicæa and Carthage, for due precedence to bishops, xx. 2. apostolical, giving the bishop the care of Church goods, xxiii. 1. of Hincmar and others on division of Church goods, xxiii. 9. of Antioch, &c. restraining clerical expense, xxiii. 11. apostolical, against favouritism in patronage, xxiv. 8. Lateran, requiring canonical election of bishops, VIII.

vii. 3. of Lyons, on investiture, vii. 5.
Canon of the Grecians on penitentiaries, how long it continued in force, VI. iv. 9. of the primitive church respecting satisfaction, v. 8.
Canonists, list of those who dispute the Pope's right of investiture of bishops, VIII. vii. 5.
Canons of the Church, the rule by which the royal supremacy is limited, VIII. ii. 17. are alterable, though divine, Serm. III. 717.
Canons ecclesiastical, ordained by instinct of the Holy Ghost, III. viii. 18.
Cardinals, policy of Rome regarding them, Serm. V. 15.
Carthage, council of, III. i. 9. V. lxi. 3.
Cartwright, his controversy against Whitgift, Life, p. 38. Hooker's impression of his mode of conducting it, Pref. ii. 10. his four canons, III. vi. 1. his apparent concessions to royal supremacy, VIII. ii. 14. his four arguments against calling the king head of the church, iv. 2. his notion of two superiorities in Christ, iv. 6. other cavils of his against the supremacy, iv. 7. thought it lawful to consent in some points with Turks, iv. 9. claims legislation for churchmen only, vi. 12. permits kings to interfere when the ministry is wicked, vi. 14.
Cassian, V. viii. 3. VI. iv. 7, 13. his reproof to Nestorius, Serm. II. 32.
Castellio, a bad translator, Jackson, Ded. vol. ii. p. 749.
Catalogues of bishops, a great argument for the succession, VII. v. 9.
Catechising, the design and usefulness of it, V. xviii. 1. foundation of it what, xviii. 3.
Catechisms, the Jews still have them, V. xviii. 3. the use of them, ibid. St. Paul supposed to allude thereto, ibid.
Catechumens, called *hearers* by the Fathers, V. xviii. 3.
Cathedrals, relics of the primitive system, VII. vii. 2. original force of the word, viii. 3.
Catherinus on original sin, Suppl. 665; on Christ's merit, Answ. 14.
Cause; a first cause acknowledged by the heathens, I. ii. 3. Cause Supreme, v. 2. its aid necessary to right action, viii. 11.
Causes ecclesiastical, appeal in them to kings, scriptural, VIII. viii. 2. in England, two sorts of judges regarding them, viii. 3. are ordinarily referred to spiritual persons, ibid. texts quoted against referring them to the king, viii. 6.
Ceremonies, may be used without express warrant of Scripture, if not forbidden by Scripture, III. ii. 2. accessary, not necessary to salvation, iii. 4. on what text of Scripture the Puritans founded their objection to many, v. 1. how refuted by Hooker, ibid. many, not commanded by Scripture, observed in all churches, vi. 1. a further argument of the Puritans against them, vii. 1. their great use in the church, IV. i. 1. their end, i. 3. some are sacraments, some *as* sacraments, i. 4. wherein the Puritans blame ours, ii. 1. popish whether they ought to be abolished, iii. 2. why retained in the church, iv. 1. the use of them not forbidden, vi. 2. how this appears, vi. 3. heathen, prejudice against them natural, vii. 1. infidel, why they have not been conformed to by the church of God, vii. 3. not to be abolished because of the reproaches or the hopes of the papists, ix. 1, 2. ours, inherited from the church of Rome, not papistical in their tendency, ix. 3. ours, some of them objected against as being Jewish, xi. 1. (See *Ordinances.*) Jewish, why and how far to be declined by our church, xi. 2, 3, 4. how managed by the church, xi. 9. difference of, should need no controversy between one church and another, xi. 12. what kind are scandalous, xii. 2, 3, &c. whether those of ours which they reckon most popish are scandalous; xii. 4. not to be abolished because of the weak brethren, xii. 6, 7. how far they should be uniform in churches, xiii. 1, 2, 3. difference of, no plea for schism, xiii. 4. uniformity in them difficult to be made, xiii. 8. rule of, adopted at the English reformation, xiv. 1. if not significant, are vain, V. lxv. 5. religious, how we are to judge of their quality, ibid. available, as memorials of duty, lxv. 10.
Certainty, two kinds of it, Serm. I. 588.
Chalcedon, council of, V. lii. 4.
Charity, hopeth and prayeth for all men's salvation, and why, V. xlix. 2. its final object, I. xi. 6. (See *Faith.*) Cyprian's commendation of the commandment concerning it, II. v. 4. safer for Christians than controversy, IV. xiv. 6.
Charlemagne, his complaint of the clergy of his time, Ded. 8. reported to have had the nomination of popes conceded to him, VIII. vii. 4.
Charles I., his admiration of Hooker's Eccl. Polity, Life, p. 58 and Append. to Life, p. 75.

Chastisements laid by God upon some offenders after pardon, VI. v. 4. before forgiveness, are the punishment of sinners, after forgiveness, trials of righteous men, ibid.
Children, the object of God's especial care, Serm. VII. 1.
Choice, in what it consists, I. vii. 2.
Choppinus allows kings' executive power in church matters, VIII. ii. 14. vii. 5.
Chorepiscopi, nature and limit of their authority, VII. viii. 4.
Christ Jesus our Lord; in what respect He prayed to the Father, V. xlviii. 5. probable rationale of His Incarnation, li. 5. Unity of his Person, lii. 3. (See *Substance.*) His divine unction, liv. 7, 8. His glorious body in heaven, liv. 9. four things concurring to make His state complete, liv. 10. (See *Councils.*) in Him the two natures inseparable, but not confounded, lii. 4. in what sense His personal presence is everywhere, lv. 4, 7, 8. difficulty of conceiving His manhood everywhere present, lv. 5, 7. His bodily presence only local, lv. 6. how he exercises His government, both as God and man, lv. 8. His flesh and blood are the true cause of eternal life, lxvii. 4.
Christian belief, its professors grew worse as they increased in number, VI. iv. 3.
Christians, why conformed by the Apostles to the pattern of the Jews, IV. xi. 8. should be spoken of as if they were good Christians, Serm. II. 7.
2 Chron. xxxv. 6. explained, V. lxviii. 4.—ch. xix. 5. quoted against referring church causes to the king, VIII. viii. 6.
Chrysostom, St., II. vi. 4. V. xxix. 2. lxxxi. 8. VI. v. 1. iv. 4, 13. iv. 16. vi. 18. whether he deny episcopal jurisdiction, VII. vi. 10. his history a proof of the ruling power of bishops, ibid. the clergy of Constantinople called his clergy, ibid. his saying on the hardness of the episcopal duty, xxiv. 6. his election an example against popular elections of bishops, VIII. vii. 6.
Church; state of it in England in the beginning of the reign of Elizabeth, Life, 25, &c. a supernatural society, I. xv. 2. what peculiar to it as such, ibid. many things not named in Scripture observed in it, II. v. 7. why necessary to consider its nature, III. i. 1. can be but one, i. 2. Church mystical, its members unknown, ibid. Church visible, its unity, ibid. its marks, i. 4, &c. how we are admitted into it, i. 6. holiness of life not a mark of the Church visible, i. 7. it may be generally corrupt, i. 8. mistakes arising from not observing the distinctions between it and the *mystical*, and between the sound and corrupt part of it, i. 9. heretics not utterly cut off from it, i. 11. nor heresies and crimes, i. 13. difference between it and heretical companies made by the Fathers, how to be understood, i. 11. its members should have fellowship one with another, i. 14. Church polity, what it is, ii. 1. what matters belonging to it are of mere faith, what of action, iii. 2, &c. what is left unto its discretion by the Scriptures, iv. 1. it may lawfully observe many things not commanded by Scripture, vii. 2. its essentials, xi. 18. what its orders were in the Apostles' times, uncertain, IV. ii. 2. the latter not bound to follow the elder, xiii. 9. the Church cannot be prevented by councils or customs from taking away what is hurtful, xiv. 5. her rites should express the piety of individuals, V. vi. 2. should adhere to antiquity, vii. 1, 2. has power to ordain what was not before, viii. 1. can change laws of Order, but not articles of Doctrine, viii. 2. its judgment of what is true and good should overrule all inferior judgments, ibid. why not blamable for not always keeping certain ancient ordinances, ix. 1. general laws not always available in it, ix. 2. it cannot, without utter confusion, allow the right of private judgment, x. 1. has acted rightly in appointing public readings of Scripture, xxii. 14. has always had a prescribed form of Common Prayer, xxv. 4. what it is to us, l. 1. in what sense it receives the words of Christ in the Eucharist, "This is my body," lxvii. 12.
Church visible, what it signifies, lxviii. 5, 6, 7. the error of the Papists' definition of it, lxviii. 6. its privileges, ibid. what entirely separates men from it, ibid. from what the troubles, which have at any time befallen it, have proceeded, lxxvi. 11. the evils to which it became subject on the cessation of persecution, VI. iv. 3. esteemed public confession and penance a necessary remedy against sin, iv. 6, 7. how by public prayers it draws men on to public confession, iv. 7. supposed to have power to alter even the positive laws of the Apostles, VII. v. 8. its safety, in St. Jerome's mind, lies in the dignity of its bishops, vi. 10. being a politic society, or body, must have power to make and abrogate laws, xiii. 3. has alone, in her collective charac-

ter, right to give power of order, xiv. 10. is the true original subject of all power, xiv. 11. presumption always in favour of her laws, xv. 15. how distinguished from the state, how identical, VIII. i. 2. not proved separate from the state by the distinction of affairs and officers, i. 4. confined by the Romanists to the clergy, ibid. in what sense the Fathers oppose it to the state, i. 5. three several conditions of it in relation to the state, i. 7. the whole body of it the subject of ecclesiastical power, vi. 1. has an inherent right to make her own laws, ibid. definition of it, Serm. II. 9. how it may profit by the various judgments of preachers, II. 40.

Church catholic, denial of it a fundamental heresy, Serm. II. 32.

Church of Christ, its various dealings, as to Judaism, IV. xi. 9. at liberty to use the names, and some things used in the law, xi. 10.

Church national, definition of it, III. i. 14. VIII. i. 2. is the same with the state, only in a different relation, ibid.

Church visible, always a mixture of good and evil, Serm. V. 8. III. i. 7, 8.

Church of England, not obliged to follow foreign churches, IV. xiii. 10. her conduct as to ceremonies, xiv. 1. in what she conforms with the church of Rome, vi. 1. falsely accused of unfaithfulness as a witness, V. xix. 2. uses confession both public and private, VI. iv. 15. its power over penitents is of two kinds, vi. 5.

Church of Rome teaches universal corruption, Serm. II. 3. exceptions to Hooker's view of it, Suppl. 663. traditions of, not to be regarded equally with the written law of God, I. xiii. 2. acknowledged to be of the family of Christ as far as she holds Christian truths, III. i. 10. though corrupt, may be followed in ceremonies, IV. v. 1. its sound and corrupt parts difficult to be distinguished, viii. 2. our conformity with it in some things in our form of Common Prayer defended, V. xxviii. 1. to be held as a member of the visible church, lxviii. 9. its customs not valid if singular, VII. v. 6. how it usurped the power which itself protested against, viii. 9.

Church and State, names of accident, may belong to the same thing in substance, VIII. i. 5. the distinction of their penalties does not prove them distinct, i. 6.

Churches, enmity of some of the Reformers to them, Pref. viii. 6. dedication of, V. xii. 1, 3. object of that ceremony, xii. 6. names whereby we distinguish them, xiii. 1. not superstitious, xiii. 2, 3, 4. their fashion not Judaical, xiv. 1. their splendour not unacceptable, xv. 1, 2. when blamable, xv. 5. Hooker's opinion as to the holiness and virtue we ascribe to them, xvi. 1. the heinousness of idolaters no reason why we should destroy them, xvii. 1, 2, 3. why we repair to them, xviii. 1. derive their principal dignity from being houses of prayer, xxv. 2. what was the only distinction of them in the time of the Apostles, lxxx. 2.

Churches, elder, no example to us as to ceremonies, IV. vii. 1.

Churches of Germany approved of private confession in the presence of ministers, VI. iv. 14.

Churches, national, need not agree in all ceremonies, IV. xiii. 5, 6. should be ordered by one common law, VIII. iii. 5. description of a prosperous one, Serm. VI. 30.

Churching of women, the lawfulness of the rite, V. lxxiv. 1. the woman not before excluded the church as unholy, lxxiv. 2. the attire of a woman at churching ought to be decent, lxxiv. 3. oblations, a proper name for her offerings at such times, lxxiv. 4.

Churchman, Hooker's marriage into that family, Life, 17. Walton's reflections on it, ibid.

Churchmen, their duties in critical times of the church, Ded. v.

Cicero, his testimony to divine favour over kingdoms, VII. xviii. 2. his account of the law of nature, VIII. vi. 12.

Circumcision, a worse addition to the faith than works, Serm. II. 30. serves to explain the truth in the question of lay baptism, V. lxii. 21.

Cities, religion first took place in them, V. lxxx. 2. the consequences of this, ibid.

Clavi Trabales, Append. to Life, 74.

Clement of Alexandria, Pref. iv. 2. VI. vi. 4.

Clement VIII. pope, his eulogy on Hooker, Life, 57.

Clement, (i. e. the author of the Apostolical Constitutions,) his opinion as to baptism being administered by women in cases of necessity, V. lxii. 2.

Clergy, what their state is, III. ii. 18, two ranks at least amongst them, ibid. the hardships they lay under an impediment to learning, V. xxxi. 4. the first of the three estates of this realm, VII. xv. 8. must be like soldiers, xv.

12. presumption against their marriage, how obviated, ibid. what interest the lower sort of them have in the prelacy, xviii. 12.
Clergy, Jewish, their distinct orders and offices, V. lxxviii. 1.
——— Christian, three orders of them mentioned in the New Testament, V. lxxviii. 5, 11.
Clergy and laity, III. xi. 15.
Cole, Dr., President of C.C.C. 1568, Life, 7.
Colen, synod of, V. xli. 3.
Collects, the shortness of them vindicated, V. xxxiii. 1.
Colleges of Presbyters, established by the Apostles, VII. v. 1; xxiii. 8. used to act under the bishop, vii. 1. his consulting them voluntary, ibid.
Colossians i. 16, 18. considered, VIII. iv. 3.
Commandments of God, in Scripture, of no importance whether they be *general* or *special*, and why, III. vii. 3.
Commands, by what method those are discovered which require obedience, I. viii. 7.
Commissionary judges may be laymen, VIII. viii. 3.
Commonwealths more endangered by internal than external dissensions, Ded. 3.
Communion among men necessary, I. x. 14. with God, man's chief good, xi. 2. with Christ, the true life of men, Serm. III. 709. guarded against carnal construction, 710. what insures it, Serm. V. 11. a secret in this world, but to be presumed of all Christians, ibid. of saints, wherein it consists, V. lvi. 11.
Concinnate, Serm. III. 734.
Conclusions, in Christ's school, the force of them, V. lxiii. 1.
Confession, contrition, satisfaction, VI. iii. 5.
——— public, a necessary part of the course of ancient discipline, VI. iv. 2. enjoined by the Fathers, iv. 13. when and why it was thought necessary to desist from it, iv. 3. reasons why God requires it, iv. 4. necessary by way of discipline, iv. 6.
——— private, not necessary as in the nature of a sacrament, VI. iv. 6. first mentioned by Origen, iv. 7. men exhorted to confess their sins one to another, ibid. is according to Leo to be first offered to God, then to the priest, ibid. private supersedes public, first in the Greek church then in the Latin, iv. 8. voluntary both private and public abolished, and why, iv. 9. not absolutely enforced by the Fathers, iv. 13. how encouraged by St. Chrysostom, iv. 16. the rigour with which it is enforced not sanctioned by Scripture, vi. 7.
Confirmation, its antiquity, V. lxvi. 1. an office peculiar to bishops, lxvi. 3, 6. why it hath always continued to be administered, lxvi. 4. why severed from baptism, lxvi. 5, 6, 7. anointing formerly used in it, 6. no reason to doubt of the benefit of it, lxvi. 8. objections against it, and answers to them, lxvi. 9. less strictly limited to bishops than ordination, VII. vi. 4.
Conformity with God, how man aspires to it, I. v. 3.
Conformity in sacraments, the desire of the Church, V. lxviii. 7. what the Puritans allege should be the Church's conduct with respect to papists conforming, ibid. Hooker's reply to their arguments, lxviii. 8, 9.
Conquest, a foundation of government in some cases, VIII. ii. 5.
Consecration, essential to the being of a bishop, VIII. vii. 2. of holy virgins and widows apostolical, VII. vi. 2.
Consent of men necessary to render laws available, I. x. 8.
Consistory of Geneva, Pref. ii. 4.
Consolation, sensible, not a necessary attendant on faith, Serm. I. in Christ's absence needed on two accounts, Serm. IV. 739.
Constans, Hilary's petition to him, VIII. viii. 8.
Constantine, IV. xi. 2, 12. his dedication of a church at Jerusalem, V. xii. 1. deceived by Arius, xlii. 2. allowed Sunday's labour in villages, and why, lxxi. 9. admirable for his rich offerings to the church, VII. xxii. 6. blamed by Wicliffe for them, xxii. 7. his care to hide bishops' frailties, xxiv. 15. Answ. 26. the first deviser of general councils, VIII. v. 2. his disavowal of church-authority, viii. 8. his labours for peace, Answ. 26.
Constantinople, council of, IV. xi. 11. church of, first abolished penitentiaries, VI. iv. 9. unwarrantable claims of that see, VII. viii. 9.
Consubstantiation, V. lxvii. 2. how explained and defended by those who believe in it, lxvii. 10.
Consuls of Rome, in what respect their authority was regal, VIII. v. 1.
Consultations of men always dangerous, III. xi. 7.
Contemplation of natural objects in-

sufficient to produce belief, V. xxii. 5.
Contraries, when matched, illustrate both, V. lxxii. 1.
Contrariety, extreme, not the best policy, IV. vii. 6.
Contrition, is aversion of the will from sin, VI. iii. 5. outward signs of it required by the ancient church, v. 8. absurdity of thinking it the effect of absolution, vi. 13.
Controversies, the substance of those treated of by Hooker, III. i. 1. how they always grow endless, IV. iii. 1. which important, Ded. 2. why most noticeable in religion, 4. moral inconveniencies of them, 6. regular ways of determining them, Pref. vi. 2.
Controversy, evils of to the orthodox, Ded. 5.
Conventicles, how hurtful, V. xii. 2.
Convocation, its authority to judge of heresy, VIII. ii. 17. essential to make Church-laws binding, vi. 2.
Cooper, or Cowper, sir William, his monument to Hooker in Bishopsborne church, Life, 61. his epitaph on Hooker, 69.
Corinthians, 1 Ep. i. 19. no disparagement to sound learning, III. viii. 8.—ch. i. 30. commented on, Serm. II. 2.—ch. iii. 22. commented on, VIII. iv. 6.—ch. vi. 1. referred to episcopal jurisdiction, VII. xv. 3.—ch. ix. 13. of church endowments, xxiii. 6.—ch. x. 31. the command to glorify God, II. ii. 1.—ch. xi. 30. shews judgment after forgiveness, Serm. III. 737. 2 Cor. iii. 7, 8. referred by Hooker to church property, VII. xxiii. 6.
Cornelius, his testimony to colleges of presbyters, VII. 1.
Coronation of kings, its emblematical meaning, VIII. ii. 13.
Corranus, an opponent of Calvinism, Suppl. 662.
Costalius, VIII. vii. 5.
Council of Jerusalem, occasion and drift of it, IV. xi. 4, 5. of Florence, its opinion of the state and sacraments of men before Christ, VI. vi. 11.
Councils, general, in what their force consists, I. x. 14. the four general that determined against the four heresies concerning the nature of Christ, V. liv. 10. of Florence and Trent, their doctrines concerning the grace which sacraments contain and confer, VI. vi. 11. provincial, void without the metropolitan, VII. viii. 12. the four first general, acknowledged by the law of England, VIII. ii. 17. principle on which councils are preferred to popes, vi. 2.
Court of High Commission, Pref. vi. 4.
Covenant, two made in baptism, V. lxiii. 3.
Cranmer, George, Hooker's pupil at C. C. C., Life, 13.
Cranmer, William, (grand nephew of the archbishop,) his intimacy with Hooker, Life, 4.
Creature, none under man capable of happiness, I. xi. 3. none can be unlimited, V. lv. 2.
Credenda, why church laws regarding them are necessary, VIII. vi. 5.
Cresconius, III. viii. 8.
Crime, not to be confounded with error, V. lxviii. 8.
Cross in Baptism, objections to it stated, V. lxv. 1. the use of it justified, lxv. 2–5. its antiquity and use, and why made in the forehead, lxv. 6–11. reasons alleged by those, whose opinions are moderate, for their not using it, lxv. 11. not to be discontinued because abused by the papists, lxv. 12.
Custom stands for law, II. vi. 7.
Customs and rites, when they may conscientiously be approved of, V. vi. 1. not to be changed without urgent necessity, vii. 3.
Cyprian, II. v. 4. III. i. 9. IV. xi. 12. V. xxii. 13. xxxv. 3. lvi. 8. lxii. 6, 10, 20. lxv. 8. lxvi. 4, 5, 6. lxviii. 12. lxxviii. 5. VI. iv. 6. v. 1, 4, 6, 8. preaches against an undeserved remission of penance, ibid. declares that God alone can forgive sin, vi. 4. does not hereby deny the absolving power of the minister, ibid. his account of sacramental grace, vi. 10. of undeserved absolution, vi. 13. supposed to condemn episcopal excommunication, VII. xiv. 13. against clerks being executors, xv. 14. against rash judging of bishops, xvi. 6. a great maintainer of episcopal liberty, xvi. 7. treats the bishop of Rome as an equal, ibid. gave all his goods to the church, xxiii. 9. quoted as opposing the king's headship, VIII. iv. 9. account of his election, vii. 2, 6. calls the Apostles bishops, iv. 1. his testimony to the Apostolical succession, VII. iv. 3. quotes Jewish scriptures relating to the high priest for it, vi. 7. had power to *command* his presbyters, vi. 8. his frequent mention of colleges of presbyters, vii. 1. alleged to prove equality of pastors, xiii. 2. whereas he proves just the contrary, ibid. does not simply condemn all appeals, xiii. 5.
Cyril, his illustration of the incarnation of the Word mistaken by Eutyches, V. lii. 4. liii. 2, 4. lvi. 9.

D.

Damascen, V. li. 2. liii. 4.
Damasus, V. xxxix. 2. his tumultuous election to the see of Rome, VII. xxiv. 4. VIII. vii. 6.
Daniel, III. viii. 9. V. xiii. 4. xv. 6.
David did no evil in determining to build a temple, II. vi. 3. why forbidden to do so, ibid. made a high priest his prime minister, VII. xv. 6. I. iv. 2. viii. 11. V. i. 4. xi. 1. xxiv. 2. lxix. 2, 3. VI. iv. 15. v. 4.
Days, holy, natural origin of, V. lxix. 3.
Days of the week, their names disused by the Anabaptists, Pref. viii. 6.
Deacons their order and office, V. lxxviii. 5. may lawfully preach, when licensed thereunto, ibid. in the Roman church arrogant, and why, VII. v. 6. their peculiar office there in ordinations, ibid. account of their first ordination, xiv. 5. Puritan, not really chosen by the people, xiv. 10.
Death, sudden, V. xlvi. 1. the advantages of a slow and deliberate death, xlvi. 2. sudden, the petition against it in the Litany vindicated, ibid. what it imports, xlvi. 3.
Decius, VI. vi. 6.
Deliberation, what those actions are which are capable of it, II. viii. 1. requires a freedom from distempered affections, IV. ix. 2.
Delusion, practised by men upon themselves in two respects, and how, III. viii. 5.
Denial; a bare denial, answers the objections of fancy, V. xxx. 4.
Deposition by the bishop alone, VII. xvi. 7.
Dereliction, divine, two kinds of it, Serm. III. 732.
Desire, man's, of what is good in itself, infinite, I. xi. 2. natural, cannot be quite frustrate, xi. 4.
Despondency, sinful, Serm. IV. 748.
Destiny, I. iii. 4.
Deuteronomy, xxxiii. 11. applied to the adversaries of bishops, VII. xxiv. 26. iv. 2. xii. 32. quoted, VIII. vi. 5.
Diocletian, V. xv. 3.
Dioceses, ancient, not limited to single towns, VII. viii. 2. their formation round the mother churches, ibid. their magnitude illustrated out of St. Chrysostom, viii. 3. classical meaning of the term, viii. 7. not to be quitted by the bishop without the metropolitan's leave, viii. 12.
Diodore, V. xxxix. 2.
Dionysius, the Areopagite, I. iii. 4.
———, bishop of Alexandria, V. lxii. 7. VII. v. 4.
Dirily, Serm. III. 735.
Disciplinarians, every where imitators of Calvin, Pref. ii. 8.
Discipline, with Tertullian, the same as doctrine, II. v. 3. controversy as to it dependant on human authority, vii. 9.
———, matters of, different from matters of faith, III. i. 3. not of the same nature as doctrine, x. 7. that of the Puritans not delivered in scripture, x. 8.
——— and doctrine, distinguished by the Puritans, III. iii. 2. what Hooker makes them answer to, ibid. both proceed from a common cause, x. 6.
——— of the church, how far human and how far divine, VI. ii. 2. communion thereby delayed to penitents, v. 8. grace denied to those who held it in contempt, ibid.
Dispensations, their nature, V. lxxxi. 6.
Disputation, why used by Christ, III. viii. 18. and by his apostles, ibid.
Disputes, whether frivolous ones do not tend to debase religion, V. xxx. 1.
Dissimilitude in churches, evil of it, how to be avoided, VIII. iii. 5.
Dissolution and nullities, contrary to nature, V. lxii. 13.
Distinction, requisite to take away error arising from confusion, III. iii. 1.
———, of ranks, implied in the nature of society, VIII. ii. 2.
Divine authority, danger of rashly claiming it, exemplified in the anabaptists, Pref. viii. 5—12.
Divine matters, in what cases we may doubt in them, II. vii. 5.
Divinations, the political benefits accruing to the Romans from the observance of them, V. i. 3.
Doctrine, what points of it have been always and must be believed, III. x. 7. general division of Christian doctrines, V. lxiii. 1.
Dominion of Christ inward, of kings outward, VIII. iv. 9. making laws a result of dominion, vi. 12.
Domitius the orator, his saying, VII. vi. 10.
Donations to the church, their use and form, VII. xxii. 6.
Donatists, on what grounds they used to rebaptize, V. lxii. 7. cause of the prevalence of their schism, lxii. 8. forced church jurisdiction on Constantine, VIII. viii. 8.
Donative, bestowed at certain times by Roman emperors, II. v. 7. received by the soldiers with garlands on their heads, ibid.
Doxologies, used at the conclusion of prayers and sermons, V. xlii. 11. their use vindicated, ibid. and §. 12, 13.

Drayton Beauchamp, Bucks, Hooker's Living, Life, 18.
Duarenus, VIII. vii. 5.
Durandus, VI. iv. 3.
Duties, moral, why so many ignorant of them, I. viii. 11. the exaction of supernatural duties does not imply the rejection of natural, xii. 1. both taught by law of God, xii. 3.

E.

Earle, Bp., Life, 59.
Ease, a temptation to shrink from the common cause, V. i. 1.
Easter, difference between the East and West churches as to the solemnization of it, IV. xi. 12.
Easter-eve, why observed as a fast, V. lxxii. 8.
Ecclesiastical Consistory had the ordering of ancient discipline, rather than any single penitentiary, VI. iv. 11.
——— discipline, the intent of the books of, (see *Church Polity,*) III. vii. 4.
——— government, the chief proposition of those who desired a change in it, II. i. 3.
Ecclesiastical men, their writings ought to be licensed by their superiors, Ded. 1. how to meet vulgar imputations, 8.
——— Polity, foundation of, where laid, Life, 54.
Ecphantus, his definition of supremacy, VIII. ii. 12.
Edification, how men receive it, IV. i. 3. what it is, Serm. VI. 7, 9. why founded on faith especially, 14. the Jews, a warning how it is forfeited, 20.
Effects, when they are miraculous, V. xxii. 6. that which produces any certain effect may be called by the name of the effect, lxvii. 5.
Egypt, II. vi. 3. VI. vi. 3.
Elect, baptized persons so called by St. Paul, V. lx. 3. baptized infants, in Hooker's opinion, may be reasonably called so, lxiv. 3.
Election, unless accompanied by obedience, a self-deceiving vanity, V. lx. 3. to life, Serm. II. 31.
——— of Pastors, more truly popular here than in Geneva, VII. xiv. 12. relates to their placing, not their power of order, ibid. of bishops, void without the metropolitan, viii. 12. sometimes a mere matter of course, VIII. vii. 2. part of the clergy and people in the affair, ibid. both taken away by the law of England, vii. 3. foreign precedents for the same, vii. 4. conflicting opinions of canonists regarding it, vii. 5. evil of the old popular elections, vii. 6.
Eli, both a priest and judge, VII. xv. 10.
Elizabeth, queen, her praises, Ded. 9.
13 Elizabeth, c. 12, pleaded for presbyterian orders, Supp. p. 658.
Emperors, Christian, principle on which they rested their claim to legislation, VIII. vi. 11. no canon accounted valid without their assent, vi. 14. ancient examples of their interference in choice of popes, vii. 4. their investiture acknowledged by six several popes, vii. 5. some not eager to judge in church causes, viii. 8. others, intruders in defence of heresy, ibid. their occasional submission to church censures, a rare virtue, ix. 5.
End ought to be the same, but not the means to it, IV. ii. 3.
England, Church of, not more blamable than that of Geneva, in following that of Rome in certain ceremonies, IV. vi. 1. God's special providence over her since the Reformation, xiv. 7.
Ephesians ch. i. 1. considered, V. lx. 3; ch. i. 22. considered, VIII. iv. 3.
Ephesus, degenerate, VI. iii. 3.
Epicureans, virtually atheists, VIII. ii. 15.
Epiphanius, V. xx. 11. lxi. 3. lxxii. 13. his error as to the choice of the first seven deacons, lxxviii. 5. his Catalogue of the bishops of Jerusalem, VII. v. 9. his testimony limiting ordination to bishops, vi. 3. his report of Aërius, ix. 1. his arguments, some of them weak, ix. 2. his judgment of presbyterian ministrations, xiv. 11. his account of Audius, xxiv. 3.
Episcopacy even on the lower view as divine as the polity suggested by Jethro, VII. v. 2. xi. 9. in the judgment of antiquity essential to the being of a church, ibid. in what sense it may be said to stand by custom, xi. 8. argument *a fortiori* for its divine origin from the practice of the apostles in other things, xi. 10. three ways attacked by the Puritans, x. 2. not disproved by the interchange of the names of Bishop and Presbyter, xi. 3. not to be of course abolished, though only a church order, xi. 8. not disproved by want of express rules of detail in scripture, xiii. 4. pride, the cause of opposition to it, xvi. 9.
Equity, distinction between it and law, V. ix. 3.
Erastus, his controversy with Beza, Pref. ii. 9.
Error, the only sure safeguard against it, II. vi. 1. two errors imputed to the members of the church of England, III. ii. 2. what is the mother of all error, iii. 1. easy to every man, v. 1.

the acknowledgment of error difficult to be obtained, ibid. degrees of it among Romanists, Serm. II. 12. does not exclude from salvation if consistent with faith, 13.
Esdras, both a priest and civil governor, VII. xv. 10.
Essenes, V. xxxix. 2.
Established order, prejudices against the maintainers of it, I. i. 1.
Eternity of God, idea of it, V. lxix. 1.
Eucharist, not to be received before baptism, V. lxvii. 1. its design and use, ibid. how we receive the gift of God in it, ibid. the manner of Christ's presence in it, not to be inquired into too curiously, lxvii. 3. in which sense the elements therein are his body and blood, lxvii. 5. the opinion of the Fathers on this subject, lxvii. 11. real presence of Christ not in the sacrament but in the worthy receiver, lxvii. 6. on what our participation of Christ in it depends, ibid. what is confessed by all with respect to it, lxvii. 7. the objections which are raised against our manner of administering it, lxviii. 1. distributing the elements to each person singly justified, lxviii. 2. kneeling at the time of receiving justified, lxviii. 3. examination of the communicants, when needful, not to be rejected, lxviii. 4. papists, when conforming, not to be repelled from it, lxviii. 5. the case of impenitent and notorious sinners receiving it considered, lxviii. 8. the objection to the fewness of our communicants answered, lxviii. 10. what may be reasonable causes of abstaining from receiving it, ibid. objections against it being administered privately to sick persons stated and answered, lxviii. 11, 12. when it is most acceptable, ibid. very properly administered at marriages, lxxiii. 8. what confession was required before partaking of it, VI. iv. 15. offenders to be excluded only when culpable by confession or convicted by some court, ibid. can only be valid if consecrated by a presbyter, VII. v. 6. spiritual comfort of it, and preparation for it, Serm. VI. 10.
Eudæmon, VI. iv. 9, 10.
Eugubium, named as a specimen of insignificance, VII. v. 6.
Eunomian heretics, IV. xii. 3. continued to hold their penitentiaries, VI. iv. 10.
Eusebius Emesenus (Salvianus), V. lxvi. 4. VI. iv. 6. on the impeccability of the Blessed Virgin, Serm. II. 2.
Eustathius preferred to Aërius at Antioch, VII. ix. 1.
Eutyches, his error, V. lii. 4.
Evangelists, what they were, V. lxxviii. 7. what is remarked of them by Eusebius, ibid.
Evidence, being in various degrees, requires corresponding degrees in assent, II. vii. 5.
Evil, cannot be desired as evil, I. vii. 6.
Evils, "must be cured by their contraries," in what sense misapplied, IV. viii. 1.
Evils, public, easily discovered, but not so patiently borne, V. i. 1.
Evodius made bishop by the Apostles, VII. iv. 3.
Examination of ourselves before receiving the sacrament the duty of every one, V. lxviii. 4.
Examinations auricular, not known by Cyprian, VI. iv. 6.
Example, the benefits of following that of the aged, and of our predecessors in political affairs, V. vii. 1, 2, 3. has not generally the force of law, xvii. 5. for what it serves, ibid. the force of it, lxv. 6, 13, 19.
Excommunication shutteth out altogether neither from the mystical nor visible church, III. i. 13. from what it does exclude, ibid. by the bishop alone, reckoned a grievance, VII. xiv. 13. does not cut off from civil privileges, VIII. i. 6. is parallel with banishment, ibid. a Jewish as well as Christian penalty, iii. 4. effect of it by an old Scottish law, ibid. presumption at first sight against the king's exemption from it, ix. 1. Puritan arguments against that exemption, ix. 3.
Exodus xix. 6, how explained by Aquinas, VIII. iii. 6. chap. xxxiii. 19. proves God's justice, Serm. III. 721.
Ἐξομολόγησις, as defined by Tertullian, VI. iv. 6.
Experience, that which is possessed by all men cannot be denied, III. viii. 14. outbalances wit, V. vii. 1.

F.

Fabian shews that public confession was practised before the time of Novatian, VI. iv. 11.
Faith, the principal object of, I. xi. 6. mentioned only in the revealed law of God, ibid. to what it refers, strictly taken, II. iv. 1. what St. Paul (Rom. xiv. 23.) means by it, iv. 2. the rule of, according to Tertullian and Irenæus, III. i. 5. matters of, differ from ceremonies, &c., ii. 2. the error of those who think nothing else necessary for the attainment of grace, V. lx. 4. why it is the first thing required of those who seek admission into Christ's family, lxiii. 1. in what it consists, ibid. its evidence

resisted by a disposition morally evil, lxiii. 2.
Faith with repentance alone renders Christ's satisfaction available to us, VI. v. 2. they change God's wrath to mercy, ibid. why good men are often weak in faith, Serm. I. requires to be confirmed by reason, ibid. if perfect, might prove justification by inherent goodness, ibid. indefectibility of it, ibid. II. 26. V. 12. what the foundation of it is, II. 14, 15, 16, 23, 25. equivocally applied to the belief of a bad man, 26. works, an addition to it, not a denial, 29. not the meritorious cause of justification, 33. VI. 16. the assurance of it compared with that of sense, Answ. 21. no profiting by that of another man, Serm. VI. 22. when it justifies, it is properly *holy*, 23.
Fame, desire of it appealed to in holy Scripture, VII. xviii. 7.
Farel, Pref. ii. 1. III. i. 12.
Fasting, the design and use of it, V. lxxii. 1, 3. errors respecting it, lxxii. 2. what it is called by Tertullian, ibid. why Moses and David fasted, ibid. what fasts observed by the Jews, lxxii. 5, 6, 7. what by the Christians, lxxii. 8, 9. two ways of fasting, lxxii. 7. the alleged errors of Augustin and Ambrose as to it, considered, lxxii. 9. how abused by heretics, lxxii. 11, &c. the opposition to it, lxxii. 12, 13. in what fasts agree with, and in what they differ from, festivals, lxxii. 15, 16. Judaism to be avoided in them, 15. regard to be had in them to men's weaknesses, ibid. more requisite to be appointed than festivals, lxxii. 16. why much recommended in former ages, lxxii. 17. its political benefits, ibid. why appointed before festivals, lxxii. 18. a work satisfactory, VI. v. 6. extraordinary fasting to be ordered only by bishops, VII. vi. 8.
Fasts of the church, should supersede the notions of individuals, I. xvi. 7.
Father, reality of the title as applied to God Almighty, Serm. III. 725.
Fathers, possess naturally a supreme power in their families, I. x. 4.
Fathers of the Church, use by them of the negative argument from Scripture to reprove evil, II. v. 1. true meaning of certain passages in them, v. 3, 4. how they endeavoured to maintain the authority of Scripture, III. viii. 14. retain the words of the law in a metaphorical sense, IV. xi. 10. were not without private confession while public was in use, VI. iv. 7. their serious and universal testimony to episcopacy, VII. xvi. 9. their opposition in some cases to imperial interference, VIII. viii. 8.
Faustus, (the Manichee,) his objection against the Jews and Christians as to ceremonies, IV. vii. 2.
Fear, under what circumstances it begets superstition, V. iii. 1. solicits to devotion, ibid. its ill effects, ibid. its abstract nature and proper objects, Serm. iv. 744. its physical symptoms, 745. in itself not sinful, 746. our Lord himself felt it strongly, ibid. mercifully implanted in our nature, ibid. presumptuous want of it a great sin, 747. and also faithless excess of it, 748. true and false remedies for it, ibid.
Feasts of charity, Pref. iv. 4.
Fenner, his allowance of church power to kings, VIII. ii. 14.
Festivals, the natural cause of their institution, V. lxix. 4. in what manner to be celebrated, lxx. 2–5. direct our thoughts to final happiness, lxx. 4. how they were to be celebrated by the Jews, lxx. 5. what times were appointed to them as festivals, lxx. 6. their profitable use in general, lxx. 8. lxxi. 2, 11. on what days to be observed, lxx. 8, 9. some appointed by God, some instituted by the church, lxx. 9. objections against them answered, lxxi. 1–7. especially instructive to children, lxxi. 2. that of Purim appointed by Esther and Mordecai, considered, lxxi. 6.
Festus, III. viii. 12.
Firstborn in each family were anciently priests, and why, VII. xxii. 3.
Flavian, V. xxxix. 2.
Flesh, what our bodies receive from the flesh of Christ, V. lvi. 9. the opinion of the ancient Fathers as to this, ibid.
Florentius censured by St. Cyprian for rash judgment, VII. xvi. 6.
Foolishness of preaching, V. xxii. 9.
Forgiveness wrongly limited by papists to auricular confession, VI. iv. 5.
Form, I. iii. 4. and *n.*
———, visible, apt to edify, IV. i. 3.
——— of prayer used by the Jews and primitive Christians, V. xxvi. 2.
Fortitude cannot really exist separate from religion, V. i. 2.
Founders of churches acquired the right of patronage, VII. xiv. 12.
Francis, St., in what sense compared to our Lord, Jackson, Ded, 752.
Freewill held by the Greek Fathers, Serm. II. 26.
Fulgentius, VI. iii. 4.
Fulke, thought little of the difference of priests and bishops, VII. xi. 8. *n.*
Fuller, his mistakes about Hooker, and retractation of them, Life, 1.
Fundamentals, their mutual connection, Serm. II. 32.

G.

Galatians, their case compared with Romanism, Serm. II. 17. their error did not amount to unbelief, 26.
Galatians i. 8. misapplied by the Puritans, Pref. vi. 3. iv. 10. explanation of it, V. lxx. 7.
Galen, Pref. iii. 2, 8. II. vii. 2.
Gamaliel, III. viii. 9.
Gauden, bishop, occasioned Walton's writing the Life of Hooker, Life, 1.
Gelasius, V. xx. 9.
Generalities, the danger of wholly following them, V. ix. 2. why they prevail with the ignorant, ibid.
Geneva, account of the Reformation there, Pref. ii. ecclesiastical college of, their answer to Knox approved by Hooker, III. i. 12. their *reasons* for it disapproved by him, ibid. church of, follows the church of Rome in certain rites and ceremonies, IV. vi. 1. x. 1.
Gennadius, VI. iv. 6.
Gentiles, whether they held the foundation of the faith, Serm. II. 24.
Germany, complained of by Calvin as giving too much church power to kings, VIII. iv. 8.
Gestures, different, at the time of prayer, vindicated, V. xxx. 1–4.
Gideon, account of his case, Serm. VII. 2.
Gloria Patri, why the usual conclusion to psalms, V. xlii. 7. the form of it not new or unnecessary, xlii. 8. used as an argument against the Arians, xlii. 9. altered by the Arians, ibid. their form orthodox in words, xlii. 10.
Glory of God, different modes of setting it forth, I. xvi. 5. what meant by it, II. ii. 1.
Godliness, the well-spring of all true virtues, V. i. 2.
Good, all existing things are so, I. v. 1. may be known by its causes or effects, viii. 2, 3. universal consent, a test of it, viii. 3. what is our sovereign good, xi. 1. good things desired, different kinds of, ibid. no good infinite but God, xi. 2. our sovereign good desired naturally, xi. 4. all good approved by God, II. viii. 2. God the author of it, even in evil things, V. xii. 6.
Goodness, comprehends all perfections, I. v. 1. different degrees of it, v. 2. all proceeds from God, ibid. how it becomes a motive, vii. 6. what it implies beyond mere expediency, viii. 1. two ways of discerning it, viii. 2. most certain token of it, viii. 3. a latitude in it, viii. 8. human imperfection of it, Serm. II. 7. abstract notion of it, III. p. 697.
Gospel, why called by St. John *eternal*, I. xv. 3. less systematic than the Law, III. xi. 5. what the Puritans allege to have been the principal cause of writing it, V. xxii. 7. in what sense it requires perpetuity of virtuous duties, lxxi. 2.
Government, why declaimers against it meet with favourable attention, I. i. 1. nature finds out good laws of government, x. 1. instituted to remove injuries, and for mutual defence, x. 4. how it appears to have arisen, ibid. many precepts for it set down in Scripture, III. iv. 1.
———, civil, in what sense it is God's ordinance, VII. xi. 10. has to seek the spiritual good of men, VIII. i. 4. inherent in all societies as such, ii. 5. of divine right, even when of human institution, ii. 6. how best limited, ii. 12. inconvenience of separating it from ecclesiastical, ii. 18. its object not merely temporal, iii. 2. is from Christ, and subordinate to him, iv. 6. difference of the Law and Gospel in respect of it, VIII. vi. 13. has apostolical sanction, ibid. Fragm. p. 583, &c.
Government, ecclesiastical, benefit of it exemplified in Moses and Aaron, VII. xviii. 3. why not easily discerned by the multitude, xviii. 4. not annulled by the faults of the bearer, xviii. 6. what actions of it incommunicable to kings, VIII. ii. 16. among the Jews, required as much theological knowledge as among Christians, iii. 3. has need of secular penalties, iii. 4. is from Christ as head of the church, iv. 6. visible, needed by the church, iv. 7.
——— of England, secret of its excellence, VIII. ii. 3.
———, spiritual, summary account of distinctions regarding it, VIII. iv. 10. advantage of the Anglican church above even the primitive in respect of it, viii. 9.
Grace, does not always put forth its whole strength, Serm. I. p. 590. doctrine of Aquinas regarding it, II. 5. how opposed to St. Paul's, 34.
Graces, (χαρίσματα,) the different kinds of, spoken of by St. Paul, explained, V. lxxviii. 8, 9.
Gratian, I. xii. 1. VI. iv. 6.
Grecians appoint penitentiaries to deal with secret offenders, VI. iv. 8.
Gregory, of Nyssa, shews the sympathy of the church with penitent offenders, VI. iv. 6, 7.
Gregory the First, on trine immersion, IV. xii. 3. xiii. 3. combined the flower

of all the Litanies in one, V. xli. 2. his disavowal of merit, Serm. III. 706. his sentiments on the faults of pastors, VI. 34.
Gregory X, his allowance regarding investiture, VIII. vii. 5.
Gregory XIII, opinion countenanced by him on the sinfulness of the blessed Virgin, Answ. 13.
Gregory Nazianzen, Pref. iii. 2. ix. 2. his account how Christ is in us, Serm. III. 710.
Grief, its nature, Serm. IV. 740. two ways blamable, ibid. examples of it on wrong reasons, ibid. may be excessive, even when felt for others, 742. or for our own sins, 743. patience, the virtue by which it must be regulated, ibid.
Gualter's discipline, Pref. ii. 9.
Guy de Brés, the historian of the Anabaptists, Pref. viii. 6. *n.*

H.

Habakkuk, whether his scruples proved want of faith, Serm. I.
Habit of the clergy for distinction, proper, V. lxxviii. 13.
Hacquet, Ded. 5.
Hales, John, Walton's intimacy with him, Life, 4.
Happiness, definition of, I. xi. 3. no creature but man capable of it, ibid. desire of it natural to man, xi. 4. could never be expected from the justice of God, xi. 5. more than a bare belief required unto it, xi. 6.
Harding, objects to Jewel's too common use of negative arguments, II. vi. 4. Jewel's reply, ibid. his distinction of outward and inward spiritual government, VIII. iv. 9.
Harmony, its correspondency with the human soul, V. xxxviii. 1. great power of it, ibid.
Head of the church, excepted against as a regal title, VIII. iv. 1, &c. difference in its application to Christ, and to the king, iv. 3, 5. *head*, applied often to civil governors, iv. 4.
Headship of kings not disproved by the omnipresence of our Saviour, VIII. iv. 7, 11. the thing, not the name, objected against both by Papists and Puritans, iv. 8. Saul, in what sense a precedent for it, ibid. account of expressions of the Fathers which seem to make against it, iv. 12.
Hearers, who so named by the Fathers, V. xviii. 3.
Heathens, how far we may concur with them, IV. vii. 1. may be sometimes well imitated, VII. xx. 5. their practice some kind of argument for our supremacy, VIII. iii. 2.
Hebion or Ebion, a denier of Christ's divinity, Serm. II. 32.
Hebrews, chap. xii. 22. describes the present condition of Christians, VIII. viii. 6. chap. v. 1. quoted against referring church causes to the king, viii. 6. chap. v. 7. an encouragement to the fearful, Serm. IV. 6.
Hegesippus, Pref. iv. 2.
Helvetian churches, their view of Calvin's discipline, Pref. ii. 6.
Helvidius. V. xlv. 2.
Henriciani, destroyers of churches, VII. xxiii. 2.
Henry IV, emperor, VIII. vii. 4.
Henry II. of England, his words in honour of prelacy, VII. xviii. 10.
Henry VIII, how justified from sacrilege, VII. xxiv. 23.
Heraclas, bishop of Alexandria, VII. v. 4.
Heraldry, I. xv. 1.
Heresy, by what it prevails, III. viii. 8. prevailed principally in the East, V. iii. 3. does not wholly separate men from the visible church, lxviii. 6. Hooker's definition of it, VII. ix. 2. another definition, Serm. V. 11. rule for trying it by the law of England, VIII. ii. 17. when heretically maintained, Serm. II. 11. degrees of it, 32.
Heretics, difference between them and infidels, as to the visible church, III. i. 11. to whom they did harm, viii. 8. invectives against them in the writings of the Fathers, ibid. styled by St. Paul αὐτοκατάκριτοι, ibid. some things devised by them for a heretical purpose may in time be fit to be kept, IV. xii. 4. baptism administered by them not deemed valid by St. Cyprian, V. lxii. 5. when really invalid if administered by them, lxii. 6.
Herod and Archelaus, their contrivance to disgrace the clergy, VII. xxiv. 14.
Hessels, his opinion rejected by Bellarmine, VI. iv. 12.
Hezekiah, V. xl. 3. how far his destroying the brazen serpent is to be made a precedent, lxv. 12–19. an example of church jurisdiction in kings, VIII. viii. 2.
Hiero, II. vi. 4.
High priest, his office, in what respect figurative, VII. vi. 7. his endowment, xxiii. 4. not alone intrusted with Church jurisdiction, VIII. viii. 6.
Hilary of Poictiers, II. v. 3. V. liii. 2. his petition against civil interference, VIII. viii. 8. his appeal to St. John as a poor fisherman, Serm. V. 6. his

testimony to the exclusive authority of Scripture, 7.
Hilary of Arles, St., V. xlii. 6. gave away all he had, VII. xxiii. 9.
Hildebrand, recovered the nomination of popes from Henry IV, VIII. vii. 4. opposite accounts of his conduct, vii. 5.
Hippocrates, I. iii. 4. II. vii. 2.
Holy Ghost, in what sense given and received in ordination, V. lxxvii. 5–8.
Holy men, their writings full of the praises of repentance, VI. iii. 3.
Homilies, what intended to supply, V. xx. 8.
Honorius, pope, recognises popular election, VIII. vii. 2.
Honour should be reciprocal between bishops and clergy, VII. vi. 10. of prelates, not unlawful, xvii. 1, &c. a token of benefits, xvii. 2. why due to all men, ibid. outward signs of it important, xvii. 4. xix. 2.
Hooker, his anticipations concerning the English church, Pref. i. 1. Ded. 9. V. lxxix. 16. his birth, parentage, and education, Life, 5. his journey from Oxford to Exeter, 9. his behaviour at college, 11. his expulsion from thence, 15. ordained about 1581, 16. preached at St. Paul's Cross, and objections to his sermon, ibid. his marriage, 17. visited by his pupils, 18. succeeds Alvey in the mastership of the Temple, 20. his meek and humble way in disputations, 47. Answer to Travers, and vindication of himself, 49–53. his opinion of Travers, 55. presented to the rectory of Boscum, 1591, and to the minor prebendal stall of Nether Havin, ib. presented to the rectory of Bishopsborne, 1595, 56. description of his person, 60. his style of sermons and delivery, 62, &c. slanders against him, 64, &c. sickness and death, 66–68. further particulars, App. Life, 70. his will, ib. his family, 71. books of Ecclesiastical Polity, 72, &c. his method of treating his subject, I. i. 2. opinion on the working of nature, iii. 4. opinion concerning the fallen angels, iv. 3. opinion on the reformed church discipline of his time, xiv. 2. his reflections on the reverence paid by heathens to their oracles, xv. 4. his reflections on the sense, reason, and revelation bestowed on us, ibid. his opinion as to the cause of the contentions in the church in his time, xvi. 5. professes himself no defender of abuses, II. i. 1. his desire to see an end of the controversies on church polity, ibid. considers it necessary to examine the question as to church government, i. 3. his remarks on those who harass themselves on doubtful points, vii. 5. his opinion as to human laws, III. viii. 20. his reply to those who blame our ceremonies, IV. ii. 2, 3, 4. his reply to those who blame them as papistical, iii. 1. his opinion as to Tertullian's judgment concerning the rites of the church, vii. 4, 5. his reply to those who say we had better imitate the Turks in ceremonies, than the papists, vii. 6. his defence of the moderation of the Church of England at the time of the reformation, xiv. 6. his object in undertaking the defence of our Ecclesiastical Polity, V. i. 1. his purpose in the fifth book, iv. 2. deems it necessary to lay down certain demands, as principles to work by, v. 1. why he thinks the Puritans make no great account of reading God's word publicly, or of sermons, xxii. 19. his change of opinion concerning episcopacy, VII. xi. 8. his forebodings occasioned by the disrespect shewn to bishops, xviii. 12. found Romanism on inquiry worse than at first sight, in the matter of Justification, Serm. II. 33. in what sense his greatest comfort would be his error, 35. professed himself obliged to the objectors who set him on inquiry, 39. charges brought against him by Travers, Suppl. 661, &c. especially of abetting popery, 665. positions to that effect gathered from one of his sermons, 668. declines seeking the votes of his hearers, Answ. 3. his challenge to Travers, 5. his explanation of the sermon on Justification, 12. his plan for a conference with the Puritans, Pref. v. 3. his general account of the parts of his work, vii. 1, &c.
Hooker, or Vowel, John, uncle of Richard, chamberlain of Exeter in 1555, Life, 6.
Hope, the highest object of it, I. xi. 6. see *Faith*.
Hosea ii. 21. expresses a great law of creation, Serm. III. 715.
Hosius, Constantine's adviser, VII. xviii. 9. his reply to Constantius, VIII. viii. 8.
Humble Motion to the Lords, a pamphlet of Penry's, Pref. viii. 4.
Humility, the secret of universal peace, Serm. III. 705.

I.

Ἰδιῶται, the meaning of the word as used by St. Paul, V. lxxvii. 2.
Idleness and rest, distinguished, V. lxx. 4.
Idolaters, some fault in resembling

them, IV. vii. 1. sometimes judge rightly in external affairs of God, V. xii. 6. their state miserable in two ways, xvii. 2. it is not appointed to Christians to execute temporal judgments upon them, xvii. 4.
Idolatry, the cause of it, I. viii. 11.
Idols, I. viii. 11.
Ignatius, V. xxxix. 2. lxviii. 12. lxxii. 8, 10. lxxviii. 5.
———, his division of episcopal functions, VII. vi. 8. his sublime comparisons concerning bishops, ibid. his testimony to an ancient cathedral system, vii. 1. calls the church of Antioch his throne, viii. 3. (i. e. the Pseudo-Ignatius; vid. Coteler. ii. p. 1. pag. 110.) a witness to bishops being honoured by attendance, xx. 4.
Ignorance in the clergy, its true cause, V. lxxxi. 5. in some cases not to be remedied, ibid.
Ignorance lessens sin, and therefore may give hope; Serm. II. 36.
Illumination spiritual, true measure of it in hard questions, Pref. iii. 10.
Imagination, the mind, in this life, works nothing without it, V. lxv. 7. description of it, ibid.
Imaginations, evil, not necessarily a sign of unbelief, Serm. I. p. 593.
Immaculate conception, feast of it, Answ. 13.
Imposition of hands, an ancient ceremony in blessing, &c., V. lxvi. 1, 2.
Imputation of righteousness, Serm. II. 21. VI. 25.
Inauguration of kings, not essential to their royalty, VIII. ii. 8.
Incarnation, can only be granted to one Person of the Godhead, V. li. 2. not to be denied to the nature, which is common to all three Persons, ibid.
Indifferent things, a choice in them, II. iv. 4. whether we sin in choosing one before another, if not directed in our choice by Scripture, iv. 5.
Indulgences, theory of, VI. v. 9.
Inequality of pastors needed now as in the Apostles' times, VII. xi. 5.
Infants, dying unbaptized, their case considered, V. lx. 6. may contract and covenant with God, lxiv. 4.
Infidels in Christendom worse than Pagans or Turks, Serm. V. 9.
Infusion of grace, Serm. II. 5.
Iniquity, no just excuse for it, I. vii. 7.
Injustice, the cure of it, in some sort, patience, Serm. III. 718. not to be lightly charged on any, ibid. not always found where wrong is done, 720.
Innocent I, his interference for St. Chrysostom, VII. vi. 10.
Innocent III., his disclaimer of interference with lay rights, VIII. vi. 8.
Inspiration, forms of it, Serm. V. 3. shewn by comparison of the prophets with the wisest uninspired, 4. expressed by a book given the prophets to eat, ibid.
Instruction, an elementary duty, V. l. 1.
Intention of the priest in the administration of the sacraments, always to be supposed sincere, V. lviii. 3.
Interrogatories in baptism justified, V. lxiii. 1–3. lxiv. 1. farther reasons assigned for them, lxiv. 4.
Investiture, on what grounds claimed by emperors and kings, VIII. vii. 5. ceremonies of it, ibid.
Invocation of saints and angels unscriptural, Serm. VII. 1.
Irenæus, his testimony to the apostolical succession, II. vi. 4. VII. iv. 3.–II. vii. 6. III. i. 5. V. xlii. 1. liii. 1. lxvi. 3. lxvii. 11. lxviii. 12. lxxix. 17. VI. v. 4.
Isaiah, I. viii. 11.
Ischyras pretended to consecrate, being unordained, VII. xiv. 11.
Isidore, V. xxii. 13. lxiii. 3.
Israel in the desert, a type of our defect in prayer, Serm. VII. 1.
Israelites, their destroying places used for idolatrous purposes considered, V. xvii. 5.
Ithacius, Ded. 6.

J.

Jackson, Henry, transcribes all Hooker's remaining papers, Life, App. No. I. page 79.
Jackson, Dr. Thomas, of C.C.C., Life, 12.
Jacob's vow, a warrant for donations to the Church, VII. xxii. 7.
James, St., he recommends mutual confession, VI. iv. 5. a diocesan bishop, VII. iv. 2.
James I, his eulogy on Hooker, Life, 58.
Jehoshaphat, his reformation of Jewish courts, VII. xv. 10. VIII. iii. 1.
Jeremiah, II. vi. 2. IV. x. 3. V. xii. 5. Jer. v. 19, 20. against the notion of God's absolute will, Serm. III. 723.
Jerome, St., II. v. 3. V. xv. 5. xx. 7, 12. xxix. 2. lxvi. 5, 6. lxxii. 5. VI. iv. 13. his opinion on human authority, II. vii. 5. considered the absolution of the Church only declaratory, VI. vi. 18. his testimony to the apostolical succession, VII. iv. 3. supposed to limit ancient episcopacy to Alexandria, v. 4. his anxiety to keep deacons from presumption, v. 6. his testimony to the effect of consecration of the Eucharist by a priest, ibid. his reference

to 1 Cor. i. 12. for the origin of diocesan bishops, v. 7. his reference of the origin of bishops to custom, explained by Hooker, and reconciled with St. Jerome's other statements, v. 8. held the identity of Jewish and Christian orders, vi. 7, 10. no denier of episcopal jurisdiction, vi. 10. though a great censurer of bishops, ibid. his testimony to a diocesan as distinct from a parochial system, viii. 3. his testimony to patriarchal authority, viii. 13. against clerks seeking secular offices, xv. 14. his complaint of bishops' haughtiness, xxiv. 2. of men being checked from endowing the church, 25. quoted to prove the emperor's power of calling synods, VIII. v. 2. complains of wrong popular elections of bishops, vii. 6. would not have us patient under charge of heresy, Serm. II. 39.

Jerusalem, origin of its patriarchate, VII. viii. 10. a divine example of diocesan episcopacy, xiii. 3. council of, VIII. vi. 7.

Jerusalem and Samaria, compared with Protestantism and Popery, Serm. II. 16.

Jethro, his advice to Moses, VIII. iv. 7.

Jewel, consecrated bishop of Salisbury, Life, 7.

Jewel, Bishop, IV. iv. 3. makes light of Episcopacy, VII. xi. 8. *n.* affirms the king in some respects to be inferior to any priest, VIII. ix. 3, 4.

Jewish clergy, their distinct orders and offices, V. lxxviii. 1.

——— supremacy, not proved inadmissible among us by the imperfection of their state, VIII. iii. 1, 2.

Jews, the privilege of, as to their secular affairs, II. vi. 3. ceremonies in their church, III. vii. 22. two things necessary to ensure their safety till the coming of Christ, xi. 7. why positive laws were given them by God, ibid. and rulers chosen for them by Him, ibid. persecuted the church equally with the heathens, IV. xi. 11. why sundry laws were enacted by the church against them, ibid. how supported under their severe trials, V. i. 2. their sentence on private judgment, viii. 3. what their books of Common Prayer contained, xxvi. 2. why their solemn days and sabbaths were offensive to God, lxx. 5. the legal observation of them not binding upon Christians, lxx. 7.

Joab, his character, VII. xviii. 10.

Joash, an example of church jurisdiction in kings, VIII. viii. 2. a pattern of care for the church treasury, ii. 14.

Job, V. xlvii. 3. his cure for pride, Serm. III. 705.

John the Baptist, received confession of sin, VI. iv. 5. confession as recommended by him, ibid.

John the Evangelist, a diocesan bishop, VII. iv. 2. St. John, iii. 5. explained, V. lix. 1–5. ch. xii. 27. explained, V. xlviii. 9. ch. viii. 11. and xviii. 36. no arguments against union of ecclesiastical and civil power, VII. xv. 11. 1 Ep. ch. i. 9. alleged, VI. iv. 5.

John of Jerusalem reproved by St. Jerome, VII. viii. 13.

Joseph, his power in Egypt compared to that of God's ministers, VI. vi. 3. his dread of sacrilege towards even idolatrous priests, VII. xxiv. 17.

Josephus, his witness to degrees of ecclesiastical jurisdiction among the Jews, VII. vi. 6.—I. x. 13. III. vi. 1. V. xx. 11. lxxii. 7.

Joshua, II. vi. 3. VI. iv. 4.

Joy, two effects of it, V. lxxi. 10. the root of them, ibid.

Judah, kingdom of, in what respect a pattern for the Protestant churches, VIII. iii. 5.

Judaizers, caution against them in councils, IV. xi. 11.

Judas, his penitency was attrition, VI. vi. 13.

Judgments of God, sometimes needed after forgiveness, Serm. III. 738.

Judge, the nullity of what he does without jurisdiction, V. lxii. 16.

Julian, V. xv. 3. alleged "beati pau-"peres," VII. xxiii. 11.

Julius III, pope, submission of England to him, VIII. vi. 11.

Junius Brutus, his doctrine of kingly power, VIII. ii. 8.

Jurisdiction, power of it among the Jews, associated with power of order, VII. vi. 6. that of the high priest not figurative of Christ's but identical with that of the Apostles, vi. 7. of bishops, how far allowed by Calvin, vi. 9. seemingly, not really lowered by Jerome and Chrysostom, vi. 10. according to the Romanists includes dominion spiritual, VIII. vi. 2. mistaken notion of what it implies when assigned to kings, viii. 1. advantage of having it so distinctly limited as in our church, viii. 9. power of bishops allowable where the state is not Christian, VII. xv. 3. example of St. Augustin, ibid. case of royal persons, being spiritual, xv. 5. case of eminent civil ability in clergymen, xv. 6. a mark of reverence to Almighty God, xv. 8. ecclesiastical, had

been much canvassed by others writing against the Puritans, Ded. 2. stress laid upon it by the Puritans, VI. i. 1. why vested by them in the people, i. 2. what it is, ii. 1. how distinguished from order, ibid. must have been of divine origin, ii. 2. its end the salvation of souls, ibid.

Justice, cannot exist separate from religion, V. i. 2. principles and rules of, not designed to prejudice equity, ix. 3.

——— or righteousness, the condition of true life, Serm. III. 714, &c. what sort of goods it is concerned with, 715. general definition of it, 716. a correlative of law, ibid. case to shew the difficulty of determining it, 719, &c. in its proper sense, affirmed of God, 721.

Justice of God, not disproved by his superiority to all, Serm. III. 722. implies the certainty of punishment on sinners, 724. four religious errors, contrary to it, 726. impeached on account of unequal providence, 727.

Justification, views of the church of Rome, regarding it, Serm. II. 4, 5. Answ. 13. in what sense it is by works, Serm. II. 20. faith alone not meant to exclude good works, 31. those who hold it by works, not thought within the covenant, Suppl. 664. difference between Papists and Protestants as to the formal cause of it, Answ. 14.

Justification by faith, the church's comfort in times of tyranny, Serm. III. 708, 713. a greater miracle than creation, VI. 28.

Justin Martyr, V. xx. 1. xx. 6. xxi. 4. lxiii. 3.

Justinian, devout preamble of some of his laws, VII. xviii. 2. his judgment against plurality of governors, VIII. ii. 18. the emperor in his time obtained the right of confirming popes, VIII. vii. 4.—V. lxi. 2. lxxx. 6.

K.

Kam, Serm. III. p. 698.

Keys, various functions contained under this name, VI. iv. 1. the extent of their power, ibid. their power owned by German protestants, iv. 14.

Kingdom of Christ, in what sense over the church only, VIII. iv. 6.

Kings, what causes them to be esteemed really happy, V. lxxvi. 8. more apt to take prelates' counsel than that of meaner persons, VII. xviii. 9. why gold mines are considered their right, xxii. 3. of Christendom, their grounds for endowing the church, xxiv. 21. of Judah, were heads of the church, VIII. i. 1. what is meant by their having spiritual dominion, ii. 3. to whom, in theory, they must be always subject, ibid. their divine right, ii. 5. even though of human appointment, ii. 6. their dependance on the whole body of the state, ii. 7. not such as to affect their hereditary right, ii. 8. cause of their dependency, ii. 9. token of it, the power returning to the body in defect of heirs, ii. 10. their power indefeasible, ibid. statute and common law, limitations of their power, ii. 11. spoken of by some ancients as if kingly power were unlimited, ii. 12. rule for limitation of their power ecclesiastical, ii. 16, 17. the end of their government not merely temporal, iii. 2. their personal inability no argument against their judicial power, ii. 8. as heads, are of course part of the body, iv. 7. in what sense inferior to bishops, vi. 11. lost no prerogative by becoming Christians, 13. supposed by some not mere laymen, vii. 1. their usual faults in respect of appointing to bishoprics, ii. 7. when unfaithful to the church, are like perjured guardians, vii. 7. not proper ordinary judges of church causes, viii. 7. natural analogy in favour of their being irresponsible, ix. 2. their being brethren, no proof that they are excommunicable, ix. 3. not excommunicated among the Jews, ibid. bound to submit to Christian excommunication, ix. 6.

Kingsmill, regius professor of Hebrew in Oxford, from 1569 to 1591, Life, 15.

Kings of England, supreme, yet under the law, VIII. ii. 13. specimens of the limitation of their power, ii. 17. amount of their jurisdiction ecclesiastical, viii. 1. cannot exercise jurisdiction in person, viii. 7. why not excommunicable, and how far, ix. 6.

Kiss of peace, an apostolical custom, Pref. iv. 4.

Kneeling at the sacrament, justified, V. lxviii. 3.

Knowledge, the search of it painful, I. vii. 7. natural thirst after it engrafted in us, ibid. how many ways we know things, viii. 6. all kinds of it have certain bounds and limits, xiv. 1. generals stronger than particulars in all parts of it, II. i. 3. every kind of it precious, III. viii. 9. what should be in a minister of the Gospel, V. lxxxi. 2.

Knox, his opinion as to the legality of baptizing bastards and certain others, III. i. 12.

Korah, compared with the Puritans, VI. i. 4. the pattern of bishops' enemies, VII. xvii. 1.

L.

Labour, why freedom from it is enjoined in time of sorrow, V. lxxi. 5.
Lacedæmonians, blamed, I. x. 13.
Lactantius, his testimony to the early wealth of the clergy, VII. xxiii. 9.—I. xi. 5.
Laity, may execute certain ecclesiastical services and offices, V. lxxviii. 10. their claim to a voice in church canons, VIII. vi. 8.
Land endowment of the Jewish clergy, VII. xxiii. 4.
Laodicea, council of, IV. xi. 2, 11. V. xx. 4, 8.
Latimer, his mention of cards in the pulpit, Jackson, Ded. 751.
Lawful things, when properly prohibited, V. lxii. 3.
Law of Moses, not immediately abolished by Christ, IV. xi. 10. after a sort consented to by the people, VIII. vi. 11.
——— nature, termed by St. Paul, God's ordinance, VII. xi. 10. Serm. III. 99. inculcates material oblations, VII. xxii. 2. law of nations analogous to the canons of the church, VIII. ii. 17.
Law eternal, I. ii. 2. inscrutable, ii. 5. immutable, ii. 6. law and end of God's external working, ii. 4. different kinds of it, iii. 1.
——— four kinds named, I. xv. 1. how men appear the makers of God's laws, viii. 3. what it is, generally taken, viii. 4. the first law, what, viii. 6. no new law necessary for things simply good or evil, x. 5. law human, the first thing contained in it, ibid. rewards and punishments necessarily added to it, x. 6. natural and positive, x. 7. men inclined to pay regard to them, ibid. whence they derive their force, x. 8. available only by consent, ibid. reason why there is great variety in them, x. 9. mixed law, what, x. 10. by whom made, x. 11. subdivision in all the three kinds of it, x. 13.
Law of God, the only cure for our evils, I. xii. 2.
Law, necessity of examining into its foundations, I. i. 2. of the church, i. 3. laws discoverable even in God's works, ii. 1.
Laws, various methods of preserving them, I. xiii. 1. great advantage of their being written, xiii. 2. difference between natural and positive, xv. 1. positive, either changeable or permanent, according to the matter of them, ibid. all positive which respect supernatural duties, xv. 2. positive, which God hath appointed to men, when permanent, when changeable, ibid. distinguished from moral, III. xi. 4. summary of their different kinds, I. xvi. 1. the purpose of the author's whole discourse on them, ibid. obedience to them easier than to form a judgment of them, xvi. 2. how to form a right judgment of them, ibid. Laws of men's actions, how to be distinguished, xvi. 5. how to judge of their true distinction, and the force of each, with regard to our actions, xvi. 7. eulogy of law, xvi. 8. divers kinds given by God to direct the actions of men, II. i. 2. greater fault to make a law to ourselves, than to transgress one made by God, vi. 2. those of perpetual necessity for ever unchangeable, ibid. for the Church, how they should be made, III. ix. 1. well defined by Aquinas, ix. 2. when made according to the oracles of Scripture, of moral and religious obligation, ix. 3. positive, tests of their mutability, x. 1. what laws may be changed, x. 2. may be changed, their main good continuing, x. 3. laws of God not dishonoured by partial mutability, so as the rule of faith is kept, x. 5, 6, 7. whether Christ have forbidden all change in those of the Church, xi. 1. laws additional needed by the Jews, xi. 6, 7. may be made for the Church, notwithstanding the superiority of the Gospel dispensation, xi. 8, &c. when they may be altered, IV. xiv. 2. divine and human, one difference between them, V. lxii. 15. to what God's affirmative laws bind us, lxxi. 2. what the law of God leaves arbitrary is subject to the positive laws of men, lxxi. 4. moral laws, the rules of politic, lxxxi. 4. must be judged by principles and details together, ibid. "the eye of "the law is the eye of God," in what sense to be taken, lxxxi. 6. of restitution among the Jews, VI. v. 7. their force arises from consent of the society, VIII. vi. 11.
Laws imperial, that each city should have a bishop, VII. viii. 2. in favour of primacy, viii. 9. limiting metropolitan prerogatives, viii. 12. to be made known to the Church through the metropolitan, ibid. forbidding bishops to alienate property acquired in their episcopate, xv. 14. their religious preambles, xviii. 2. for giving due precedence to bishops, VII. xx. 2. for attendancy on them, xx. 4. confirming clerical privileges, xx. 5. pronouncing church-goods to be "nullius hominis," xxii. 7. against simony, xxiv. 4. against sacrilege, xxiv.

22. against assemblies unauthorized by the emperor, VIII. v. 2.
Laws human, why needed in the Church, vi. 5. natural and positive, their distinction, Serm. III. 717. of the twelve tables quoted, III. ibid. I. ix. 2. divine not always immutable, ibid. III. xi. 16. human, divinely sanctioned, VIII. Fragm. page 585. not every breach of them a deadly sin, ibid. not always merely positive, Serm. III. 717. more effectual when their reason is expressed, 696. in what sense God himself acts by them, 722. the end of his actions a law to him, 723.
Law civil, made superfluous by the Puritan theory, Pref. viii. 4.
Lay-baptism, valid and effectual in the opinion of Hooker, V. lxii. 2, &c.
Lay-elders, doctrine of the Puritans regarding them, VI. i. 3. its popular cast, ib. claim a voice in excommunication, VII. xiv. 13. a sanction for uniting ecclesiastical and civil power, xv. 10. introduced covertly in the Temple, Answ. 6. especial stress laid on them by the Puritans, Pref. iv. 5.
Laymen as much bound as clergymen to follow Christ in his poverty, VII. xxiii. 11.
Learning in the clergy, endangered by Puritan reform, Pref. viii. 3. not always to be expected, V. lxxxi. 5. what measure of it appears required by St. Paul, ibid.
Legislation never left entirely to one, VIII. vi. 1. progress of it in the Christian Church, vi. 13. confused notion of it among the Puritans, vi. 12.
Legislative power inherent in the Church, VI. ii. 2.
Leicester, earl of, correspondence between him and Whitgift concerning Cartwright, Life, 38, &c. his patronage of Puritans, and hatred of the bishops, Life, 27.
Leo I., pope, his reproof of the authors of needless innovations, II. vi. 4. IV. xi. 8. V. xlv. 2. liii. 2. lxi. 1. VI. iv. 7.
——, emperor, his decree with respect to the observance of the sabbath, V. lxxi. 9. his constitution, lxxvii. 14. his injunctions about elections, VIII. vii. 2.
Leo IV, pope, acknowledges the right of imperial investiture, VIII. vii. 4.
Leontius, bishop of Tripolis, V. xxxix. 2. his character, xlii. 9. his reply to Constantius, VIII. viii. 8.
Lessons, their use, V. xxii. 2–4. the reading of them in our Church-service vindicated, V. xxxiv. 2, 3.
Levites had one third of the land of Israel, VII. xxiii. 4.
Lewis, of Granada, his doctrine of our Lord's merit, Serm. II. 33.
Lex regia, foundation of the imperial law in religion as well as other things, VIII. vi. 11.
Licinius, VI. v. 8.
Life, ways of leading it happily, I. x. 2. everlasting, the natural path to it, xi. 5. the way of life revealed by supernatural means, xiv. 3. in what our natural and supernatural life consists, V. l. 3. how it cometh to us, lvi. 7. abstract nature of it, Serm. III. 709. flows from the Father through the Son, ibid. in what sense the gift of the Spirit, 711. its perfection in heaven, 712. of God in the soul, symptoms of it, 711.
Linus, made bishop by the Apostles, VII. iv. 3.
Litanies, what so termed by the Greek Church, V. xli. 2. of great comfort anciently to God's church, ibid.
Liturgy, why in it lessons out of the Old Testament are intermingled with those out of the New, IV. xi. 9. Jewish, V. xxvi. 2, *n.*
Loover, Pref. iv. 4.
Lot saved in spite of himself, Serm. VI. 5.
Love, reasons for men shewing it one towards another, I. viii. 7. necessary to repentance, VI. iii. 3.
Luciferians, what they held as to heretics baptizing and confirming, V. lxvi. 6.
Lucius, the first founder of English bishoprics, VII. i. 4.
Luke xxii. 15, &c. not against ruling power in bishops, VII. xvi. 1, &c. ch. xxii. 31. commented on, Serm. I. p. 598. ch. xxii. 25, Serm. III. p. 702.
Luther did not erect a new church, III. i. 10. his test of a supernatural call to the ministry, VII. xiv. 11.
Lutheranism, denies the foundation by consequence, Serm. II. 17.
Lutherans, their interpretation of Christ's words in the eucharist, V. lxvii. 10.
Lycurgus, III. xi. 15.

M.

Macabeus, or Macbeth, his laws in aid of the Church, VIII. iii. 4.
Macarius, his notion of presbyterian orders justified by St. Athanasius, VII. xiv. 11.
Macedonius, his heresy, V. lii. 1.
Machiavel, absurdity in his way of treating of religion, V. ii. 4.
Magdeburgh centuriators, their objection to the supremacy, VIII. iv. 8.

Magister, Ægidius, VIII. vii. 5.
Magistrates subordinate to our Saviour, VIII. iv. 6.
Magnificat, the use of it in our Liturgy vindicated, V. xl. 1, 2, 3.
Major singulis, universis minor, applied to kings, VIII. ii. 7.
Malediction divine on nature, not understood by heathens, I. iii. 3.
Malum culpæ, in what sense God is a cause of it, Answ. 22.
Mamercus, V. xli. 2.
Manichees, IV. vii. 2. xi. 9.
Mankind, more helpless from the birth than other creatures, Serm. VII. 1.
Manners, rather than laws, need reform, Ded. 5.
Marcellinus, supposed an apostate, Serm. II. 26.
Marcellus, of Ancyra, V. xxxix. 2.
Marcion, II. vii. 6. denied Christ's humanity, V. lxvii. 9. Serm. II. 32.
Marcionites, IV. xi. 9.
Mark, the first uncircumcised bishop of Jerusalem, IV. xi. 4.
Mark, St., first bishop of Alexandria, VII. v. 4; chap. x. 30. referred to church-goods, xxiv. 21.
Martin Marprelate, (John Penry,) his venomous books, and the answers to them, Life, 40.
Martinism, Ded. 6.
Martinists, (a name for the Puritans,) their reply to the precedent of the high priest, VII. vi. 7.
Martyrs unbaptized, their case considered, V. lx. 5. not to take it ill if their prayers in behalf of obdurate sinners be refused, VI. v. 8.
Mary of Bethany, the acceptableness of her gift a warrant for church-offerings, VII. xxii. 5.
Mary, St., the Virgin, question about her sinfulness, Serm. II. 2. heresy of denying her to be the mother of God, ibid. 32.
Master of the Sentences, compared with Calvin, Pref. ii. 8. his testimony to the declaratory nature of absolution, VI. vi. 8.
Matrimony, why instituted, V. lxxiii. 1. how esteemed by heathens and Jews, lxxiii. 3. our form of solemnizing it vindicated, lxxiii. 4. not to be celebrated at certain times, ibid. custom of giving away the wife explained, lxxiii. 5. fitness of the ring therein, lxxiii. 6. reasonableness of ending the ceremony with receiving the sacrament, lxxiii. 8.
Matthew, St., ch. xxi. 23, &c. no proof against human church-offices, VII. xi. 9. —ch. xx. 25. not against episcopal superiority, xvi. 2, &c.—ch. xxiii. 6, 7. not against their titles of honour, xx. 2.—ch. ii. 11. in favour of church oblations, xxii. 5.—ch. xvi. 18. no warrant for the pope's supremacy, Serm. V. 15.—ch. xviii. 15. applied to the conduct of a theological dispute, Answ. 20.
Matthias, St., a bishop at large, VII. xi. 4.
Maximinus, V. xv. 3.
Maximinus, Galerius, his supposed device for honouring heathen priests, VII. xx. 5.
Maximus, a penitent in St. Cyprian's time, the order of his recall to the church, VII. vii. 1.
Maximus of Constantinople, VII. xxiv. 4.
Measure, the perfection and preservation of all things, V. lv. 2.
Meats and drinks, what meant by their being *sanctified by the word of God and prayer*, II. iii. 1.
Mediatorial kingdom of Christ, not limited to the Church, VIII. iv. 6. predicted conclusion of it, ibid.
Mediatorship, properly belongs to Christ's priestly office, VIII. iv. 6.
Melchiades, decretal in his name about church-goods, VII. xxii. 6.
Melchisedek, I. x. 4.
Melissus, denied all motion, V. lxix. 2.
Mercurius Trismegistus, I. v. 3. vi. 3. sayings of his, VII. xxiv. 16.
Mercy for all men, the prayer for it vindicated, V. xlix. 1–6. from the examples of Christ and the Prophet Jeremy, xlix. 3. God's acceptation of such prayers, ibid. they were used by other churches, xlix. 6.
Merit, used by the Fathers for "obtaining," Serm. II. 21. wrongly ascribed to works by the Romanists, 32. the ascribing it to penal works not a damnable error, 35. properly so called, disavowed by the Fathers, III. 706. absurdity of it on grounds of reason, vi. 21.
Metropolis, civil acceptation of the word, VII. viii. 7.
Metropolitan, how explained by the Puritans, VII. viii. 11. many metropolitan sees in the patriarchate of Alexandria, ibid. the judge of causes and appeals against bishops, 12.
Mind of man speculative, I. viii. 5.
Ministerial actions, what to be considered as such, V. lxxvi. 10.
Ministers, called by the ancients, "God's most beloved," V. xxv. 3. their zeal and fervency in public prayer, how necessary, ibid. of great

use to the commonwealth, and to man's worldly happiness, lxxvi. 1. their authority and power, lxxvii. 1. the character of their power indelible, lxxvii. 2. in what their difference from other men consists, ibid. and lxxxi. 12. the power given them may not be laid down and resumed at will, lxxvii. 3. out of whom they were originally chosen by the Church, lxxviii. 9. four things to be considered in each one, lxxx. 1. not necessary that all should be tied to any certain parish, lxxx. 3. what pains and industry they are bound to use, lxxxi. 2. they are bound to attend to their own flocks, ibid. not absolutely necessary that they should have the faculty of preaching, lxxxi. 12.

Ministry, its object and end, V. lxxvi. 1. whether it may be voluntarily sought for without offence, lxxvii. 9–13. it is not ambition to do so, lxxvii. 10. the scandal of admitting unfit persons to it, lxxxi. 8. corruption of it, supposed to invalidate the commission, VIII. vi. 14.

Minutius, his account of infidelity, Serm. II. 26.

Miracles, required to prove a supernatural calling, VII. xiv. 11.

Miriam, VI. v. 4.

Mockers, the occasion of writing St. Jude's Epistle, Serm. V. 1. a mark of the last times especially, 8. their unbelief, and impurity, 9.

Monastic property, not strictly speaking sacred, VII. xxiv. 23.

Monothelites, condemned by the Church, V. xlviii. 9.

Montanists, their boast of having received a prophetical spirit, II. v. 7. VI. vi. 6.

Montanus, V. lxxii. 1, 12.

More, Sir Thomas, his objection to the supremacy, VIII. iv. 8. on merit of works, Serm. II. 33.

Morley, Bishop, Walton's dedication to him, vii.

Mornay, owns Rome to be a part of the Church, Serm. II. 27.

Morton, Bishop of Durham, Walton's intimacy with him, Life, 4.

Moses, I. iii. 2. vii. 2. III. ii. 1. viii. 9. VI. v. 4. his law of restitution, v. 7.

Motion, time the measure of it, V. lxix. 1.

Motives, earthly, must be kept strictly subordinate to heavenly, Serm. III. 698.

Mourning, is proper to shew our love for the departed, V. lxxv. 2.

Mourning attire at funerals, lawful and decent, ibid.

Music, its power, V. xxxviii. 1. helpful to devotion, xxxviii. 2. how it ought to be regulated in churches, xxxviii. 3.

Mysteries, appointed to try the strength of our faith, V. lii. 1.

N.

Name of God, how we glorify it, II. ii. 1. bowing at the name of Jesus, vindicated, V. xxx. 3.

Names, their common or first intention earlier than their second or restrained one, VII. ii. 2.

Nash, T., his satirical answers to Martin Marprelate, Life, 40.

Nathan, VI. vi. 1, 8.

Nathiners, or Nethinims, the lowest order in the temple, VII. vi. 6.

Nations, law of, I. x. 12.

Nature, law of, I. iii. 2. many parts of it set down in holy Scripture, xii. 1. God the guide of it, iii. 4. different names applied by heathens to the God of nature, ibid. teaches what all men have always learned, viii. 3. voice of nature, the instrument of God, ibid. requires necessarily some kind of regiment, x. 4. ties not to any one kind, x. 5. its harmony with the Old and New Testament, xiv. 4. the first principles of its law, easy, xii. 2. its light not extinguished by the light of Scripture, II. iv. 7. undervalued in Hooker's days, III. viii. 4. teaches our duties to God, viii. 6. not to be disparaged, viii. 9, 10. hath need of grace to understand spiritual things, ibid. the conduct of it not to be refused, ix. 1. nothing is more constant or uniform, V. ix. 1. when it changes its course, ibid. two natures distinct in Christ, lii. 3, 4. for ever inseparable, lii. 4. this union destroys not the essential properties of either, liii. 1, 2. liv. 4, 5. how the two natures are the causes of all Christ hath done, liii. 3. what the divine nature of Christ received by eternal generation from the Father, and what the human received by union with the Divine, liv. 2–6. how God hath deified our nature, liv. 5. what Christ's nature received by the grace of unction, lv. 6. no nature is extinguished by supernatural endowments, ibid. by what our nature was made uncorrupt in Christ, lvi. 8.

Necessity, in what cases it may be pleaded for actions, V. ix. 1. inevitable, a warrant for ordination without bishops, VII. xiv. 11.

Nectarius, VI. iv. 9, 10. honoured as much as the bishop of Rome by the western church, iv. 10.

Neglect of posterity, a fault in prelates more especially, VII. xxiv. 13.
Neocæsarea, council of, V. lxi. 2.
Nepotian, St. Jerome's advice to him, VII. vi. 10.
Nestorius, his heresy, V. lii. 2, 3. what deceived him, lii. 3. his heresy confuted, liv. 10. by one heresy virtually denied the whole faith, Serm. II. 32.
Nice, Council of, IV. xiii. 1, 5, 7. V. xlii. 2. required thirteen years for the penitency of certain offenders, VI. iv. 6. what it required of those who had fallen from their faith, v. 8. vi. 6. its decree respecting Novatianists, ibid.
Nicene Creed, framed against the Arians, V. xlii. 2. by Hosius, xlii. 3.
Nicholas I, Pope, when he allowed emperors' presence at synods, VIII. vi. 8.
Ninevites, their repentance partly the effect of fear, VI. iii. 2. first actuated by fear, then love, ibid.
Nobles of England, unlikely to submit to the Presbyterian courts, Pref. viii. 2.
Nocive, *hurtful*, Serm. IV. 745.
Nomination of prelates by the king, VIII. vii. 1, &c. in England, justified by the endowments, vii. 3.
Non-residence, how far reprovable, V. lxxxi. 2. in what cases allowed of, lxxxi. 6. how, and by whom to be in some measure redressed, lxxxi. 16.
Novatian, V. lxi. 2. his opinion as to rebaptization, lxii. 5. his followers did not corrupt church history, VI. iv. 10, 11. he excludes the lapsed from absolution, vi. 6. a short account of him, ibid. disappointed pride the fountain of his errors, vi. 6, 7.
Novatianists, accused of corrupting church history, VI. iv. 10. reproved by Sozomen, who shews himself to be not of their sect, ibid. the liberty of using their religion granted, and why, ibid. never had any penitentiaries, iv. 11. held the Son consubstantial with the Father, ibid.
Novatus, his calumnies against St. Cyprian, VII. xvi. 6. his error disallowed by Rome, Serm. III. 736.
Nowell, Dean, on kings' excommunication, VIII. ix. 3, 5.
Nunc Dimittis, the use of it in our liturgy vindicated, V. xl. 1–3.

O.

Oaths scrupled by the Puritans, Pref. viii. 13.
Obedience to Governors, limitation of it, VIII. Fragm. p. 584. why a duty binding the conscience, ibid.
Oblations, should be of our best: Scriptures to that purpose, VII. xxii. 3.
Mosaical, ibid. 4. See *Churching of Women*.
Occam, VI. vi. 9.
Œcolampadius, V. lxvii. 2.
Offenders in secret, why they practised voluntary public confession before communion, VI. iv. 3.
Offerings from our substance, a part of natural piety, V. lxxix. 1.
Offices, a combination of them, when allowable, V. lxxviii. 5. of Christ, their several prerogatives, VIII. iv. 6.
Offspring, in what sense all things are God's, V. lvi. 5.
Olympius, the sophister, V. lxv. 15.
Onuphrius Panvinius, his concessions on papal rights, VIII. vii. 4.
Operations of men, different kinds of, I. xvi. 5.
Optatus, V. lxii. 8. lxxviii. 12.
Oracles, the heathens' reverence for them, I. xv. 4.
Orders of the Church, parallel to those of the Temple, VII. v. 6. the ground of inequality in both, difference of functions, vi. 1. minor orders only conferred by Chorepiscopi, VIII. 4.
Ordinance of God, when it may be changed, III. x. 5.
Ordinances, Jewish, what is *natural* in them must be perpetual, IV. xi. 4. what *positive*, partly necessary to be kept, partly indifferent, ibid. why it was not unreasonable that the Gentiles should be bound by them as far as the decree of the Apostles extended, xi. 6.
Ordinaries, always spiritual persons, VIII. viii. 3.
Ordination, indefinite, the practice of the Apostles, V. lxxx. 4. the consequences of its not being allowed, lxxx. 5. how to avoid confusion with respect to it, lxxx. 8. lawful without titles or popular elections, lxxx. 9, 13. change of circumstances regarding it, lxxx. 12. a function peculiar to bishops, VII. vi. 3. though the priests express their consent by imposition of hands, vii. 5. entire consent of the church in this, ibid. the great distinction of bishops and presbyters, *as such*, vii. 10. the people's voice commonly went before ordination, VII. xiv. 4. yet is not indispensable, ibid. its gradual disuse compared to the progress of the Roman government, xiv. 7. without election, warranted by the Puritans, xiv. 8. limited always to persons ecclesiastical, xiv. 10. what exceptions Hooker allowed to this, ibid.
Ordination Services of France, Holland, and Scotland agree, Supp. 657.

Origen, II. vi. 4. V. xx. 1. lxxix. 17. VI. iv. 7.
Original sin, to deny it is a strong proof of it, Serm. VI. 24.
Ornaments of churches, of what they are memorials, V. lxxix. 5.
Orpheus, I. iv. 1.
Osius, an account of him, V. xlii. 3.

P.

Pagans, how heathens came to be so called, V. lxxx. 2.
Pamelius adopts the opinion of Hessels, VI. iv. 12.
Panigarola, on grace, and the application of it, Serm. II. 33.
Papists, their construction of Christ's words, "This is my body," V. lxvii. 10, 12. not to be denied the communion, when they conform, lxviii. 5. their doctrine concerning penitence not that of the ancient church, VI. iv. 13. go beyond Novatian in asserting that God will not pardon what is concealed from man, vi. 7.
Papon, a French jurist, VIII. vii. 5.
Pardon, how eagerly sinners actuated by love and fear, desire it, VI. iii. 4.
Pardons, sale of, at Rome, Serm. V. 15.
Parents, the offspring of those who are faithful, holy from their birth, V. lx. 6.
Parish clerk of Bishopsborne after Hooker's death, account of, Life, 61.
Parishes, when and by whom first appointed, V. lxxx. 2. the meaning of the word now more limited than it was originally, ibid. whence the inequality of them hath grown, lxxx. 11.
Parliament claims authority to judge of heresy, VIII. ii. 17. parliament wrongly supposed a court, merely temporal, VIII. vi. 10. with convocation, the essence of all government depends on it, ibid. claimed some church authority even in queen Mary's time, vi. 11. its power whence derived, ibid.
Parliaments, I. x. 8.
Parmenian, his opinion as to baptism by heretics, V. lxii. 18.
Parochial churches in very early times, VII. viii. 2.
——— clergy, their origin and maintenance, VII. xxiii. 9.
Parsons, the Jesuit, attacked by H. Jackson, Ded. 749, 750.
Participation, what our participation of Christ imports, V. lvi. 10–12.
Paschasius, V. lii. 3.
Pastors in the New Testament, what they were, V. lxxviii. 7. not proved equal by St. Paul's mode of regulating their appointment, VII. xi. 4. cannot be so proved by Scripture, xi. 5. needed for edification, Serm. VI. 29. exhortation to them, 33. their decay the people's fault, 34.
Patience in wrong, religious reasons for it, Serm. III. 721.
Patriarchates, their titles and limits, VII. viii. 13.
Patriarchs and primates, their origin, VII. viii. 9. not due to the second council of Constantinople, ib. acknowledged at Nicæa, ibid. their immediate purpose to receive appeals, viii. 10. recognised in the Apostolical Canons, viii. 13.
——— of old, their several excellencies, Serm. III. 712.
Patronage of churches, whence the right of it arises, V. lxxx. 11.
Patrons in England, representatives of the whole congregation, VII. xiv. 12. great interrupters of bishops in their duty, xxiv. 7.
Paul, St., III. viii. 9. why driven so often to make apologies, viii. 10. how his speech was made persuasive amongst the Gentiles, ibid. the sense put upon his charge to Timothy by the Puritans refuted, xi. 9. in some sense a bishop with restraint, VII. iv. 2. possible occasion of his calling, ibid.
Paul, St., and St. James, reconciled, Serm. II. 6, 20.
Paulinus, St., gave away all he had, VII. xxiii. 9.
Pelagians, refuted by Augustine, VI. v. 4. enemies to grace notwithstanding their salvo, Serm. II. 33.
Pelagius, V. xxix. 1. his practice with regard to baptizing infants, lx. 4.
Penalties, temporal, not placed by Christ in the power of His church, VIII. iii. 4. but may be employed in aid of it, ibid. comp. Pref. iii. 15.
Penance, handled by some school divines as a sacrament, VI. iv. 3. recommended by Gennadius to those who are guilty of capital crimes, iv. 6. imposition of it a pastoral office, iv. 7. sacramental, its supposed force in justification, Serm. II. 5. ancient, turned into an argument for purgatory, Serm. III. 736.
Penitence, virtual, may avail Romanists, Serm. II. 18.
Penitency, two kinds of it, V. lxxii. 13. how observed in the primitive church, and its expediency, lxxii. 13, 14. how defined by the papists, VI. iv. 3. regulation of it (according to Gratian) by Cyprian, iv. 6. what behaviour in it was reprobated by St. Gregory, ibid.
Penitentiaries appointed to deal with secret offenders, VI. iv. 8. their office

taken away, iv. 9. not used in the Latin as in the Greek church, iv. 11.
Penitents, meaning of the term by the Fathers, VI. iv. 11. imperfect consolation for them, vi. 18.
Penry, author of the "Petition to the "Queen," Pref. iii. 4. disparages apostolical times, iv. 4, *n.* his "Brief Dis-"covery," viii. 1, *n.* allows in words the royal supremacy, VIII. ii. 14.
Perfection, man seeks many kinds of, I. v. 2. the works of nature always aim at it, ibid. every thing adds to our perfection, xi. 1. as sought by man, is threefold, xi. 4. what kind of persons seek each, ibid. highest estate of it, how received, xi. 5.
Persuasions, probable to be followed, where infallible proof is wanting, II. vii. 5.
Peter, St., 1 Ep. iii. 21, explained, V. lxiii. 3. his mention of the "bond of "iniquity," VI. vi. 8. a bishop, with restraint, to the Jews, VII. iv. 2. 1 Ep. ii. 9, no proof that priests are above kings, VIII. iii. 6. profit of his fall, according to St. Augustine, Serm. III. 707.
Petrobrusian heretics might plead the Puritan argument, VII. xiii. 4. destroyers of churches, xxiii. 2.
Petrus Alliacensis, VI. vi. 9.
Phœbadius, on the lasting evil of Arianism, V. xlii. 13.
Pharaoh, VI. vi. 3.
Phidias, I. iii. 3.
Philip Valois, king of France, his plea for excluding bishops from state councils, VII. xv. 7.
Philip II. of Spain, proviso under which he ordered the council of Trent to be received, VIII. vi. 9.
Philip, the emperor, his excommunication, VIII. ix. 5.
Philippians, iii. 8. urged against Romish justification, Serm. II. 6.
Philippus Probus, VIII. vii. 5.
Philo Judæus, V. xxxix. 2. lxxix. 7.
Philosophy, heathen, in what sense unscriptural, III. viii. 7. in what sense needful against heresy, viii. 8. Tertullian's judgment of it, ibid.
Pighius, his distinction of outward and inward spiritual government, VIII. iv. 9.
Pittacus, his law, I. x. 9.
Pius V, tenour of his excommunication of queen Elizabeth, Serm. V. 15.
Platina, V. xxxix. 2.
Plato, excites men to love of wisdom, I. v. 3. his account of misanthropy, VII. xxiv. 16.
Plotinus, his faith in God's unexplained dealings, Serm. III. 734.
Pluralities, considered, V. lxxxi. 2. in what cases allowed by the laws, lxxxi. 7. the abuses which have crept in with respect to them, lxxxi. 8.
Plurality in chapter preferment worse than in benefices, VII. xxiv. 8.
Pœna damni, the supposed lot of patriarchs deceased, Serm. III. 738.
Pole, cardinal, his agreement with queen Mary's parliament, VIII. vi. 11.
—— cardinal, one of the worthies of C. C. C., Life, 12.
Polity, ecclesiastical, one of the chief properties common to all Christian societies, III. i. 14. why this word is used by Hooker, ibid. what it contains, ibid. necessity of it in all churches does not imply that one form is necessary in all, ii. 1. no form of it can be good unless God be the author of it, ibid. how it must be of Him, ibid. no one form of, ever wholly set down in Scripture, ibid. when necessary and when not as to the church, xi. 12. in what things it is conversant, xi. 18. what the laws of it are, ibid. form of, as set down by the Puritans, faulty in three respects, ibid. the crime alleged against the defenders of it, V. iv. 3.
Polybius, his test of regal authority, VIII. v. 1.
Polycarp made bishop by the Apostles, VII. iv. 3.
Pompilius, Numa, IV. i. 4.
Pontius, his account of St. Cyprian's promotion, VII. xiii. 2. VIII. vii. 2.
Pope, the opinion of the papists as to his personal liability to error, III. i. 13.
Posidonius, his account of the Epicureans, VIII. ii. 15.
Positive, some things which are so are yet perpetual, III. xi. 9.
Poverty, as much the duty of laymen as clergymen, Pref. iv. 3.
Power, none lawful, except by consent of men, or appointment of God, I. x. 4. though usurped, may become valid by prescription, VII. xiv. 2. civil and ecclesiaatical among the Jews, sometimes united, xv. 10. such union not against the law of nature, xv. 14. commended by Roman writers, ibid. definition of political power, VIII. ii. 2. why derived from the community into some part thereof, ii. 18. the body of the commonwealth the natural subject of it, vi. 1. sometimes instituted without being appropriated, vi. 3. is of God by institution or permission, VIII, Fragm. p. 581, &c.

Præmunire and Provisors, statutes of, their rationale, VIII. vii. 3.
Prayer, what it is, V. xxiii. 1. VI. v. 6. considered as a duty to our neighbour, V. xxiii. 1. in what two ways it concerns us, xxiv. 1. public prayer, its great efficacy, ibid. its uses to each worshipper, xxiv. 2. the great good we do by it, ibid. why religious minds are inflamed with the love of it, xxv. 1. solemnity due to it, ibid. helps in performing it, xxv. 2, 3, 4. the evils of extemporal praying in public, xxv. 5. whence has arisen the idea of its being superstitious to serve God with a set form of prayer, xxvi. 1. examples to shew that a set form of common prayer is pleasing to God, xxvi. 2, 3. of objections of the Puritans against our form, xxvii. 1. answered, xxviii.—xlix. faults in prayer reproved by Christ, xxxii. 1. why we incline to length of prayer in public, xxxii. 2. objections against our prayers, as being each too short, answered, xxxiii. 1. prayer for earthly things vindicated, xxxv. 2. our frequent repetition of our Lord's Prayer, defended, xxxv. 3. also the repetitions of prayers after the minister, xxxvi. 1. the matter of it alleged by the Puritans to be unsound, xliv. 1. every good and holy desire hath the force of prayer with God, xlviii. 2. petitionary, what it presupposes in us, ibid. belief necessary to it, xlviii. 3. prayer of Christ to the Father, ibid. two uses of it, xlviii. 4. an elementary duty, l. 1. the means of obtaining the graces which God bestows, lxvi. 1. for others, is blessing them, ibid. abundant patterns of it in Scripture, Serm. VII. 1. qualities required in it, ibid.
Preachers, how Moses and the prophets, Christ and his apostles, were so, V. xix. 1. how the church is still so, ibid. some unordained in Elizabeth's time, Suppl. p. 659.
Preaching, what so termed, V. xviii. 1. peculiar to the church of God, xviii. 2. a second kind of it, xix. 1. how the church preaches by public reading of the Word, xix. 2. by sermons, xxi. 2. examples of "preaching" otherwise than in Sermons, xxi. 4. in what respects it and reading are equal, xxii. 13.
Preambles to some of the lessons in our Prayer Book defended, V. xix. 4.
Precepts always propose perfection, V. lxxxi. 4.
Predestination, how it brings to life, V. lx. 3. exceptions to Hooker's view of it, Suppl. p. 661.
Prelates needed to influence the nobles of a kingdom, VII. xviii. 10. without them a sort of anarchy would ensue, xviii. 11. their unworthiness no excuse for refusing to honour them, xix. 1. their titles of honour, xx. 1. their very robes in what sense a blessing, xx. 3. scriptural sanction for attendance on them, xx. 4. not an imitation of heathen customs, xx. 5. incurable blemish of the first promotion of some, xxiv. 4. should use mutual consultations, xxiv. 6. their encouragement much needed by the clergy, xxiv. 9. and also their severity, ibid. evils arising from decay of their wealth, xxiv. 18. the subject of all church power according to the Romanists, VIII. vi. 2. next after kings in honour, VII. xvii. 5. needed to enforce church duties, xviii. 5. make a nation reverenced abroad, xviii. 7. connect us by their records with antiquity, xviii. 8.
Prerogatives, civil, reasonably annexed to some bishoprics, VII. xv. 7.
Presbyter, this name more proper than *priest*, V. lxxviii. 3.
Presbyters, those of Carthage, to whom St. Cyprian wrote, were not lay elders, VII. xiii. 2.
Prest, *near at hand*, Serm. IV. 745.
Pride, the cause of all perversion of soul, Serm. III. 701. what goods are the proper objects of it, ibid. sometimes shewn in rejecting honours, 702. examples of it in Scripture, 703. symptoms of it, 704. must be cured by teaching men the truth about themselves, 705. affliction often a potent remedy for it, 707.
Priests, a name not improperly applied to presbyters, V. lxxviii. 2. the proper meaning of the word in the New Testament, ibid. their order and office, lxxviii. 4. alone able to consecrate the eucharist, VII. v. 6. custom for them to sit while deacons stood, ibid. were witnesses to ordination, not ordainers, ibid. their power of order merely derivative from bishops, vi. 3. counsellors of the bishop, vii. 1. Scripture hints about the ordaining of them, xiv. 6. Jewish, allowed to imprison, xv. 2. patriarchal, the first born of each family, xxii. 3. among the Jews, were their lawyers also, VIII. iii. 3. Roman catholic priests in England, favour supposed to be shewn to them illegally, Suppl. p. 552.
Primates, distinction among them, VII. viii. 10. (See *Patriarchs*.)
Prince of priests, an episcopal title, VII. xvi. 8.

Princes, Christian do well in employing bishops well qualified in civil offices, VII. xv. 6. an axiom of the civil law concerning their decrees, xv. 15. their power grounded at first on consent of the people, VIII. vi. 3. how flattered by the pope, Serm. V. 15.
Principles; the knowledge of first principles necessary to form a right judgment of any thing, I. xvi. 1. the danger of entirely following general ones, V. ix. 2. the first in any science, indemonstrable, lxiii. 1. when equal principles avail to equal conclusions, lxviii. 2.
Priscillianists, Ded. p. 6.
Private judgment, general duty of it, Pref. iii. 1.
Privileges, their nature, V. lxxxi. 3. a general law does not derogate from a special privilege, lxxxi. 4. definition of them, ibid. how they are divided, ibid. our privileges and God's laws agree together, lxxxi. 8.
Processions, for what purpose originally begun, V. xli. 2. Hooker's attention to them, Life, 62.
Promise, who are children of the promise, V. lxiii. 1.
Promises made for infants at their baptism, binding on them afterwards, V. lxiv. 6.
Prophecy, genuine, marked by manner as well as matter, Serm. V. 3. chief subject of it, salvation by Christ, 5. authorized, partly, by the meanness of its instruments, 6.
Prophets, read by the Jews with the law, V. xx. 1. in the New Testament what they were, V. lxxviii. 6. not to be reckoned with the clergy, and why, ibid.
Prosper, V. xlix. 6. VI. iv. 13. VII. xxiii. 9. on the management of church goods, VII. xxiii. 9.
Prosperity, injurious to most men, and why, V. lxxvi. 4.
——— of the bad, a curse, and so felt by them, Serm. IV. 742.
Protestant disputations imply that Rome holds the foundation, Serm. II. 33.
Proverbs, ch. viii. 16. applied to our Lord, VIII. iv. 6. ch. vi. 20. applied to church laws, vi. 5.
Providence, what so named, I. iii. 4.
——— of God, not merely absolute and arbitrary, Serm. III. 721. Scriptures to that effect considered, 722. meant chiefly to exclude merit, ibid.
Providence, unequal in this world, supposed contrary to distributive justice, Serm. III. 726. contrasted with the exactness of civil justice, 727. apparently against his own promises and threatenings, 728. evils outward arising from it, 729. not unequal, if we take the true measure of good and evil, 730. not against God's promises, because they are conditional, 732. its full result as yet hidden, 733. why it uses means, yet goes beyond them, VII. 2.
Prudence, its union with religion, V. i. 2.
Psalm cv. 28. fault found with our version of it, V. xix. 3, and *n.* defence of it, ibid. Ps. lxxxii. 1. reasoning from it against Cartwright, VIII. iv. 11.
Psalmist, his lamentations over Sion applicable to our cathedrals, VII. vii. 2.
Psalms, useful to be repeated often, and in a different manner from other parts of Scripture, V. xxxvii. 2. the singing of them with music vindicated, xxxviii. 2. the singing or repeating of them alternately vindicated, xxxix. 1. when and how this custom arose, xxxix. 2. the introduction of it ascribed by the Puritans to the Devil, xxxix. 3, *n.* the reasons they give why it cannot be a good custom, ibid. Hooker's meaning in defending it, xxxix. 5.
Pseudo-Ignatius, his sentiment on bishops, VI. ii. 1.
Punishments, assigned by superiors, I. ix. 2.
Purgatory, whence arose the doctrine, VI. v. 9. doctrine of, arises from a misconception of God's justice, Serm. III. 735. thought to supply the defect of earthly penance, 737. its pains of two kinds, ibid. the sharper of the two wherein differing from hell-fire, 738. incurred by venial sins, ibid. sum of the whole doctrine, answer to it lost, ibid.
Puritan controversy, sketch of its progress, Pref. ii. 10. was abating when Hooker wrote the sixth book, VI. i. 1.
Puritanism not enough feared at first, and why, Ded. 4. why favoured by many who liked it not, 7. injurious by adding to Scripture, III. v. 1. injurious to all churches, vi. 1. allowed inequality among pastors, if temporary, VII. viii. 5. resembled the error of Aërius, ix. 4. had no countenance in antiquity, x. 1. virtually denies the royal supremacy, VIII. ii. 15. considers human laws as not touching the conscience, Fragm. p. 583, &c. sufferers for it not properly martyrs, Pref. iii. 15.
Puritans, general Scripture rules urged by them, III. vii. 4. their gloss, that rules must be founded on Scripture,

viii. 1, 2, &c. their treatment of some Divine laws, x. 7, &c. their arguments to prove the unchangeableness of Christ's laws, xi. 2, &c. Hooker's answer, xi. 4, 5. they add to the law of Christ, xi. 10. their popular illustrations of the unchangeableness of the Divine law, xi. 16. why their reasoning is vain as to us, IV. iv. 2. how they shew themselves therein opposed to themselves, iv. 3. the real state of the question between us and them, ibid. required to shew why the agreement between us and the church of Rome in things indifferent is so pernicious, x. 1, 2. as enemies to the church, unfit to be her reformers, VII. xiii. 1. dispense with the people's voice in ordination of deacons, xiv. 8. and justify it by the topics which churchmen urge against themselves, xiv. 9. inconsistent in their statements about church legislation, VIII. vi. 5. ground of their concession to kingly power, vi. 14. deny appeals to the king, viii. 5. incongruity of their argument from the case of the high priest, viii. 6. charged Hooker with concealed popery, Pref. i. 1, *n.* arts of popularity employed by them, iii. 1, &c. not sincere in their respect for antiquity, iv. 2. superstitious in their respect for their own authorities, iv. 8.

Q.

Quare impedit, writ of, VII. xxiv. 7.

Queen Elizabeth not to be won to sacrilege, VII. xxiv. 22. charged with abolishing prayers, Serm. V. 15.

Queen Mary submitted her realm to the pope's legates, VIII. vi. 11.

R.

Rabanus Maurus on sacred music, V. xxxviii. 3.

Ramistry, I. vi. 4.

Real presence of Christ, in the sacraments, whether in the elements or in the receiver, V. lxvii. 6, 12.

Reason, by what enabled to judge rightly, I. vi. 5. what man attains unto by it, vii. 1. the light of the understanding, vii. 2. of children, &c. guided by that of others, vii. 4. its light teaches men partly the will of God, viii. 3. its main principles apparent, viii. 5. the sentences of it various, viii. 8. its law, ibid. easily found out, viii. 9. how far it extends, viii. 10. Augustine's judgment concerning it, ibid. what comprehended in it, viii. 11. due observance of it effectual unto the good of the observers, ix. 1. six objections of the Puritans to attributing any force to it in Divine things, III. viii. 4. requisite for grace to work on, viii. 11. of singular use to believers or unbelievers, viii. 15, 16. appealed to by Christ and his apostles, viii. 17. how it needs the aid of the Holy Spirit, viii. 18. why alleged by Hooker in preference to authority, Answ. 24.

Reatina, imperial investiture exemplified in that church, VIII. vii. 4.

Rebaptization, argument of the African bishops as to it, III. i. 9. unlawful, V. lxii. 4. opinions of the Fathers respecting it, lxii. 5.

Rebellion, modes of it, VIII. Fragm. p. 586.

Recidivation, Serm. VII. 1.

Rectitude, what it is in itself, Serm. III. p. 697. what in human conduct, 698.

Redemption, implies much besides Christ's work, Serm. II. 31. acknowledged by Rome to be the price of Christ's blood, III. 734.

Reformation, personal, more wanted than legal, Ded. 1. does not sever us from the church we were before members of, III. i. 10. indisposition of the church of Rome to it should be no hinderance to our performing our duty, ibid. in England, gradual, dealt respectfully with old customs, IV. xiv. 3, 4. its wisdom in so doing, xiv. 6. of church abuses, considered, V. lxxxi. 16, 17.

Reformed churches, some of their common errors, Pref. ii. 2. do not deny that confession both to God and man is in some cases a duty, VI. iv. 14.

Reformers, generally presumptuous, Ded. 1.

Reformers, Puritan, names of distinction used by them, Pref. iii. 11. great challengers of disputation, v. 1. boasters of their numbers, viii. 13. their confidence, whence arising, ib. three sorts of persons whom they wished to put down, VII. i. 1. their dexterous way of going to work in England, i. 2. the aim of the greater part of them, sacrilege, xxiv. 1, 2. in that respect compared to the Jews bargaining with Judas, xxiv. 22. advised to begin from themselves, Serm. VI. 34.

Religion, the best support to government, V. i. 2. natural union between it and justice, ibid. true religion the root of all true virtues, ibid. should be the highest of all public cares, ibid. practised in the true golden age, ibid. false, how it may do temporal good, i. 3. the purer and perfecter it is, the better its effects in those that embrace it, i. 4. its politic use, ii. 3. the exercise of

true religion the proper operation of the church, vi. 1. the conduct of those minds which are duly affected with it, xlviii. 2. how many religions have existed from the first foundation of the world, lxviii. 6. a matter partly of contemplation, partly of action, ibid. its chief earthly preeminence, lxxvi. 8. cannot be planted without the help of spiritual ministry, lxxvi. 9. cannot be exercised without temporal goods, lxxix. 3.

Remission of sins, two things required for it, VI. vi. 5. absurdity of ascribing it to a desire of absolution, vi. 13.

Remorse, its effect when unappeased by mercy and grace, VI. vi. 14. Two cases of it which need absolution, 15. sometimes it is the effect of a sense of imperfect repentance, vi. 17. excessive remorse a temptation of Satan, Serm. IV. 743.

Reordination, V. lxxvii. 3.

Repentance consists in contrition, confession, satisfaction, VI. iii. 5. external, a sacrament, internal a virtue, iv. 3. what it is as distinguished from satisfaction, v. 3. the entire efficacy of it in its complex sense, v. 5. the chief aim of spiritual jurisdiction, iii. 1. two kinds of it, the one virtue, the other discipline, ibid. distinction between them, ibid. is the fruit of Divine grace through faith, iii. 2. fear an instrument in producing it, ibid. hope the next step, iii. 3. great excitement not a necessary part of it, vi. 18. leaves man liable to correction, Serm. III. 736.

Reprobation not without ill desert for sin, Answ. 22.

Rest, what it is, V. lxx. 4. how it is distinguished from idleness, ibid. why enjoined in times of public joy, ibid.

Restitution, when possible, a necessary part of satisfaction, VI. v. 7. the law concerning it among the Jews, ibid. required, in substance, of Christians, ibid.

Resurrection of the flesh not even thought of naturally, I. xii. 2. of Christ, what makes us partakers of it, V. lxviii. 12.

Revelations, who look for new, II. viii. 5.

Revelations, ch. i. 6. commented on, VIII. iii. 6.—ch. i. 5. commented on, iv. 6.—ch. xxi. 8. no proof that fear is wrong, Serm. IV. 746.

Rewards, assigned by superiors. I. ix. 2. what they always presuppose, xi. 5.

Reynolds, John, of C. C. C. Hooker's tutor, Life, 8. his letter to Walsingham and Knolles, Life, 15.

Rhemish Bible, on grace and good works, Serm. II. 33. on original sin in the blessed Virgin, Answ. 13. on the merit of works, Serm. III. 706.

Right, natural, what meant by it, I. xii. 1.

Righteousness, glorifying, justifying, sanctifying, Serm. II. 3. of believers, perfect in Christ, 6.

"Rightly to divide the word," what it means, V. lxxxi. 11.

Ring, why used in the ceremony of marriage, V. lxxiii. 6.

Rites and customs apostolical, how to be accounted of in the church, I. xiv. 5. and ceremonies, law of them abrogated, xv. 3.

Rogatian, an African bishop, advised by St. Cyprian to use his judicial power, VII. vii. 1.

Rogations, what so termed by the Latin church, V. xli. 2.

Roman catholics, whether they could be saved, Serm. II. 9. summary of their worst errors, 11. not deniers of Christ crucified, 16. in what sense they join other things with Christ, 17. many favourable chances for them, 20, 35. their doctrine of works no direct denial of the foundation, 22, 27. they directly grant and indirectly deny the foundation, 32. their danger, of obstinate presuming on mercy towards others, 38. their system like that of Jeroboam, Serm. V. 15. its chief practical mischief, VI. 31.

Romanist statements of royal authority in church causes, VIII. ii. 14. objection to the doctrine that the church is the subject of power, vi. 2.

Romans viii. 35. commented on, Serm. I. 599.—ch. xiv. 17. the apostle's meaning in this text, V. lxxii. 3.

Rome, bishop of, obedience due to him as a prince in his own territories, VII. xv. 5. treated as an equal by St. Cyprian, xvi. 7. divides church and state, VIII. i. 7. a kind of Nimrod, iii. 5. his supremacy not proved by Pighius' distinction, iv. 9. had more authority elsewhere than at Rome, viii. 5. compared with his persecuted predecessors, Serm. III. 732. charged with encouraging lewdness, V. 15.

——— empire of, providentially laid out for the church, VII. viii. 7.

——— republic of, its service compared to the Christian religion, Serm. I. 597.

Romulus, his laws concerning marriage why commended by the heathens, V. lxxiii. 8.

Ruff, Serm. III. 732.
Ruffinus, V. xx. 7. Theodosius' minister, VIII. ix. 5.
Rulers, why called Fathers, I. x. 4.
Rules, four general ones set down by St. Paul, III. vii. 1. they are rules of that law written in the hearts of all men, vii. 2. necessary to be observed, whether given by St. Paul or not, ibid. not such as require any one particular thing to be done, vii. 4. what they serve for, ibid.

S.

Sabbath, the change of the Jewish to the Christian, V. lxx. 9. why the violation of it was sometimes so severely punished, lxxi. 8.
Sabellius, V. xxxix. 2.
Sacrament, complete, having the matter and form which it ought, VI. iv. 3. of penance consists in absolution, as the papists think, iv. 3.
Sacramental grace, Bellarmine's misrepresentations of it, VI. vi. 10, &c. Sacramental repentance, the three parts of which the papists consider it composed, iv. 3.
Sacramentaries, their opinion concerning the eucharist, V. lxvii. 8, 10.
Sacraments, what are commonly named so in the writings of the Fathers, V. l. 2. to what we restrain the word, ibid. why none but the church can administer them, ibid. what two things are to be observed in them, l. 3. their virtue as means of communion with God, ibid. their necessity to the participation of Christ, lvii. 1, 3. how severally necessary to salvation, lvii. 5. what is essential to these, lviii. 1, 2. in what their chief force consists, lvii. 3. the grace of them not ordinarily bestowed but by them, ibid. what is comprised under the name of their substance, lviii. 2. three things make up the substance of a sacrament, ibid. sacraments equally necessary with belief, lx. 4. in what sense they are said to work grace, VI. vi. 9. the protestant doctrine concerning them, vi. 10. our doctrine concerning their efficacy the same with that of the elder school-men, vi. 11, how God cooperates with man in them, ibid. intrusted to bishops only, VII. vi. 8.
Sacrilege, the main object of lay reformers, Pref. iv. 3. its odiousness and danger, V. lxxix. 14, 15. urged by some under pretence of furthering religion, lxxix. 17.
Saints, use of their backslidings, Serm. III. 707. advantage of recording their deaths, IV. 744.
Saints and Martyrs, their lives formerly read in churches, V. xx. 9. communion of, lvi. 6–13. what the days of their departure out of life are to the church, lxx. 8. lxxi. 11.
Salvation, the way to it must be supernatural, I. xi. 5. revealed by the wisdom of God, xi. 6. none without faith, hope, and charity, ibid. the way to it how shewn to be sufficiently revealed, xiv. 3. nature and scripture furnish all things necessary to it, xiv. 5. difference between things accessary and necessary to it, made by Christ himself, III. iii. 4. how this difference is illustrated by the Puritans themselves, ibid. Salvation by grace and works contrasted, Serm. III. 699, 700.
Salvian cited, VI. iv. 6. v. 6. Serm. II. 7.
Samosatenians, persons baptized by them, rebaptized, V. lxii. 6.
Sanctification of days and times, V. lxx. 1.
Sanctifying righteousness, inherent, Serm. II. 6, 21.
Sandys, Edwin, his intimacy with Hooker, Life, p. 10.
Saravia, his intimacy with Hooker when at Bishopsborne, Life, p. 59. his writings, ibid.
Satisfaction, considered by the Fathers as the whole of the discipline of repentance, VI. v. 1. as a part, means works worthy of repentance, v. 1. that alone adequate which is offered by Christ, v. 2. the intention of it, v. 9. how it led to the notion of a purgatory, ibid. by works, denies the foundation indirectly, Serm. II. 32. is supposed due to the grace which prompts the works, 33. and to be transferable, ibid.
Saul, his penitency attrition, VI. vi. 13. xvii. 5. head (among the rest) of the tribe of Levi, VIII. iv. 8.
Savill, Sir Henry, an intimate friend of Hooker, Life, 12.
Saxonians and Bohemians, do not enforce open confessions, VI. iv. 14.
Scandalous, what the vulgar deem to be so, IV. xii. 2. what is really so, ibid.
Schism, does not separate entirely from the visible church, V. lxviii. 6. danger of it from disparagement of bishops, VII. vi. 10. allowed perhaps by Providence to shew the need of bishops, xiii. 3. definition of it, Serm. V. 11.
School philosophy, need of it in theological debate, Answ. 16.
Science, no one makes known its first principles, III. viii. 13.
Scotus, VI. vi. 9.
Scribes, the disciples' opinion of their authority not reproved by Christ, II.

vii. 7. who may be considered true scribes, III. viii. 9.
Scripture, the various things delivered in it, I. xiii. 3. its perfection, ibid. its principal intent, xiv. 1. whether it contains all things necessary to salvation, ibid. what is meant by *containing in it*, xiv. 2. what things are collected from it, ibid. man not able to discover all which may be concluded out of it, ibid. causes of writing it, xiv. 3. no defect in it, xiv. 5. not to be searched for the ordering of mean things, xv. 4. its influence on the heathens, ibid. considered by those who opposed our church polity as the only rule for direction even in the most trivial things, II. i. 2. not necessary to be expressly referred to in every action of obedience, ii. 2. not the only law by which God hath made known His will, ibid. how proved not to be the only way of knowing things whereby God is glorified, ii. 3. their opinion who think we have no assurance of doing well excepting from Scripture, how proved to be unsound, iv. 2. Scripture affords positive and negative arguments, vi. 1. why considered by Christians most sure, vii. 5. of force to determine the controversies between the catholic fathers and heretics, vii. 6. what it purposes it performs, viii. 5. its absolute perfection how seen, ibid. its sufficiency, viii. 7. teaches all matters of faith, and the principal matters of discipline, III. iii. 3. its infinite treasure, iv. 1. how known to be the word of God by reason, viii. 12. how the Fathers endeavoured to maintain its authority, ibid. comprehends examples and laws, ix. 1. alone does not authorize itself, but uses the help of tradition and reason, viii. 13, 14. divine and sacred, ibid. objections against reading in our churches any thing beside Scripture answered, V. xx. 2–5. the practice of the ancients herein, and how far their example is to be followed, xx. 6. why none but canonical Scriptures were ordered to be read by the synod of Laodicea, xx. 8. the reading of them publicly, deemed, by the Puritans, a thing ineffectual for good, xxi. 1. vindicated, xxi. 3, 5. xxii. 2. proved to be preaching, xxi. 4. the advantages of it, xxii. 2. it manifests the church's assent to their being God's word, ibid. what the Puritans ascribe to it, xxii. 3, 7. true repentance may be wrought by it, xxii. 4. why it needs not the addition of sermons for those purposes, xxii. 6. the cardinal use of the Scriptures denied by the Puritans, xxii. 7. the objection of the Puritans to the public reading of it from its hardness to be understood, answered, xxii. 14. as also from the easy performance of such reading of it, xxii. 15. exposition, rule of, lix. 2. but a part of the rule of human practice, VII. xi. 10. its silence on the civil duties of the clergy no exclusion of them from such duties, xv. 9. scripture and nature together teach all things necessary to salvation, VIII. vi. 3. what men lose by careless reading of it, Serm. III. 696. its diligence in relating the deaths of good men, IV. 744.
Seal, the case of one to an instrument of conveyance, erroneously applied by the Puritans to baptism, V. lxii. 19.
Seleucia, synod of, by whom and why assembled, V. xlii. 5.
Separation of church and state, on what theory maintained, VIII. i. 2. case in which it could not be avoided, iii. 4. from Christ, three forms of it, Serm. V. 11. impossible in those who really belong to Him, 12.
Serapion, his case stated, V. lxviii. 11.
Sermons, not the only preaching which saves souls, V. xxi. 4. unfair comparison of them with lessons, xxii. 1. not the only means whereby we first apprehend the mysteries of God, xxii. 8. the power ascribed to them by the Puritans, independently of the word of God, shewn not to be defensible, xxii. 8, 9, 10. wherein the difference between sermons and other kinds of instruction consists, xxii. 20. funeral sermons, lxxv. 3. almost all other duties of religion, in Hooker's time, neglected, for the hearing of them, lxxxi. 10. to what cause it must be ascribed that there are any of Hooker's extant, Life, p. 53.
Serpent, brasen, see *Hezekiah*, compared with the sign of the cross in baptism, V. lxv. 12, &c.
Service of God, rule for distinguishing things permanent from things changeable in it, I. xv. 2, 3.
Services, religious, the highest of all subjects, V. vi. 1. the order of our public service defended, xix. 5. objections against the length of it answered, xxxii. 2–4.
Session of Christ at the right hand of God, V. lv. 8.
Severus, II. v. 7.
Shame, what it is, V. lxv. 6.
Sheldon, archbishop, suggested Gau-

den's life of Hooker, Life, 1. and Walton's also, 3.
Sidonius, V. xli. 2. his complaint of a popular election of a bishop, VIII. vii. 6.
Signs, what they must resemble, V. vi. 2.
Silence and patience, eminently female excellencies, Serm. IV. 745.
Simon Magus, his sin committed after baptism, VI. iv. 3.
Simon was head of the Jewish church, VIII. i. 1. had the right of calling assemblies, v. 1.
Sin, whether committed when we do things without an express purpose of obeying God, II. ii. 1. the only thing which dishonours God, ii. 3. its threefold effects, VI. vi. 8. God alone remits the act, the stain, and the punishment, ibid. turned to God's glory; this no palliation for it, Serm. II. 38. after baptism pardonable, III. 735. its double effect, pollution and guilt, 736.
Sincerity in God's service, a kind of claim on Him, Serm. III. 724. enumeration of its effects on the mind and heart, Serm. V. 14.
Societies, public, two foundations of them, I. x. 1. laws for ordering them of two kinds, x. 10. public power of them above each individual therein, xvi. 5. principal use of this power, ibid. their right to make laws, as such, VI. ii. 2. have a right inherent of dominion, VIII. ii. 4.
Society, necessary to man, I. x. 1. civil, most adapted to the nature of man, x. 12. society with one another, how shewn to be desired by all men, ibid. the best men not always best in society, xvi. 6.
Socrates, professed himself a citizen of the world, I. x. 12.
Socrates, the historian, Pref. iv. 2. V. xxxix. 2. VI. iv. 8, 10, 11, 12.
Solomon, III. viii. 9. ix. 3. xi. 16. example of, V. xii. 4. why he publicly dedicated the temple, xii. 4. his words on confession, VI. iv. 4. vi. 8.
Solon, III. xi. 15.
Son of God, the nature of God incarnate only in His person, V. li. 2. why He was appointed the Saviour of men, li. 3. His infinite worth the ground of all things believed concerning life and salvation, lii. 3. in what His incarnation consists, liv. 4.
Sons of God, how Christians are such, V. lvi. 6.
Soon or syne, Serm. III. 724.
Sophocles, I. viii. 9.
Sorrow for unbelief, rather a sign of faith, Serm. I. 593.
Soto, his statement on the ground of putting councils above popes, VIII. vi. 32. on the meritorious cause of salvation, Answ. 14.
Soul of man compared to a book, I. vi. 1. what common to it with beasts, and in what its ability differs from them, vi. 3. when it is accounted to have use of natural reason, ibid. ought to conduct the body, viii. 6. by what perfected, xi. 3. its immortality discovered by few, and that with difficulty, xii. 2. its transmigration, temporal benefits of the doctrine, V. i. 3. the receptacle of Christ's presence, lxvii. 2. what it most desires at the hour of death, lxviii. 12.
Sozomen, V. xlii. 9. VI. iv. 8, 9, 10. he shews why penitentiaries were instituted, iv. 11.
Spartan kings, their power most limited of any, VIII. ii. 12.
Speculations, curious and intricate, not admitted into a mind feeling present joy, V. lxvii. 3, 4. this principle illustrated by the behaviour of Christ's disciples, and of the people who went after him to Capernaum, ibid. nor do they become the earnestness of holy things, lxxix. 8.
Speech, the chief instrument of human communion, I. x. 12. in how many ways made persuasive, III. viii. 10.
Speeches, to be taken according to the matter, of which men speak, II. vi. 4.
Spenser, Dr., his intimacy with Hooker, Life, 4. his testimony to Hooker's character, 54. his address prefixed to the first five books of Eccles. Polity, p. 85–87.
Spirit, its testimony, how best discerned, III. viii. 15. its ordinary operations, not discernible by those whom they influence, viii. 16. miraculous graces continued after the times of the Apostles, V. lxvi. 3. conferred by bishops only after that time, ibid. why not permitted to last always, ibid.
Spoliation, Puritan schemes for it, VII. xxiv. 22.
Sportulantes fratres, VII. xxiii. 9.
Stapleton, his concessions to royal authority, VIII. ii. 14. his reasoning against Jewish supremacy among Christians, iii. 1. against regal jurisdiction in church causes, viii. 8.
State, cannot lose prerogative by becoming Christian, VIII. vi. 6. well ordered, like a harp in tune, ii. 12.
Statesmen seldom religious, VII. xxiv. 15.
Stations, what meant by them, IV. xiii. 7.

Statutes, sometimes only affirm or ratify the common law, I. x. 10.
Stephen, bishop of Rome, IV. xi. 12.
Strabo, his testimony to the custom of the heathens regarding laws, I. xv. 4.
Subordination of Christ, ungrounded statement of T. C. concerning it, VIII. iv. 6.
Substance, two in Christ, but only one *personal*, V. lii. 3.
Substance, or wealth, part of it to be dedicated to the uses of religion, lxxix. 1. tithes or tenths, a just proportion to be allotted to this use, lxxix. 7.
Sudden death, the petition against it in our Litany vindicated, V. xlvi. 1, 2, 3.
Sufferings of the good essentially different from those of the bad, Serm. III. 732. are seals of bliss rather than tokens of neglect, ibid.
Supererogations, whence the doctrine arose, VI. v. 9. that doctrine even more absurd than that of merit, Serm. VI. 21.
Superstition, better than profaneness, I. xv. 4. its root, V. iii. 1. how it errs, iii. 2. more prevalent in the west than in the east, iii. 3. an encroaching evil, iii. 4. charged on our whole ritual, iv. 1. why the charge must be met, iv. 2. upon what principles, iv. 3.
Superstitions, heathen, good effects arising from them, V. i. 3.
Supremacy, among the Jews, assigned to the chief civil governor, VIII. i. 1. iii. 1. Anglican, inconsistent with the Puritan platform, Pref. viii. 2. grounds on which it is objected to, VIII. iii. 2. resembles that of the Jews, iii. 7. how limited, ii. 3. two sorts of objectors to it, ii. 4. stands upon human right, ii. 5. definition of it from Stobæus, ii. 12. how it may be adopted without causing dissimilitude in churches, iii. 5. may reside in a collective body, not an individual, iv. 7.
Surplice, the objections of the Puritans to it answered, V. xxix. 1–7. their equivocations respecting its use, xxix. 6.
Suspension, by the bishop alone, VII. xvi. 7.
Sylla, his equitable rule, VII. xxiv. 25.
Symmachus, his censure of sacrilege, VII. xxiv. 22.
Synods, to be called by the archbishop, VII. viii. 12. calling them, a mark of supremacy, VIII. v. 1.
——— Presbyterian, their insufficiency, VII. xviii. 11.
——— of the clergy, legislation claimed exclusively for them, VIII. vi. 7. not so allowed in any ancient Christian kingdom, vi. 9. unreasonableness of the demand, comparing them with other corporations, ibid. among the Jews gathered by kings, v. 1. Christian, before Constantine, v. 2. summary account of the prerogative of summoning them in England, ibid. may be legislative or merely deliberative, vi. 4.

T.

Tabernacle, exactness of it how argued on by the Puritans, VIII. vi. 5.
Tabernacle and Temple of the Jews, their sumptuousness, V. lxxix. 5.
Tarquin's usurpation compared to the charges against bishops, VII. xiv. 1.
Teacher, his error the trial of the people, V. lxii. 8.
Teachers, in the New Testament, how differing from Evangelists, V. lxxviii. 7.
Temples, the first permanent donations in honour of God, V. lxxix. 4.
Temporal happiness or prosperity, wherein it consists, V. lxxvi. 2, 8. how far, and in what respects a blessing, lxxvi. 3. who really enjoy it, lxxvi. 4. cannot be truly enjoyed by the wicked, ibid. it is the consequence of religion and the fear of God, shewn by the example of heathens, and Jews, and Christians, lxxvi. 5, 6, 7. under what limitations it is so, lxxvi. 5. what states and individuals may be said to have enjoyed it, lxxvi. 7, 8.
Temporal peerage, endangered by the decay of spiritual, VII. xviii. 10.
Tertullian, the meaning of his phrase, *Scripture denieth what it noteth not*, II. v. 5. his words as to widows' marrying again cannot be extended to all things, v. 6. a Montanist, v. 7. ready to take all occasions of contradiction, ibid. the occasion of his writing his book *De Corona Militis*, ibid. weakness of his arguments therein, ibid. his and Aërius' opposite opinions about fasting, V. lxxii. 11, 12. approves of open confession, VI. iv. 4, 6, 7. v. 1, 4. denies the power of the church to promise forgiveness in some cases, vi. 6. his book concerning chastity, character of that work, ibid. denies the power of the church to absolve the unchaste, ibid. his appeal to catalogues of bishops, VII. v. 9. his testimony to the episcopal prerogative in appointing fasts, vi. 8. his description of church goods, xxii. 7. on perverse following of antiquity, xxiv. 22. calls the emperor *lord*, VIII. iv. 3. on female ornaments, Serm. VI. 8. against supererogation, 22.—See II. v. 3, 5, 6, 7. III. i. 5, 14. ii. 1. viii. 8. x. 7. IV. vii. 4. xi. 9. xii. 2. xiii. 7. V. xxii. 9. xxiv. 1. xxxv. 3. xli. 1. xlii 1. lv. 6. lxi. 3. lxii. 5.

lxiii. 3. lxiv. 6. lxv. 2. lxvi. 4. lxvii. 11. lxx. 7. lxxii. 2, 8. lxxiii. 6. lxxvii. 2. lxxviii. 12.
Testament, New and Old, the general end of both is one, I. xiv. 4. wherein the difference between them consists, ibid. in what sense the Old is said to be able to make wise unto salvation, ibid. why both the Old and the New are read publicly, V. xx. 6.
Testimonies of God, always truth, II. vi. 1. also perfect and sufficient for their end, viii. 5.
Testimony, loss of the inward, no necessary proof that the Holy Spirit has not His private operations in believers, Life, 42. Serm. I. 593.
Texts, indefinite, how to be limited, VIII. ix. 3.
Thanksgivings particular, the want of them in our liturgy considered, V. xliii. 1, 4, 5. reasons why not so much used as petitions, xliii. 2. may be drawn by each member of the congregation from the psalms and hymns used by us, xliii. 3.
Themis, I. viii. 5.
Theodoret, I. x. 13. V. xxxix. 2. xlii. 9. liii. 4. lxvii. 11.
Theodosius, tolerates the Novatianists, VI. iv. 10. his excommunication by St. Ambrose, VIII. ix. 5.
Theodosius II. and Valentinian, devout preamble of their law, VII. xviii. 2.
Theological reason, definition of it, Answ. 24.
Theology, what it is, III. viii. 11.
Theophilus of Alexandria, St. Chrysostom's enemy, sent his own presbyters to censure him, VII. vi. 10. censured for ordaining a bishop in a small town, viii. 3. the bishop of Jerusalem wrote improperly to him, viii. 13.
Theophrastus, I. viii. 5.
Things, ancient, why chiefly admired, V. lxix. 1. how the best have been sometimes overthrown, lxxix. 17.
Thomas Aquinas, his idea of confession as a sacrament, VI. iv. 3. vi. 9. his idea of the efficacy of sacraments, ibid. his opinion of sacramental grace, vi. 10. his followers differed from him in two points, ibid.
Thrones of bishops, mentioned by Cyprian and the Pseudo-Ignatius, VII. viii. 3. of kings, what they signify, VIII. ii. 13.
Tiberius, effects of an evil conscience apparent in his letter to the senate, VI. vi. 14.
Time, how we have learned to divide it, V. lxix. 2. what it is, ibid.
Times, our own not justly to be complained of, when compared with former, I. x. 3.
Timothy, 1st Epist. iv. 13, 14. III. xi. 9.—ch. v. 17. applied by Hooker to church property, VII. xxiii. 6.—ch. v. 18. referred to church goods, VII. xxii. 7.—ch. ii. 8. interpreted by Baronius of holy water, Jackson, Ded. 751.
Timothy, 2d Epist. ii. 4. no objection to civil office in bishops, VII. xv. 12.
Timothy and Titus, at first a kind of vicars-general, VII. iv. 2. not commissioned to ordain bishops, xi. 4. but to ordain and judge presbyters, xi. 6.
Tithes, or tenths, of our substance, to be offered to God, and why this portion was fixed on, V. lxxix. 7. offered by Pagans to their gods, ibid. what they were named by the Jews, lxxix. 8. not demanded by God for his own need, but for men's own good, ibid. never after to be alienated, lxxix. 11, 14. whether or not they are of Divine right, a superfluous question, lxxix. 12. vowed by Jacob, VII. xxii. 7. receiving them an honour to Melchisedech, xxiii. 1. Levitical, claimed by God as his own, xxiii. 5.
Title, at ordination, what the name implies, V. lxxx. 9. for what reason required, lxxx. 10. not absolutely necessary, and in what cases not so, ibid.
Titles of honour, not forbidden Christians, Serm. III. 702.
Toledo, fourth council of, V. xxi. 4.
Tradition, who add it to the word of God, II. viii. 5.
Traditions, why not to be added to Scripture, I. xiv. 5. what we mean by traditions ecclesiastical, V. lxv. 2. not rudely to be rejected because invented by men, ibid.
Translations of Scripture, how they should be executed, V. xix. 2. translations of different passages of Scripture defended, xix. 3.
Transubstantiation, what it is, V. lxvii. 2. how explained and defended by those who believe in it, lxvii. 10.
Travers, Walter, recommended to succeed Alvey as master of the Temple by lord Burghley, Life, 20. lecturer there, 40. public opposition between him and Hooker, 41. silenced by Whitgift, ibid. his exceptions against Hooker, 42. recommended to be master of the Temple, Suppl. p. 654. suspended from preaching by the high commission, 655. exception to his ordination, 657. connected by marriage with Hooker, 661. declined subscribing Whitgift's articles, ibid. preached against Hooker's doctrine of the salvability of Roman-

ists, 664. why he did not complain to authority, 667. made his Supplication public, Answ. 1. offered some advice to Hooker, 3. his mode of regulating the posture of communicants, 5. complains of Hooker for alleging reason instead of good authors, 24.
Treasures of the church, the courage and conduct of an archdeacon to save them, V. lxxix. 14.
Treasurers in cathedrals, their origin, VII. xxiii. 9.
Trent, council of, what it decreed concerning confessions, VI. iv. 3. ascribes to charity the pardon of the contrite, VI. vi. 13. its decisions, not yet in all points law, VIII. vi. 9. exceptions to them in Flanders, a proof of the king's supremacy, ibid. left the question of original sin in the Virgin Mary, open, Answ. 13.
Triangle, sides of, used as an illustration of the difference between church and state, VIII. i. 2.
Trinity, each Person of It, concerned in God's outward works, I. ii. 2. how the three Persons thereof are distinguishable, V. li. 1. why the Second Person should be made man, li. 3.
Truth, the secret of God, I. xi. 5. God, the teacher of it, ibid. how desired to be known by men, II. vii. 5. what the greatest assurance of it, ibid. what of force next to this, ibid. cannot be contradicted by truth, vii. 7. the principal may receive light from all other knowledge, III. viii. 9. truth of God, why necessary to be openly published, V. xviii. 1. does not make its way, nor is esteemed, when opposed, so much as afterwards, xlii. 6. why it is resisted, lxiii. 2. is not gainsaid by truth, lxvii. 12. abstract notion of it, Serm. III. 697.
Tyrannicide, imaginary case regarding it, Serm. III. 719.

U.

Unbaptized persons, we ought not to consider whether such may be saved, V. lx. 4.
Under-officers, when allowable, V. lxxviii. 5.
Understanding, divine, ordereth all things, I. iii. 4.
Understanding and will, how by them we know God, I. xi. 3.
Union with God, when complete. I. xi. 3.
Universe, all parts of it are in need of each other, Serm. III. 715.
Universities, open to reformers, for disputation, Pref. v. 1. their statutes incompatible with Puritanism, viii. 3. their officers ecclesiastical persons, and yet civil judges, VII. xv. 4. their decisions invalid without the presence of the governors, VIII. vi. 9. the degrees of one admitted in all, Supp. 658.
Unthankfulness, what is the natural root of it, V. xlvii. 2.
Unworthiness, "those things which for "our unworthiness we dare not ask," &c. this petition vindicated, V. xlvii. 2, 3, 4.
Unwritten verities, Serm. II. 11.
Urbici, a term for the clergy of cities, VII. viii. 2.
Urim and Thummim, II. vi. 3.
Ussher, Archbishop of Armagh, his friendship with Walton, Life, 4.
Usurpers cannot bind men to obedience, VIII. Fragm. p. 585.

V.

Vacancies, in sees, a great fault to allow their long continuance, VIII. vii. 7.
Valens, his peremptory dealing with Catholic bishops, VIII. v. 2.
Valentinian I, declined calling a synod, VIII. v. 2.
Valentinian II, died unbaptized, V. lx. 5. St. Ambrose declines attending his court, VIII. 8.
Valentinian heretics, their opinions, V. lx. 4.
Vanity of building houses, reproved, Serm. VII.
Vaus, (Valentia,) council of, V. xxi. 4.
Venial sins, how remedied according to the Romish doctrine, Serm. II. 5.
Vested interests, wickedness of exclusively regarding them, VII. xxiv. 13.
Veto in legislation essential to royalty, VIII. vi. 11.
Victor, IV. xi. 12. V. lxi. 1.
Vienna, V. xli. 2.
Vigilantius, St. Jerome's call for his excommunication, VII. vi. 10.
Vincentius, V. lxii. 9.
Vindiciæ contra Tyrannos, quoted, VIII. ii. 8.
Virtue, lies between extremes, V. lxv. 20. virtues do not cease to exist when they cease to work, lxxi. 2. how it may be made perfect, ibid. is always plain to be seen, lxxvi. 7.
Virtues, moral, not proper to Christians, as such, III. i. 7.
Visitations, episcopal, VII. xxiv. 9. regal, may be by commission, VIII. viii. 4.

W.

Wafers used in the Eucharist at Geneva, Pref. ii. 3. IV. x. 1.
Waldenses, discarded episcopacy, VII. xi. 8. *n.*
Walthramus, Naumburgensis, VIII. vii. 5.
Walton, Isaac, his reluctance to un-

dertake the history of Hooker's Life, 3.
Warnings of God, always tempered with promises, Serm. VI. 2.
Wealth of the clergy, the most distasteful to the reformers, VII. xxi. 1. alienation of it, sacrilege, ibid. scriptural proof that it is God's own, xxii. 1. xxiii. 5. natural ground of its dedication, xxiii. 2. an offering accepted by Christ, xxiii. 4. its custody makes the clergy God's stewards, xxiii. 1. account of it under the law, ibid. and scriptural warrant for it in the New Testament, ibid. and in the Old, xxiii. 3, 4. their wages from God, not men, xxiii. 7. its fourfold division, xxiii. 9. was considerable, even before Constantine, xxiii. 10. is not condemned by old canons nor Christ's example, xxiii. 11. an encouragement to learning, xxiv. 19. if confiscated, a great loss to the crown, xxiv. 23. defended on the same ground at least as other wealth, xxiv. 24. circumstances about it peculiarly unfavourable, xxiv. 25.
Wednesday, why appointed as a fasting day, V. lxxii. 8.
"When thou hadst overcome," &c., in the *Te Deum*, explained and vindicated, V. xlv. 1, 2.
Whitgift, archbishop, acknowledged by Hooker as his benefactor, Ded. 1. gave the first blow to the Puritan errors, ibid. moderate in jurisdiction, ibid. why Hooker addressed his defence to him, Answ. 1. his object in church government, lxiii. his statement on church polity considered, III. ii. 2. opposes Walter Travers's appointment to be master of the Temple, Life, 21. correspondence on the subject, 22. particulars of his life, 30, &c. his speech to the queen, on the sin of sacrilege, 32. his extensive charity and humility, 36.
Whittingham, account of him, and his ordination, Suppl. 659.
Wicliffe, an enemy to bishops, VII. xi. 8, *n.* to endowments, xxii. 7. to clerical honours, xxiii. 11.
Widows, whom St. Paul means by them, V. lxxviii. 11.
Will, reasonable will seeks not impossibilities, I. vii. 5. its freedom, vii. 6. when not inclined to good, ibid. actions of men determined and judged according to it, ix. 1.
Will of God, not arbitrary, I. ii. 5. always the same, v. 1. when doubtful, men of judgment may be listened to, II. vii. 6. partly made manifest by the light of nature, III. viii. 3. absolute and conditional, Answ. 22. two in Christ, and how, V. xlviii. 9. belongs to the essence or nature, ibid. two kinds of operations in man's will, and therefore in Christ's, ibid.
Will of man how it differs from the appetite, I. vii. 3.
William the Conqueror, why he took that title, VIII. vi. 1.
Wills, of the Puritans, made with consultation of their leaders, Pref. iii. 12. of the early Christians, always gave something to the church, VII. xxii. 6.
Wisdom, the bounds of it large, II. i. 4. what she has taught men, ibid. her different ways of teaching, ibid. of man, has power to add to our ability of teaching and learning, III. viii. 10. to be reverenced in the young, V. vii. 1. to prescribe the order of doing all things, is its prerogative, viii. 1. to devise forms in the service of God, belongs to ecclesiastical wisdom, ibid.
Wise men, pretenders to be so shew their want of true wisdom, III. viii. 9. opposed while they live, admired afterwards, V. vii. 3.
Witness, when the church preaches as such, V. xix. 2. what principally required in one, ibid.
Wittenberg, confession cited, Serm. II. 21.
Women, especially liable to puritanical beguilement, Pref. iii. 13. why forbidden to be teachers in the house of God, V. lxii. 2. why woman was created after, and inferior to man, V. lxxiii. 2.
Word of God, difference between a thing commanded in it, and grounded upon it, illustrated, III. viii. 2. not exclusive of reason, viii. 9. cannot be duly honoured by those, who contemn the ordinances of the church, V. viii. 4. may be preached otherwise than by sermons, xxi. 4. the end of it, and excellency, xxi. 2, 3. how made available to salvation, xxi. 3.
Words, their original use, V. lxxviii. 2. danger of the wisest offending in them, Serm. II. 39.
Works, natural means to happiness, I. xi. 5. why impossible to be saved by them, ibid. of congruity and condignity, Serm. II. 32. of men, not always spoiled by wrongness of purpose, V. xv. 2. Works of God, are always done in the most seasonable and fittest time, lxix. 3. of satisfaction, the chiefest are *prayers, fasting,* and *alms,* VI. v. 6.
Worship, two kinds of, belonging unto

God, V. iv. 3. places of it ought to be prepared for the duties of public service, xi. 1, &c. places for it solemn before the law, ibid. under the Gospel, xi. 2. the ceremonies used at the dedication of such places defended, xii. 1, 3. what makes them public, xii. 2. our Saviour's regard for them, xii. 5. God respecteth not so much the place of worship, as the affection of the worshipper, xvi. 2. proper affections raised by the holiness of the place, ibid. in what sense promised to the wife in the office of matrimony, lxxiii. 7. external, disparagement of it, deprecated, VII. xxii. 2.

Wotton, sir Henry, his character of archbishop Whitgift, Life, 30.

Wrath of God, VI. v. 4.

X.

Xystus IV, pope, enacted the feast of the Conception, Answ. 13.

Z.

Zanchius, his testimony, allowing episcopacy, VII. xi. 11. his judgment of submission due to the ecclesiastical princes of the empire, xv. 5. owns Rome to be a part of the church, Serm. II. 27.

Zeal, unless rightly ordered, hazardous to religion, V. iii. 1.

Zipporah, the wife of Moses, the case of her circumcising her son considered, V. lxii. 21.

Zonaras, his judgment on fasts, I. xvi. 7. his testimony to an ancient cathedral system, VII. vii. 1.

Zuinglius, V. lxvii. 2.